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THE
CEREMONIES

AND
RELIGIOUS CUSTOMS

Of the JEWS and the
ROMAN CATHOLICKS.

VOLUME the FISRT.



THE
CEREMONIES
AND
RELIGIOUS CUSTOMS

OF THE
VARIOUS NATIONS of the **KNOWN WORLD;**
Together with
HISTORICAL ANNOTATIONS,

And several
CURIOUS DISCOURSES

Equally Instructive and Entertaining.

V O L. I.

Containing the CEREMONIES of the JEWS, and the
ROMAN CATHOLICKS.

Written originally in FRENCH, and illustrated with a large Number of Folio COPPER
PLATES, all beautifully Designed

By Mr. **BERNARD PICART,**
And curiously Engraved by most of the BEST HANDS in EUROPE.

Faithfully translated into ENGLISH, by a Gentleman, some Time since of St. John's
College in OXFORD.



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RESEARCHES

HISTORICAL AND LITERARY

OF THE

ANCIENT

AND MODERN

STATES

OF THE

AMERICAN

REPUBLIC

OF THE

UNITED STATES

OF AMERICA

AND THE

WEST INDIES

AND THE

WEST INDIES

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WEST INDIES



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P R E F A C E.

AN Edition of the first Part of this Work, composed by *Leo of Modena*, a Rabbi of *Venice*, was some Time since published at the Request of some Christians, who were desirous of informing themselves in the Customs and Ceremonies of the *Jews* of our Time. Mr. *Gaffarel* had that Edition printed at *Paris* in the Year 1637, and sent it to the Author; who finding a great Number of Errors in it, corrected them, and resolved to give the Public an Edition more correct than the former; which he accordingly did the following Year at *Venice*. This last Edition is the Ground-work of this Translation; or, to speak more properly, it is made up out of both the Editions. There is indeed a considerable Difference between the two Impressions; for the Author struck many Things out of the first, nay, sometimes whole Chapters, and added others, which had never appeared before. And indeed, the second Impression is what we have almost every where followed, as the most exact and correct; and the first we have only had recourse to, for the Translation of those Passages of Scripture, quoted in the second Edition according to the Vulgate; it being very absurd to make a Rabbi submit to the Decision of the Council of *Trent*.

Buxtorf was the first who gave Christians any Light into the Customs and Ceremonies of the modern *Jews*; that Treatise of his, which he intitled, *The Synagogue of the Jews*, was printed in the *German*, which was his Mother-Tongue, in the Year 1603, and met with so kind a Reception, even from the Learned, that it was immediately translated into *Latin*, and published the very next Year. *Buxtorf* the Son, not being well satisfied with the *Latin* Version of his Father's Work, made a new one, wherein he made great Alterations, and sent it to the Press in the Year 1641; and about twenty Years after, reprinted it considerably enlarged. He inserted therein Part of the Work of *Leo of Modena*, and we may see, that in order to avoid that Confusion, which before appeared throughout the whole Work, by including too many Particulars under one Head, he has endeavour'd to follow *Leo's* Method. But had he abridged the Book, instead of enlarging it, he had much more obliged the Public. This was the Case of our Rabbi, who touched upon nothing but Matters on all Sides approved, without deviating from his Subject by Digressions or Disputes, and much less by trifling Particularities; equally avoiding to establish any Doctrines whatsoever, or to entertain the Public with Allegories and Absurdities.

THEREFORE, whatever is of any Use, or Value, in *Buxtorf's* large Volume, will be found in this small one, wherein there is nothing superfluous, the Author never wandering from his Subject, or saying more than is absolutely necessary for making it intelligible. And indeed, a clear Head to digest Matters, is generally allowed the distinguishing Character of the *Italians*, as the Strength of other Nations is said to lie chiefly in their Back to bear the Weight of them*. Yet, however small that Work may be, it contains a great many Things which *Buxtorf* has not touched upon.

As our Rabbi's only Aim was to be intelligible, he was content with speaking in a plain succinct Manner; a swelling Style being unnecessary in a Narration. And in order to go beyond him in Perspicuity, we have often broke one of his Periods into two or three, though in other Places we have lengthened some of them, to give a greater Light to his Sentiments.

* The Author's Meaning here is, that whilst the *Italians* excel in inventing, digesting, and making every Subject their own, so other Nations only excel in Strength of Memory; which they croud with a Number of Particulars of very little Use to them, for want of that happy Genius which is the Propriety of the *Italians*.

He is sometimes so careless of his Style, that, were a Man unacquainted with the Subject which he treats, he would hardly understand him. This obliged me to reduce several of his Periods into their natural Order, by taking the Thought of the Author only, and dropping his Expression; for he speaks *Italian* much in the Style of the *Jewish* Synagogues.

THE Christian Religion taking its rise from Judaism, I make no doubt but the reading of this small Treatise will be of great Use towards the Understanding of the New Testament, by reason of its Conformity and Connexion with the Old. They who composed the Books of the New Testament being *Jews*, it is impossible to explain it any other Way, than by recurring to Judaism; and indeed, Part of our Ceremonies have been taken from thence. Our Doctrines are almost the same, and as to Mortality, the Commandments are common to us both. Even Purgatory, which the Protestants will not admit, is explained at the End of this Work, together with the Belief of Heaven, Hell, the Resurrection, and the Day of Judgment.

THE Christian Religion has likewise this in common with Judaism, that each of them is founded upon the Holy Scriptures, the Traditions of their Fathers, upon the Customs and received Institutions, which, in our Religion, we call, *Ecclesiastical Discipline*. Besides, as our Doctors often express themselves, *this is of Apostolical Tradition*; so likewise do the Rabbies often say, *Halaca le Mosce mi Sinai: This Explanation was delivered to Moses upon Mount Sinai*. Indeed, under the Word Tradition, they often give us strange Chimeras; but this is not so much the Fault of Tradition, as of those who are the Depositories of it.

As to the Prayers of the *Jews*, they are very pious, and are most of them formed upon one Model; tho' composed at different Times, and in different Places. They are hardly any Thing more than a continued Series of Passages out of the Scriptures, containing the Praises of God; and it is very probable, that *Esdra*s was the Author of a great Part of this Formulary of Prayers, and that the Doctors who succeeded him, only made some Additions to it. In the Infancy of the Christian Church, our Fathers used to sing the Praises of God, to repeat the Psalms, and read the Holy Scriptures at their Assemblies; that is, those Passages of the Law and the Prophets which were proper for each Day, as it is still the Custom amongst the modern *Jews*. The Church afterwards introduced the reading of the Gospel in the Room of the Law of *Moses*; tho', at the same Time, she has always retained some Passages of the Old Testament, and chiefly of the Psalms, as appears from the Beginning of the Mass, which is only an Abridgment of Psalms, which perhaps at first were repeated thro', and are now shortened only for the sake of Convenience and Dispatch.

BESIDES, it is plain, that the first Fathers of the Church paid the same Respect to *Saturday* as to *Sunday*. And accordingly we find, that the antient Canons made them equal, by equally prohibiting Fasts on either of those two Days. *Celebrate* (says the Book of antient Constitutions, that goes under the Name of *Clement*) *both Saturday and Sunday as Festivals; the one being consecrated to the Memory of the Creation, and the other to that of the Resurrection*. And indeed both these Days were long held in great Veneration, and among the Primitive Christians both *Saturday* and *Sunday* were Days of Assembling; nay, some Footsteps of that Custom still appear on *Easter-Eve*, in our Churches, where several Chapters both of the Law and of the Prophets are read.

WE cannot sufficiently admire the modest and serious Behaviour of the *Jews*, when they are going to their Morning Prayers; for it is not lawful for them to treat of any Business, nor so much as to make a Visit, or salute any one, till they have first discharged that Duty towards God. This Custom is of very great Antiquity amongst the *Jews*, and may serve to explain those Words of Christ to his Disciples, upon sending them to preach the Gospel: *And salute no Man by the Way*, Luke x. ver. 4.

UPON carefully examining into the Order of the *Jewish* Prayers, and the Rubric or Directions for performing them, we shall find, that they differ very little from ours. They have their Prayers for Morning, Noon, and Night; and though they do not use the Terms of Double, Semidouble, or Simple, they nevertheless have Offices of different Kinds, as well common as proper, in the same manner as we have: They likewise have their Commemorations, as will be seen when we come to speak of their Festivals. In short, as we have our Services after the Manner of the *Roman*, *Gallican*, and other Churches, so have they theirs according to that of the *Spanish*, *German*, *Italian*, &c. Synagogues.

THE Description our Author gives of the Tephilin, which they wear in Time of Prayer, shews what the Phylacteries mentioned in the Gospel were, and which most of our Interpreters have explained awkwardly enough. Amongst others, I know not what Father *Amelote*, of the Oratory, in his *French* Notes upon the Version of the New Testament means, by saying, that the Tephilin and Taled were *Jewish* Ornaments, which the Master of each House used to put on, in order to eat the Pascal Lamb in a more grand and solemn Manner. He is here led into an Error by *Genebrard*, who, to maintain this Opinion, quotes *Orab Haiim*; though, in the very Place he quotes out of that Book, there is no mention made of any holy Ornaments, that were necessary to the Celebration of the Passover; but only of a four-corner'd Garment, which the *Jews* were obliged to wear at that Time, but to avoid Ridicule have now laid aside, only wearing under their Clothes, a square Cloth with four Tassels or Strings unravelled at the Ends.

THIS false Notion has been the Cause of ascribing the Use of consecrated Ornaments, at the Celebration of the holy Mysteries, to the earliest of Times; and some People pretend still to shew us the Chasubles of several of the Apostles. But the wisest and most learned Writers believe nothing of it; and I am surpris'd that Cardinal *Bona* should so passionately inveigh against *Nicolas Alemannius*, for insisting that the Apostles never had the Use of consecrated Vestments, and for treating every Thing that has been said on this Subject as imaginary and ridiculous. The Cardinal grounds his Assertion upon the Writings of *Baronius*, *de Monchi*, *Stapleton*, *du Saussay*, and others; who are of Opinion, that *Jesus Christ*, at the last Supper, wore a consecrated Garment suitable to that Ceremony. Whereas Cardinal *Bona* himself, indeed, says no more, than that the Apostles only, celebrated the Mysteries in ceremonial Vestments; but that as to *Jesus Christ*, when he instituted this Sacrament, he had no other than his ordinary Clothes on. Yet neither of these Assertions has any Foundation in Truth; and *Walafrid Strabo* was much in the right when he said, *That in the Primitive Church, they used to celebrate Mass in the Clothes they generally wore*; tho' not for the Reason which *Joseph le Vicomte* gives us, *viz.* that in those Days the Church was not able to bear the Expence of Clothes that were rich and suitable to her Ceremonies, but because the first Christians, who for the greatest Part had been *Jews*, used to celebrate the Mysteries at their Assemblies, in the same Clothes which they were used to wear in their Synagogues. I am likewise of Opinion, that the Copes which our Priests now use, were taken from the *Jewish* Cloke, or the *Roman* Gown, or perhaps from both. For it is probable, that both the *Roman* and the *Jew*, after having quitted their respective Religions for Christianity, still retained their usual Drefs. To which we may add, that Mass was antiently said in Copes, and that the Eastern Priests, at this very Time, chuse to officiate in them rather than in our Chasubles: But as they were found more cumbersome, they are now made shorter amongst us, and opened at the Sides, which makes them much more convenient, and less expensive. In the same Manner, the Albe is taken from the *Roman* Tunic, which being made shorter, and wider, is now become our Surplice. In primitive Times then we see, there was no Difference between the ceremonial Vestments, and the common Drefs, Time alone having produced this Difference; the Laity having been perpetually changing their Fashions, while the Clergy have always retained their antient Manner of Drefs. Now, as at the Celebration of the Myste-

ries of Religion, all People put on their best Clothes, and the Church, by Degrees, acquired immense Riches, and built magnificent Temples; in Process of Time it has happened, that rich and costly Vestments have been introduced.

THE vast Number of Blessings and Thanksgivings, used by the *Jews* at the Beginning and End of all their Actions, is also a great Help to us, for the better Understanding of several Passages of *St. Paul*, wherein he speaks of the Praises and Thanksgivings, which we ought continually to give unto God. * *For, says he, if I by Grace be a Partaker, why am I evil spoken of, for that which I give Thanks? Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* I do not hereby mean those Benedictions and particular Thanksgivings, which we find in the tenth Chapter of the first Epistle to the *Corinthians*, concerning the Eucharist; tho' they are perfectly well explained by the Benedictions and Thanksgivings, which the *Jews* observe at the Celebration of their Passover. There are many other Things of this Nature, which cannot be well explained, but by the Manners and Customs of the *Jews*.

IN the *Jewish* Formulary, they have a Prayer which they use in public for those Princes, whose Subjects they are; containing several Articles, and at the End of every one, the People say *Amen*. In order to express their Zeal on this Occasion, they generally, during this Prayer, embrace the Book of the Law. It appears, nevertheless, that whatever they ask of God in Behalf of their Princes, is with a View only to some particular Advantage, which is from thence to accrue to the *Jewish* Nation. *May the King of Kings through his Mercy preserve our Prince, may He incline him to do good to all the Israelites, and under his Reign may Judah be preserved, may Israel remain in Safety, and may the Redeemer come into Sion,* I know not whether we may not conclude from this Prayer, that *St. Paul*, who was so well acquainted with the Customs of the Synagogue, followed this Precedent, when he taught the primitive Christians to pray unto God, for the Kings and Princes of the World: But be that as it will, we cannot disapprove the great Number of Benedictions, which the *Jews* observe on so many different Occasions; since the Christian Churches, both of the East and West, have almost as many in their Prayer-Books and Rituals. And indeed Benedictions of all kinds are ever good and laudable, when performed in honour of God, and without Superstition.

I SAY, without Superstition, because the *Jews* are charged with making a wrong Use of the Name of God and his Angels in some of their Benedictions, in hopes of persuading them by a kind of Magic, to be more familiar and favourable to them, upon an Opinion, that the Patriarchs had Angels, who were as Masters and Guardians to them. But our Rabbi is so far from holding any such Opinion, that, agreeably to the Bible and the Talmud, he here condemns all Magic. We may see too, by the fifth Article of their Belief, that they forbid the Worship of Angels, when they say, *That a Man ought neither to worship them, nor serve them as Mediators or Intercessors.* The *Jews*, however, pay great Honour and Respect to the Angels; and we find by our Author, that formerly when they went to ease Nature in any Place where they might be exposed to Danger, they recommended themselves to their Guardian Angels. And this Invocation is yet to be seen in their Books, expressed as follows: *May ye be honoured, ye venerable and blessed Ministers of God; preserve me, preserve me; help me, help me.* There are, even at this Time, devout *Jews*, who pray after that manner, grounding their Practice on this Passage: *For he shall give his Angels charge over thee, to keep thee in all thy Ways.* In short, the Belief of Guardian Angels was an establish'd Opinion in the Synagogue in the Time of our Lord, as well as it is now in our Church.

It must be allowed, however, that there are some *Jews*, who prophane the Name of God and his Angels, and turn it to an ill Purpose, in order to perform Things out of the

* 1 Cor. x. ver. 30, 31.

† Orah. Haïm. n. 3.

‡ Psal. xxi ver. 11.

Course of Nature, disguising this evil Practice, under the Pretence of its being authorised by the ^a *Cabala*; that the World may be induced to believe, that in this they only follow the Tradition of their Fathers. And indeed under this Notion of Tradition, they impose upon the more ignorant amongst themselves, and even many Christians, who suffer themselves to be seduced by these cabalistical Imaginations, upon which the whole magic Art is grounded. But what is most surprising, is, that *Reuchlin*, one of the most learned Men of the last Age, should have amused himself with writing on so trifling a Subject. The Extravagances even of the Count *de Gabalis*, which lately appeared, were not disagreeably received: So true it is, that Mankind has a natural Propensity to Superstition. The *Cabala*, in my Opinion, takes its Rise from the Philosophy of *Pythagoras* and *Plato*, which some of the *Jews* have jumbled together with *Judaism*, scattering throughout the whole an infinite Number of strange Notions and idle Dreams, the Children of Idleness and Superstition; as appears by the Books of *Adam*, *Enoch*, *Salomon*, and several others, to which neither our Author, nor any *Jew*, or Christian of good Sense, give the least Credit.

THE *Jews* are not only remarkably devout, but charitable too; and methinks, in their Compassion to the Poor, we may see a Resemblance of the Charity of the primitive Christians to their Brethren: By which the latter, at that Time, only imitated what was then, and still is, practised in the Synagogues; whereas, on the contrary, we have scarce retained the Remembrance of it. I shall not here mention their Discipline, which is perfectly regular, as will appear in the Chapter concerning their Excommunication and Repentance; but shall just observe, by the way, that the *Jews* endeavour not only to make Atonement to God by an inward, but also by an outward, Contrition and Repentance. And for this Purpose, they have their penitential Books, as they were formerly used in the Church; and perhaps in Imitation of them. Sure it is, that they inflict severe Punishments on such as are guilty of heinous Crimes: But this is privately put in Execution; such Things not being allowed by those Princes, whose Subjects they are. But, indeed, as to all other Things, the *Jews* must be owned to give much into external Ceremonies; because (say they) all external Actions are design'd for no other End than to regulate and direct the internal Actions of the Mind. So that by the washing of their Hands, they intend the purifying their Conscience: As by an Abstinence from unclean Meats, they propose the avoiding of Crimes; and look upon all Precepts of external Behaviour, as an immediate Application to the internal. However, it is not my Design hereby to approve the excessive Strictness of some superstitious *Jews*; as to rise for six Days together before the Sun, the better to praise God, or to lie in Bed longer on the Sabbath, to shew the greater Respect to that Precept, that commands us to rest on it; all which appear to me as so many vicious Affectations. I am likewise for dismissing those Anatomists, who are so scrupulous, that a Man can neither eat a Pigeon nor a Chicken without their Approbation: As if the Prick of a Pin, or any other scarce distinguishable Infirmary, or even the Suspicion of them, in an Animal, were a sufficient Reason for abstaining from it.

WE shall, as we go along, farther see the Nature of their general and particular Confessions; and how to ask and obtain Forgiveness of each other by a mutual Reconciliation, in the same manner as it is prescrib'd to us in the Gospel. But one thing that deserves our Attention and Observation amongst the *Jews*, is, that lest they should have been guilty of any Failure during the Course of the whole Year, they have a Day consecrated on Purpose to atone for such Failure. I shall not mention their Care of examining their Conscience in the Time of Sickness; nor their Zeal in changing their Name, when under any Apprehension of Death. But I have observed, that in this Point, as well as others, they act with a strong Superstition. When they think themselves beyond hopes of Recovery, they give themselves the Names of *Haiim*, *Life*, *Raphael*, *the Cure of God*, and others of the same kind; and if they escape, they, during the Remainder of their Lives, retain them, ascribing their Health to such Change of Name.

^a Tradition.

THEIR Preachers do not so much affect Eloquence, as a profound Knowledge in the Scriptures, and Decisions of their Rabbi's. They apply themselves particularly to the Study of a sort of Books, which they call, *Sceelot Vetescuvot*, that is *Questions and Answers*; which bear a great Resemblance to those of our Casuists. As every one amongst them is at Liberty to preach, we may easily imagine, how Christ and his Apostles came to preach in the Synagogues, and how we ought to understand what is said by St. Luke, *That Jesus Christ was found in the Temple, sitting in the midst of the Doctors, both hearing them and asking them Questions*: Not that he went thither with Intent to set up for an Instructor of those Doctors, but placed himself amongst such as were Scholars, in order to be instructed himself, which is still practised by the *Jews*; and for this Reason their Synagogues are commonly called Schools. We might here add many other Particulars; but we must remember, that this is a Preface only, and not a Book.

To my Reader I shall leave all such Reflections as may justly be applied to what our Author says concerning Marriages, Divorces, and Degrees of Relation; which give Light into several Passages of the New Testament. I shall say no more upon this Subject, than that the *Jews* strictly enjoin Marriage to every one, without Exception. Rabbi *Moses*, however, is of the same Opinion with several Others, that a Man engag'd in the Study of the Law, may take a longer Time than what is prescribed to others, provided he live chastly during that Time: But otherwise, he is of St. Paul's Opinion, that it is better to marry than burn. The same Thing is now practised in the Eastern Church; and the People themselves, who are naturally jealous, require all Priests either to marry, or become Monks; the very *Maronite*^a Priests themselves, tho' they acknowledge the Bishop of Rome, are obliged to marry, that is to say, before they are made Priests. And this is the Reason why their Bishops are unwilling to receive them into Orders, before they are married, unless (as I said before) they will retire into Monasteries.

As to the Supplement concerning the modern *Karaites* and *Samaritans*, added to this Work, as these two Sects are little known in Europe, I was obliged to mention them, that our Author might not appear in any manner defective. The Rabbinist *Jews*, that is, such as follow the Doctrine and Traditions of the *Talmud*, charge them with many Errors, either out of Malice or Ignorance; in order to discover the Truth of which, I have been obliged to have recourse to the *Karaites* and *Samaritans* themselves. The *Karaite* whom I have produced is one of the greatest Learning and Reputation of his Sect. His Treatise, now preserved in Manuscript in the Library of the Fathers of the Oratory at Paris, was brought over from Constantinople, with a considerable Number of other Jewish Books, by M. de Sancy, on his Return from his Embassy. As to the *Samaritans*, I have taken what relates to them from two Letters, which the Synagogues of ^b *Sichem* and *Egypt* wrote to Joseph Scaliger, concerning their Ceremonies and Customs. I was not able to come at the Original, but only a Translation made by M. Morin, one of the Fathers of the Oratory, at the Request of M. de Peyrès, which I found written in his own Hand, as I was turning over the Samaritan Pentateuch, a Manuscript now in the same Library.

By the way it must be observed, that Leo of Modena, in giving us the Hebrew Words in our Characters, has done a Thing unusual to his Nation. At first I had some Thoughts of keeping up to the Orthography of our Tongue, but afterwards resolved to follow his, imagining my Readers would be pleased to see in what manner the Italian *Jews* pronounce Hebrew. Nevertheless I have somewhat deviated from it in this Preface, and in the Supplement, in order to come as near as I could to the French way of pronouncing Hebrew; tho' I am persuaded very few People will take Notice of it. At the same Time it is pleasant enough to see a Frenchman write Hebrew after the German Manner; because he has made use of Buxtorf's Dictionary, or some of the Hebrew Grammars written by Ger-

^a The Jesuit Dandini in his Account of the Maronites.

^b Napoloufe.

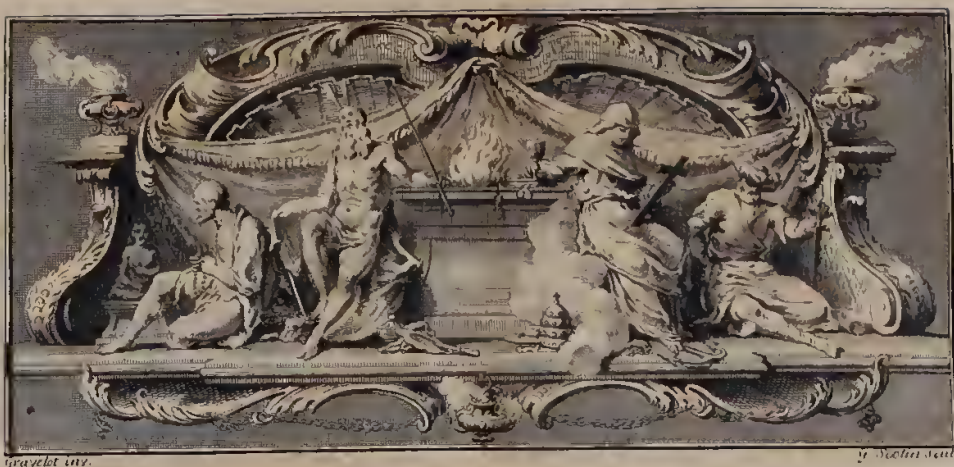
mans. This different Manner of writing the *Hebrew* Words, proceeds from the different ways of pronouncing them: But were it agreed how they should be pronounced, there would still remain a Difficulty how to agree upon the Way of writing them: Because the *French, Germans, Spaniards, and Italians*, pronounce the same Letters after a different Manner; and are each of them obliged often to use several different Characters to express one single *Hebrew* Letter right. The Authors of the *Greek* Version of the Bible, commonly known under the Name of the *Septuagint*, differ in this from *St. Jerom*; and all the ancient ways of writing *Hebrew* Words in other Tongues, entirely differ from the Modern. This is what the Critics ought to take Notice of, when they print any old Books wherein *Hebrew* Words written in *Greek* or *Latin* Characters are found, such as the Works of *St. Jerom, St. Epiphanius*, and some other of the Fathers.

HOWEVER, I cannot agree with our Author, who believes the *Italians* pronounce the *Hebrew* better than any other Nation. The *Spaniards*, most of whom are now in the *Levant*, are not at all inferior to them in this Point; and I am even of Opinion, that they excel them and all other People, not only as to Pronunciation, but also as to the Manner of writing: For their Manuscripts are incomparably more beautiful than those of the *Italians, Germans*, or other *Levantine*s. And indeed, they have applied themselves to the Study of the Grammar and Language of Holy Writ, much more than any other Nation. When they were driven out of *Spain*, they took Refuge in the Dominions of the *Turk*, and settled chiefly at *Constantinople, Salonica*, and thereabouts; where, to this Day, they are remarkable for the Gravity which they observe in their Ceremonies. It is true, they do not speak pure *Spanish*: But corrupt as it is, they make use of a *Spanish* Translation of the Bible. Their Synagogues in all Parts are more neat, and have more of Ornament and Magnificence than those of other Nations. They are very nice, in having the Pentateuch and other Books, which they use in their Synagogues, fairly copied; which I observe by the way, in favour of those who make Collections of *Hebrew* Manuscripts. When I prefer the *Spanish Jews* to all others, I only speak of those who are generally known, not being able to say any Thing of those who live in the farthest Parts of *Asia*, of whom we have no Knowledge at all. But I am surprised, that among so many Jesuits and other Monks, as travel into those Countries, none have had the Curiosity to give us some Information concerning the *Jews* there, or to bring us some of their Bibles, or let us know in what Manner their Traditions differ from the common Traditions and Customs of other *Jews*.

I MIGHT here say something concerning our *French Jews*, who formerly exceeded all other *Jews* in Riches, till they were banished *France*; from whence we have the Proverb, that *he is as rich as a Jew*. For it is certain, that in those Days they possessed the finest Houses and Estates in the Neighbourhood of *Paris*. The exorbitant Usuries which they were allowed to take, under Pretence of its being beneficial to the Public, had rendered them so powerful, that at last there was a Necessity to destroy them. Yet they were not so much taken up with their Trade, but that they likewise applied themselves to the Study of their Laws and Ceremonies. And as the *Spanish Jews* in those Days excelled in the Knowledge of the Holy Scriptures, so those of *France* excelled in the Knowledge of the *Talmud*. *Paris*, at that Time, was the *Athens* of the *Jews*, and they repaired thither from all Parts in order to be instructed. *R. Solomon Ifaaki*, the great Interpreter of the *Talmud*, was a *Frenchman*; and I do not doubt but he publicly read Lessons upon it at *Paris*. He was born at *Troyes* in *Champagne*, and has left us very good Commentaries upon the Bible, which the *Jews* commonly prefer to all others. I am sensible many have affirmed, that this Rabbi was of *Lunel* in *Languedoc*, for this Reason; that the Name of *Jarbi* in *Hebrew*, which is the Name he is generally known by, signifies *of Lunel*: But in my Opinion they are mistaken; because the true Name of this *Jew* is not *Jarbi*, as most of our Writers call him, but *Itfahaki*, or the Son of *Isaac*, as the *Jews* stile him. It is true, that *R. Benjamin*, in his Travels, mentions one *R. Solomon* of *Lunel*, whom *Constantine L'Empercur*

pereur pretends, is our celebrated *R. Solomon*; but he does not consider, that he was dead before that Time. This I observe occasionally, in Behalf of our *French Jews*, who have acquired a great Reputation, for having excelled all others in the Knowledge of the *Talmud*; and chiefly those of *Champagne*, who made it their particular Study. They are the Authors of the best Part of what we call *Tosaphot*, *Additions to, or Explanations of, the Talmud*, as may be seen in the Treatise entitled *Jubasin, or of Families*, and in *Tsemah David*. Most of these *Jews* were of *Rheims*, or of *Troyes*, and there publickly taught the *Talmud* to those of their own Nation.

I MIGHT likewise add, that though the Manuscript *Spanish Bibles* are preferred to all others, yet those written by the *Jews* of *Languedoc*, and of the Frontiers of *Spain*, are not at all inferior to them. The City of *Narbonne* is the chief Place in the World where the *Jews* mostly applied themselves to transcribe good Copies of the Bible; and we ought in this Sense to take the Meaning of these Words of *R. Benjamin* at the Beginning of his Travels. *Narbonne is the Mistress of the Law, and from thence the Law hath issued, in order to diffuse itself over all the Parts of the World. It has great Doctors, who are Princes, whereof the chief is R. Kalonimos the Son of Nasci, or most potent Prince, R. Theodore of blessed Memory, of the Family of David, and possessed of Inheritances and Lands, which the Lords of that Country have granted him. M. de Sancy, during his Embassy at the Porte, made strict Enquiry after the best Manuscripts of the Bible that could be found in the Levant. The most correct of all those which he brought over with him, is a Copy written for this Nasci, or Prince Theodore, whom the Jew Benjamin has just now been mentioning; most of them are preserved in the Library of the Fathers of the Oratory at Paris. This Manuscript, as appears at the End of it, was written in the Year 967. which answers to our Year 1207. I have also seen very fine Manuscripts of the Bible copied at Perpignan, which, however, are not to be compared to those of Narbonne. That Copy of the Bible, so famous amongst the Jews, which bears the Title of Hillel, and was the Standard by which, as an Original, they corrected their Books, came from the Kingdom of Leon in Spain, and not from Lyons in France, as some Writers have written. At the same Time we must observe, that it is not of such Antiquity as the Jews pretend, as I could easily prove by the different Lessons of that Manuscript. To conclude, I am of Opinion it would be a very difficult Matter now-a-days to find Manuscripts of the Bible of above 600 Years old, and we ought to suspect such as quote any of a more antient Date. And were there any such to be found, they are corrected according to the *Maffora*; as I my self have seen many of them, that were not altogether of so old a Date, and yet were reform'd upon the Corrections of the *Maffora*. From the Time that the *Jews* have preferr'd the *Maffora* to Antiquity, the antient Manuscripts have not been so much valued, because they have not been thought altogether correct. I might here give the Reader several Reflections concerning these Manuscripts, in order to distinguish the good from the bad; but this will carry me too far, and I fear I have already gone beyond the Limits of a Preface to a small Book. I shall therefore only add, that this second Edition is more correct than the first, in which the Person, who was desired to revise the Sheets, had made several Additions and Alterations of his own, without the Knowledge of the Author, who did not perceive it till a long Time after, upon reading over the Work.*



A

DISSERTATION

UPON

Religious Worship.



THE greatest Part of Mankind would have no Knowledge of a God, if the Worship which is paid him, was not attended with some external Signs. The more dark and confused their Ideas have been of the Supreme Being, the more absurd and extravagant have been these Signs of their Adoration. Ignorance has carried Devotion even to Barbarity; and the wisest amongst an infinite Number of formidable Zealots, will be the everlasting Objects of Ridicule. Some of these have impiously imagined, that to ^a murder and destroy their Fellow-Creature without the least Remorse, was the best

Service they could pay the Creator; others, have vainly fancied that by an ^b excessive whirling themselves round they were to stupify their Senses, and throw themselves prostrate on the Ground: Some, have been so fantastic and extravagant as to ^c lash themselves, and swing over a Fire: And others, to continue in ^d Raptures as many Hours as possibly they could. The Foundation of Temples and Chappels, the Ceremonies of Religion, Processions, and the frequenting of Churches, have been called Religious Worship. In short, People have believed that, in order to obtain the Assistance of God and the Forgiveness of their Sins, they were (if I may be allowed the Expression) bound to importune him by endless Exclamations, to dazzle his Eyes with pompous or extraordinary Ceremonies, and with impertinent and very often insupportable Customs: But few have been able to raise their Minds up to the divine Being, and break through those numerous Rites, which were as so many Obstacles in their Way; all which will more particularly appear in the Sequel of this Discourse.

^a The Scythians, Mexicans, Peruvians, &c.

^b The Turkish Dervises.

^c The Bramins.

^d The Quakers, and those called Pietists.

VOL. I.

I WILL not here amuse my Reader with a critical Enquiry into the Origin of Words that express that Duty, which Men have, in all Ages, thought themselves indispensably bound to pay unto the Deity of what Nature soever he be. It is almost needless to inform him, that, to *adore* and *adorare*, are derived from *ad* and *orare*; as if we should say, *ad os referre manum*, to pray with the Hand before the Lips. We leave these and many other Etymologies, to such as think them an Ornament to their Writings: But we shall only say, that Men have extremely multiplied the Terms designed to express a religious Act; imagining, perhaps, that the same Idea expressed in their Prayers, in different Terms; some more submissive than others, and always attended with certain Ceremonies, which they thought most acceptable to God, might prove more successful, and in a more effectual Manner secure the divine Assistance. The *Greeks* and *Romans* thought there was a sort of Magick Charm in some particular Words and superstitious Forms, which they made use of in their Prayers, and were even persuaded, that, by the prevailing Power of them, they could compel the Deity to be favourable to them. I am willing to believe that no Christian can be so stupid and superstitious as to imagine that his Prayers will have any such Virtue: But there are very few Men perhaps, who do not believe they shall obtain what they ask of God, by using a Variety of synonymous Terms, attended with that external Devotion, in which all the Religion of an infinite Number of People does entirely consist.

THERE is no great Difficulty to find out the Origin of Prayer. No sooner had *Adam* fallen, but he was forced to implore the divine Mercy, and beg God's Assistance against the various Evils, which were the unhappy Result of his Disobedience; but although he had retained his Innocence, he could never have been excused from imploring the Help of his Creator, and offering up his most humble Supplications to him; and hence proceeded ^a *Cain* and *Abel's* Sacrifices, though we otherwise know not either the Merit or Manner of them. All that can be said farther is, that it appears from sacred Writ, that at that very Time *Cain* was a wicked Man. After the Death of *Abel*, ^b and when *Seth* was old enough to know and worship God, it is to be supposed that some pious Men began to form a kind of Church, and fall into a regular Way of Worship: But the manner of it is likewise unknown to us.

As all Mankind in general have the same Favours to beg of God, it is no Wonder that their Forms of Prayer should be almost the same, or at least alike in many Respects. They all tend to the same End, and their Necessities are the same; but as Man by Degrees began to lose the true Idea of the divine Being, and took upon him to attribute corporeal Qualities, or human Frailties to him, he likewise lost the true Spirit of Prayer. He added Superstition to his Worship, served God under corporeal Notions, and being no longer capable of contemplating him in Spirit, whether through Pride, Fear, or Weakness, he was pleased to represent him by Images, Statues, &c. He offered up unto him all that could be offered to Men in order to appease them, and arrived at such a Degree of Extravagance at last, that he no longer dared to address himself to him without Formalities, in a short, easy, and a plain Manner, so as to be understood both by the People and himself. Hence arose so many extraordinary Ceremonies, such extravagant Acts of Devotion, and such an infinite Number of Forms, used in Prayer, which must have doubtless a very whimsical Effect, when not understood. Such amongst the ancient Gentiles was the *Io Pean*, which made a Part of their pompous Addresses to *Apollo*, and which, if we may judge of it by the different Ways they have explained these ^c two Words, they did not understand.

^a *Genesis*, Chap. iv.

^b *Ibid.* ver. 26.

^c Some have explained them by *ἰο Παιαν*, *heal, O Pean*. *Pean* was one of *Apollo's* Surnames, others have given other Senses to these two Words. And it is possible, that those who derived them from two *Hebrew* Words, which signify, *Eternal Jehovah, look down upon us*, have given them a better Interpretation than either the ancient *Greeks*, or modern Interpreters.

AMONGST the ancient Idolaters, Prayers sometimes preceded Sacrifices; sometimes they were used after them, and often between them. 'Tis very probable, that the first Race of Men did not offer up unto God any Blood-Offerings; and that having no Temples, they used at first to invoke him in the open Fields, or every Man in his own Habitation, without the least outward Shew, Mystery, or any of those human Inventions, which in process of Time produced the Irreligion of some, and the Bigotry of others. This Manner of Worship was too plain and simple; they soon went into the Groves to worship, and there built Chappels. The Silence of the Place inspired them with Devotion. They consecrated unto God the tallest Trees of the Forests, and from thence they went up to the Hills. In short, they carried their religious Worship to the Tops of Mountains, and as they changed their Situation, they took Care to leave Gods behind them wherever they came. God has upbraided the *Jews* with this shameful Idolatry. We see nevertheless in the Old Testament, that before the Promulgation of the Law, the Patriarchs did the same in regard to the true God. After all, there was no other Evil in this Manner of Worship than the Application of it to false Deities. Devotion requires that Silence and Contemplation which Woods and Fields inspire. Mountains and other high Places give us an awful Idea of God's Exaltation and Superiority over us: And 'tis probable, that ^a *Jupiter* for the same Reason (according to *Arrian*) was worshipped upon the Mountains of *Bithynia*; but had no Temple consecrated to him there, (because of God's Immensity,) and the *Sicyonians* worshipped some of their Gods in the same Manner. The *Getæ* and ancient *Indians* likewise consecrated no Temples to their Gods; and as for the ancient *Persians*, it is well known, that in their Irruptions into *Greece*, they destroyed all the Temples which they found there, out of a zealous Persuasion that God being infinite, could not be circumscribed, or lodged within a Temple. The same *Persians* did not represent the supreme Being by Statues; neither did they erect Altars to him; but offered their Sacrifices on high Places. It is certain that the Idolatry of that Nation was much purer than that of the rest of the Heathens, but especially more free from the Rubbish and confused Mass of Superstitions and Fables of the *Greeks*. The learned *Hide* goes still a great deal farther. He assures us, in his *History of the Religion of the ancient Persians*, that for a great Length of Time they preserved the true Religion. The *Romans* themselves, who afterwards multiplied their Gods to that Degree, that they had Deities for all the Necessaries of Life; for Diseases and Health; for the Kitchen, and the Market; for the Table and the Bed, &c. not to mention that Riffraff of lesser Gods, which their Imaginations had framed for presiding over their Marriages; ^b the *Romans*, I say, continued to worship their Gods for above one hundred and seventy Years, without making any Representations of them: And had that been still observed to this Day (says *Varro*) the Worship paid them would have been more pure and holy. It is probable, that *Numa*, the Founder of their religious Worship, had more adequate Ideas of Religion than other Idolaters, and possibly he might have drawn them from such Springs as were not intirely corrupted. Those very *Romans* did not swerve from the Practice of the primitive Times, (that is to say) from the Custom of Worshipping the Gods in Woods, and setting up their Worship in Forests. 'Twas in those Places, that they built the Temple of *Diana Aricina*, and of *Juno Lacinia*; there it was that the Temple of the Goddess *Pomona* was built, in the Form and Manner that *Chartari* has represented it, and which may be seen at the End of this Dissertation; and it is thus, that the modern *Indians* scatter their Idols all over the Woods and Fields. The People of *Guinea*, and those of the Island of *Zocotora*, repair likewise to Groves in order to perform their religious Worship, and make use of the tal-

^a *Jupiter Casius* was likewise worshipped upon a Mountain of that Name, situate between *Syria* and *Egypt*. The same *Jupiter* was also worshipped upon a Mountain of *Moab*, named *Peor*, and from thence it is called *Baal-Peor*.

^b *St. Austin*, of the *City of God*, Lib. IV. ch. 31. In the same Treatise may be seen a large and particular Account of those lesser *Roman* Deities, who were appointed to preside over all the Actions of Life, and even over those that were the most mechanic and mean.

left of their hollow Trees instead of Temples. The Deities of the Negroes (according to the Relations of Travellers) have no other Sanctuaries. The *Laplanders* placed their *Stor-junkare* upon Mountains amongst Trees, or in Places of difficult Access; in short, we ourselves have likewise in some measure given a Sanction to this rural Devotion, and upon a Supposition that God has appointed the Saints as Protectors of the Universe (which, according to the Scripture, they are one Day to judge) have honoured the Woods, the Hills, and Rocks with their Names.

DEVOTION having thus made her Retreat into the wild and desert Places, it is no wonder that some Men, who were warmer Zealots than the rest of Mankind, shook off the Cares of Life, gave over all bodily Labour, and grew indolent, idle, and even savage from their enthusiastic Veneration for the Gods. Yet this was not sufficient; a mysterious Turn was given to this solitary Worship, and severe Penances were added to it: Thus the *Bramins* for the most part live under Trees, and imagining, with the ancient Idolaters, that their religious Worship can never be too private, or too closely concealed. The Entrance to their ^a Pagods is built so very low, that the Day itself can hardly give any Light to their Idolatry. The Woods and Deserts are for the Generality their favourite Habitations, that they may practise their Worship in a voluntary and affected Misery, in Imitation of the ancient *Brachmans* and *Gymnosophists*, who in their Solitude denied themselves even the common Necessaries of Life; who from the Rising to the Setting of the Sun (as *St. Austin* tells us) *with stedfast Eyes surveyed its Glories, standing in the midst of burning Sands, sometimes upon one Leg, and sometimes upon the other.* The *Turks* have likewise affected this kind of Devotion; witness the austere Lives many of their Dervises lead amongst Rocks, and in solitary Woods, according to the Accounts given us by the most celebrated Travellers. Some Christians too have practised this kind of painful and melancholy Devotion. We have formerly had, and still have among us to this Day, some of these pious Recluses, whose Austerities are no ways inferior to those of the *Indian Bramins*, and who voluntarily undergo the most whimsical, tormenting, or cruel Fatigues that the human Body can possibly bear up under. In short, it is certain, that in all Ages, Men have had a strong Propensity to carry their Devotions into solitary Places, where doubtless they imagined they should find the Means of serving the Deity in a manner more worthy of him, with greater Mystery, and less Distraction; and perhaps took a Pride in expiating those Disorders amongst the wild Beasts, which they had not been able to avoid in the Company of rational Creatures.

WHEN the ancient Idolaters arrived at any Place, they immediately offered up a kind of ejaculatory Prayer to the Deity of the Country. When they were on a Journey, they paid their Adoration to the Gods, which they supposed to preside over those Places through which they passed. *Neither the Fauni, the Dryades, the Napeæ, the Gods who guarded the Limits of Countries,* nor any other were omitted; nay, so great was the Respect which the *Romans* paid to the Gods of their very Enemies, that they would not sit down before any Town^b, till they had deputed Priests to entreat them to retire out of it, fearing their Attempts might prove unsuccessful, should the Gods be the stronger, or that they should be forced to make Prisoners of them in case they were defeated. Upon any Emergency of State, it was the Custom for some heroic Person to sacrifice himself for the Sake of his Country, that the Gods might accept the voluntary Oblation of one Man as an Attonement for all the People. Many Nations offered up Men in Sacrifices; and it was thus that the *Ammonites* worshipped *Moloch*; the *Carthaginians*, *Saturn*; and the *Scythians* of *Tauris*, the Goddess *Diana*; and this is a religious Custom to this Day practised in several Nations of *America*. It was in use

^a This Word here signifies the Temple of the Deity, and is likewise used for the Deity itself.

^b *Coram obsessa urbe sacerdotes Deos evocabant, &c.* See Brouwer, *de veterum ac recent. adorationibus.*

amongst the *Mexicans*, till the Arrival of the *Spaniards* in the new-discovered World. But other Nations, not of so savage a Disposition, went no farther than scarifying and scourging themselves, in order to appease the Anger of their Gods; and we find amongst ourselves some Remains of this bloody Devotion. There are some Christian Penitents, who in their Processions scourge, and flay, and tear their very Flesh off, to draw down upon themselves the divine Mercy: And these pious Processions are frequently performed in Times of public Calamity, to invoke the Assistance of the Almighty, and those Saints who are appointed the Protectors of our States.

As Men grew more civilized, they built themselves Cities; Devotion shone with a greater Lustre, and removed from its usual Retirements, into the most public Places. We have already hinted, that the *Persians* believed the supreme Being could not be confined within the narrow Limits of a Temple; yet Temples were absolutely necessary both for the Conveniency of Worship, and the Honour of Religion. Nay, those religious Places seem to heighten our Zeal, and give Strength to our Devotion; for God himself is present, and presides over such Assemblies. The most illiterate Heathens believed this, which is exactly conformable to what God himself has declared in his most holy Word: For (saith he) *Where two or three are gathered together in my Name, there am I in the midst of them.* The *Greeks* and *Romans* made their Addresses to their Gods in Temples. All Antiquity is a Witness of this; but under Pretence of Religion, Debauchery soon crept in, and at last became almost an *Act of Faith* in the Worship of various Deities. *Bacchus*, *Saturn*, *Adonis*, *Pan*, *Flora*, *Priapus*, and *Venus* were worshipped after a very profligate, irregular, and indecent Manner. The Women prostituted themselves in Honour of this last Goddess at *Babylon*, where she was worshipped under the Name of *Mylitta*; and the nocturnal Revels of *Ceres* were infamous, and most shamefully obscene. Christianity no longer admits of any of these enormous Practices; and yet Assignations, Declarations of Love, Intrigues, and other scandalous Appointments, continue to be made in our Churches; and the Devotion of Pilgrimages, nine Days Solitude, &c. are very often owing to a Variety of Causes, wherein Religion is not any ways concerned.

HOWEVER, religious Worship being once confined to Temples, the Appointment of Ministers for the Deities became necessary. God himself instituted those whom he designed for the Service of the true Religion, and Mankind established those who propagated that which was the false. Both the one and the other, from the mercenary Views of worldly Interest, have been multiplied to an infinite Number. From hence sprang up a numerous Crowd of worthless Creatures, who pretend a Right to serve at those Altars which maintain them. True Religion by Degrees became less Spiritual, though more over-run with Ceremonies, and the false, more mysterious and fantastical. The Priests found Means to hinder Men from Action till they had been first consulted. They set all the Springs of the Passions in Motion, were at the Head of all Intrigues, and made themselves Masters of the Courts of Princes. In short, they damn'd People for God's Sake. So great has the Authority of Priests ever been in all Religions. We know the Power of the Augurs, Soothsayers, and Priests amongst the *Greeks* and *Romans*, of the Magi amongst the *Persians*, of the Druids amongst the *Gauls*, of the Bards amongst the *Celtæ* and *Britons*; and the World is imposed upon after the same Manner to this very Day. The *Musti*, and other Doctors of the Mahometan Law, are too often the grand Engines in

^a Vid. Castell. & alios de festis Græc. In Thesmoph. Muliebre pudendum colebatur.

^b Amongst the *Germans* the Priests gave Sentence of Life and Death upon Criminals. Many Nations formerly chose their Priests for Kings. In the *East* and *West Indies*, *China*, *Japan*, &c. the Priests and Monks have an unlimited Power. Men are so framed by Nature, that there is an absolute Necessity that Priests should have Respect paid them, in order to maintain the Dignity of Religion; but the main Point is, to set reasonable Bounds to that Respect, so as not to fall into the Excesses of those, who give themselves up blindly to the Passions of Priests.

the most important Debates of the *Divan*. The Inhabitants of the *New World*, *Africa*, the *East Indies*, &c. undertake nothing without the Advice of their Priests and Fryars. I presume it is altogether unnecessary to produce Examples of what is practised among ourselves.

LET us proceed then, to give an Abstract of all the various Customs which Men have introduced into religious Worship in Honour of the supreme Being. The *Romans* worshipped the Gods at the Break of Day; and honoured them with Thanksgivings on Festivals, and other solemn Occasions. The Law of the Twelve Tables was express on this Point. *Let the People worship those Gods who have always been acknowledged as such, and those Men whose Merit has gained them a Place in Heaven; such as Hercules, Æsculapius, Castor and Pollux, &c. Let them consecrate Chappels in Honour of those Virtues, to which those holy Men are indebted for their Deification.* To these the *Romans* made their solemn Applications in Times of Distress, and they had their Days of Penance, as we have ours. They went in Procession ^a bare-footed, &c. The ancient *Germans* sacrificed to their God *Thor* every ^b *Thursday*, in hopes by that Means to avert his terrible Judgments of Hail-stones, Lightning, and Thunder. Vows were had Recourse to, in order, as it were, to bribe the Gods, and bring them over to their Interest by proposing advantageous Conditions to them. ^c The solemn Contract made with them on such Occasions was carried into their Temples, and placed at the Feet of their Statues; and as soon as the Favour implored of their Gods was obtained, it was no more than Justice to fulfil their Vow, and then the Contract was cancelled. This was deemed an absolute Acquittance.

WITH regard to Prayers, *Jesus Christ* forbids his Disciples to lengthen them by vain and impertinent Repetitions. Doubtless a Repetition of the same Thing in Prayer, proceeds neither from Zeal nor Respect. 'Tis very probable, that the Prayers of Idolaters might be very tedious: But it is surprising that Christians should have fallen into the same Error. In my Opinion, to repeat the same Prayer to God fifty Times in the Space of an Hour, is as impertinent, as to present fifty Copies of the same Petition one after another to a Prince. ^d Amongst the *Turks* there are a sort of Bigots, who affect to repeat the Name of God with an irreverent Volubility, which rather resembles Madness than Devotion. The Ancients were very fond of using the Number Three in their Prayers, of which we have here given some ^e Instances. They imagined likewise that their Gods delighted in a long Train of Titles and pompous Appellations to express their Supremacy and Power; and lest they should unhappily distinguish them by any Name that might give Offence, they took peculiar Care to mention those ^f Attributes with a *Salvo* or some modest Restriction. But this is not all the ceremonious Part of Prayer; for when they prayed aloud, a Minister of the ^g Gods rehearsed the Prayer to the People, who repeated it in the very same Terms; and the same Thing is now practised amongst the *Roman Catholic* and *English* Christians, as well as amongst the *Turks*. I shall take no Notice of such Prayers as were uttered in a low Voice in public Assemblies,

^a *Nudipedalia*. V. *Tertull. Apolog.*

^b V. *Olaus Hist.*

^c *Vota concepta Tabellis inscribebant ita conscripta signabant obsignata affigebant Deorum statuis Voti compotes facti Tabellas solvebant, id est lacerabant.* Brouwer de *Adorationibus*.

^d V. *Thevenot*.

^e For Example: *Horace* saith to *Diana*, *Qua laborantes utero puellas ter vocata audis*. *Tibullus*, *Ter cane, ter discis despicere Carminibus*. *Ovid*, *Ter tollit in aethera Palmas*.

^f For Instance this, *Quoquo nomine, quoquo ritu, quaquâ facie te fas est invocare*; and this other, *sive Deus, sive Dea* as: not presuming to ascertain the Sex of the Deity whom they worshipped.

^g *Præco, isgonisvæ.*

nor of the ^a Set Forms consecrated to this pious Use, as well amongst the Ancients as the Moderns. Every Religion has its own particular Forms; and indeed it would be impossible to do without them, unless Men were resolved to introduce Disorder and Anarchy into Religion.

I BEFORE observed, that the *Romans* worshipped their Gods at Break of Day: Nay, almost all the Nations in the World, even the most barbarous and savage, observed this Custom. At Day-break the *Persian* Magi began their Hymns in Honour of their Gods, and saluted the Rising Sun, that Orb of Light, which they looked upon as an Eternal Principle. The ancient *Tartars* likewise began the Day with Invocations to the Sun, to whom they every Morning offered up the choicest of their Meats and Drinks; but Idolaters of a more strict Piety did not confine their Devotion to the Morning only. Every Hour of the Day is proper for the Practice of this Duty; for which Reason the Evening as well as the Morning Hours were set apart for the Service of the Gods. 'Twould be tedious to mention the many Sacrifices, Ceremonies, and nocturnal Prayers in Use amongst the Heathens. The Mahometans call the People to Prayers five Times a Day, and he who will be a faithful Mussulman must be exact herein; they appear at this their Devotion in so modest and humble a Posture, that it is impossible to express a more profound Submission. The ^b *Jews* and ^c *Christians* likewise have their Hours for the Practice of public Prayer, and Worship of the Divinity. We will now proceed to such other Particulars as Men have thought necessary, in order to serve God aright, and what they have imagined the supreme Being might require of them on this Occasion. We shall not however distinguish divine Institutions from those merely human.

'Tis well known that the *Jews* have always, and still to this Day do set apart *Saturday* for the public Performance of divine Worship, which they observe with almost a childish Exactness. Moreover, they have appointed solemn Days in Commemoration of the peculiar Blessings which God of his infinite Goodness has been pleased to vouchsafe unto them. The *Christians* have substituted *Sunday* in the room of it, and observe the Passover and Pentecost of the *Jews* in Remembrance of *Jesus Christ*, their first Founder. They afterwards kept holy some particular Days in Honour of his Apostles. In short, Festivals have been so multiplied out of respect to the Saints, that every Day

^a These set Forms and ^c Catechisms are above all Things necessary for the Common People, who have not Capacity enough to understand their Religion without such Helps; and if among *Christians* the Respect which is paid to them is arrived to a Degree of Superstition, it is no way owing to such as appointed them; nay, the Clergy may be placed in the Rank of common People in this Respect, and perhaps Interest is the Cause; for the more ignorant the Doctor is, the more is he respected by scrupulous Consciences. Ignorance is a sort of indulgent Parent, who pampers a vast Number of idle Children; from thence proceeds Family Religion. The famous Oracle of *Delphos* recommended to the *Athenians* the Observance of their Ancestors Rites: (V. Cicero de legibus:) And some People are to be found, who, of all the Editions of the *Psalms* of David which were translated into Verse by *Clement Marot*, and *Theodore Beza*, chuse those wherein the most obsolete Words are as it were consecrated, in order to sing in the same Language with their Ancestors, and perpetuate a religious Obscurity in the Devotion of their Families.

^b Mr. *Ross*, in his *Religions of the World*, gives us an Account of several Customs which the *Jews* practised during their Prayers; for Instance, he says, that they pray with their Cloaths tucked up, their Faces turned towards *Jerusalem*, and their Hands upon their Heart; that when they are at Prayers, they must not touch their naked Skin, break Wind any way, or suffer their Thoughts to wander; and that nothing must interrupt them, even though they were liable to be bitten by any venomous Creature, &c. The *Jews* pray three Times a Day. V. Father *Simon* in his first *Dissertation upon the Ceremonies of the Jews*.

^c The *Roman* Catholics have their canonical Hours. In several of the Protestant Dominions there are Prayers once a Day, and some of them leave the People to follow their own Inclinations. After all, woe to them that do not pray to God, as it is their Duty; a good *Christian* always makes God his chief Object. Some Casuists have considered all the Occasions proper for Prayer; and have put some pious Queries concerning it, as whether it is lawful to praise God and sing *Psalms*, &c. when a Man is in the Act of Generation; or when he is eating Nature.

in the Year has its ^a Patron. So that were this heavenly Hierarchy to be honoured according to its Deserts, we shall be under an indispensable Obligation of leading our Lives entirely disengaged from all worldly Employments. But the *Roman Catholic Church* has wisely provided against such an Excess, and most of the Protestant Christians have retained no more than four solemn Festivals in their Reformation, viz: *Christmas, Easter, the Ascension of our Lord, and Whitsuntide.*

THE Heathens likewise set apart particular Days for the solemn worship of their Gods, on which it was not lawful to do any manner of Work whatever. The ^b *Greeks* made a Law whereby they confirmed the Celebration of those Days. The *Romans* imagined that any manual Operation whatever on a Festival, was an Act of Prophanation; and in order to prevent any such Misdemeanors, they ordered a Herald to make Proclamation, commanding every one to abstain from Labour; for if the Priest discerned the least Work going forward during the ^c Sacrifice, the Ceremony was profaned. All Quarrels and Disputes were suspended at that Time in honour of the Gods: But as soon as the Feast was over, all Things went on in their old Course, and Law-Suits in all their Courts of Judicature were carried on with their usual Vigour. No profane Persons were permitted to assist at these sacred Ceremonies; and ^d those who were present were ordered to observe a religious Silence, lest during the Conversation any ominous Expression should accidentally fall from them. Let no one however imagine that their Devotion on this Account was ever the more sincere; no, it was only a ceremonial Silence, which in Process of Time perhaps became a real Devotion: For as it is possible that some Men might be piously attentive during this silent Celebration of those Mysteries; so it is very probable, that Custom might by Degrees bring over some sincere Profelytes to Religion by that Practice. However, ^e Silence in the Temples, and at the Altars during divine Service, has ever been looked upon as the greatest Sign of that Respect which is due to the Almighty. The same Thing may be said as to a Conscience void of Offence; for no Man that is guilty of any enormous Sins can be any ways acceptable to the supreme Being. 'Twas necessary therefore to exclude such an Offender in Form from his divine ^f Worship; and if this was the Custom of the Pagans, much more necessarily ought it to be confirmed amongst Christians. The Office of the Sacrament of the Lord's Supper rejects those Christians who lead a scandalous Life, and exhorts them to Repentance, denouncing God's Judgments against them; And the Church excommunicates them, if, after such wholsom Admonitions, they turn a deaf Ear, and persist in their Perverseness.

THE *Romans* began their public Worship with the Invocation of *Janus*, as appears by several Instances in our ^g Remarks; and they observed many other Ceremonies which are more particularly specified in the Authors who have written concerning them. The *Romans* imagined, that *Janus* was their Introducer to their Gods, their favourite Mes-

^a There is no Probability, that God or his Saints should be pleased with the Devotions of those Days, which are only employed in the Indulgence of all sensual Enjoyments. All that is religious in them consists amongst some Christians in a few Ceremonies which are of no service to Devotion; and their Zeal is heightened only by set Forms and loud Exclamations.

^b *Lex apud Athenienses jubeat, ut sacra diis rite fierent, non avvocato ad alias curas animo. Vide Brouwer, de Adorationibus & legem apud S. Petrum, de Legibus Atticis.*

^c *A Flaminiibus prae mittebatur qui denunciarent opificibus, manus abstinere ab opere, ne, si vidisset sacerdos facientem opus, sacra polluerentur. Festus.*

^d The Formulary of the Greeks was, *Favens esto omnis populus: That of the Romans, Favete linguis. Ut rite peragi possit sacrum, nullâ malâ voce obfrepente, imperatur silentium, saith Seneca.*

^e The *Imams*, or Priests, in their Exhortations to the Mahometans, strictly recommend Silence and Attention to them during the Time of Prayer.

^f *Procul este profani. Omnis praefatio sacrarum eos quibus non sunt pura manus sacris arceat. Tit. Livius*

^g *Te primum pia thura rogant, te vota salutant, says Martial to Janus; and Ovid, Jane, tibi primum thura merumque fero. This is farther proved by a Roman Prayer taken out of Livy. Jane, Jupiter, Mars Pater, Quirine, Bellona, Lares, Divi Novensiles, Dei indigites, Divi, quorum est potestas nostrorum kostiumque, Deique Manes, vos precor, veneror, veniam peto feroque, uti Pop. R. Quirit. vim victoriamque prosperetis.*

fenger to deliver their Supplications, and their best Advocate. They likewise believed, that he first instituted the Worship of the Gods, and built Temples and Altars in honour to them. At the Close of their Devotion they always addressed themselves to the Goddess *Vesta*. She was the Symbol of Religion, the Guardian of the sacred Fire, and Depositary of the Mysteries of Religion, *Rerum custos intimarum*, saith *Cicero*. It was but reasonable therefore that she should be remembred at the Close of their Devotion. However the *Greeks* by a contrary Custom began their Devotions with *Vesta*, as you may see by some Instances in ^a the Notes. Thus Fire was the first Object of the ancient *Persians* Adoration.

MEN were excluded from the Temples of the Gods for matrimonial Conversation. Several Passages might be produced from the ancient Historians to confirm the Truth of this Assertion. The *Jews* likewise looked upon all Defilements of Body as capital, but chiefly the Impurities of Women, or such other Uncleanesses as Men contracted by their Conversation with them. The *Brachmans* by the Laws of their Religion are enjoined to preserve their Bodies chaste; but if we may credit Travellers, they are secretly very vicious, and the most hypocritical Creatures under the Sun. We are assured, that the *Samaritans* do not converse with their Wives during the Sabbath; and the Mahometans are likewise strict Observers of every Thing that tends to Purity of Body; for they not only abstain from Women at the Time of their Devotions; but even have divers kinds of *Ablutions*, which they practise more or less according to the Degree of their Pollutions. If we may credit *St. Gregory the Great*, a Man who hath lately conversed with his Wife should not be permitted to enter into a Church, it being an Indignity offered to the divine Majesty. However, we may presume that *St. Gregory* did not think it amiss, if in this case Christians were left to the Testimony of their own Conscience. The *Roman* Catholicks oblige their Priests to live unmarried, and the Laws of their Function condemn them to a ^b perpetual Chastity. But this sort of Abstinence, if I may be allowed the Expression, was not the only one prescribed in former Times. The ancient *Egyptian* Priests abstained both from Wine and ^c Women; and the *Jewish* Rabbi's from all Sorts of strong Liquors. The Priests of *Isis* and *Cybele* abstained from certain Meats; and all *Pagan* Priests in general observed Fasts and Abstinences on particular religious Occasions. They likewise affected to throw off all the Cares of Life, and depend upon public Charity in honour of some of their Deities, taking up the Profession of a voluntary Poverty, like that which was practised by the Voraries of *Cybele*, the Mother of the Gods. They used ^d to carry the Images of their Deities through the Streets, and from one Province to another, in the most devout and solemn Manner. These Images made a strong Impression on the Mind of pious Heathens, and procured the holy Pilgrims of the Goddess a comfortable Subsistence, which helped them to undergo the Hardships of their Poverty.

^a *Pausanias*. Sacrificat Vestæ primum, tum secundo loco Jovi Olympio. *Porphyrius*, A Vestæ Cœlestium Deorum sacra primum auspicati.

^b Intolerable Burthen! the Weight of which was amply perceived by the Reformation of the Protestants. Their Clergy marry, and Religion is no Sufferer by it, though some People pretend that a married State and the Cares of a Family, divert a Minister from his Duty to the Church. But the Clergy who are debarred Matrimony, often keep Mistresses, which certainly must be a Crime of a more heinous Nature than having a Wife.

^c They abstained from Flesh, and Wine, the more effectually to extinguish the Flames of Concupiscence. The ancient *Brachmans* did the same. The *Gymnosophists* lived upon Rice and Fruits. The Priests of *Ceres* abstained also from eating of Flesh, which was one of the three Precepts that *Triptolemus* had given them.

^d It appears, that Men are well enough pleased with seeing a certain Set of Enthusiasts sequester themselves from the rest, which we might almost call the *Corps de Reserve of Piety*. These Bigots profess Poverty, Abstinence, and Retirement; and yet in the midst of their Solitude they by Degrees find themselves richer, better fed, and more at Liberty than the Rest of Mankind. The Men of the World, whose Business or Pleasures will not allow them Time to pray, are over-joy'd to find Men who will take upon them the Care of praying for them, and secure them a Pardon from God, without the former's being at any other Trouble than paying a Sum of Money, and submitting to a few Ceremonies.

THERE were divers Ways of contracting Pollution by Dreams. In the Play entitled the *Frogs*, written by *Aristophanes*, one of the Actors calls for some Water to wash himself after an ill Dream; and a certain Number of Days were requisite for the Recovery of their former Purity; often ten, ^a and sometimes thirty. Seven Days were appointed by the *Jewish* Law for the Purification of a Man that was *Seminifluus*, and a Woman who had her Terms; three and thirty Days for a Woman delivered of a Male Child, and threescore and six of a Female. Amongst the ancient Idolaters, if a Man committed Murder, or any other Act of Violence, he was denied the Privilege of approaching the Altars till he had first washed ^b himself; and amongst Christians, Penance is enjoined in the like Cases. In short, every criminal Action, of what Nature or Kind soever; every Action grounded upon any Impurity either of Body or Mind, was deemed displeasing to the Almighty, and excluded a Man from all religious Privileges. Funeral Rites were placed in the same Rank. The *Jews* pronounced such as had touched dead Bodies impure; and it was a Custom amongst the ^c *Greeks* to hang up the Hair of their Dead at their Door, lest the People should defile themselves by going into the House.

THE Purification of the Body, tho' never so inconvenient and troublesome, is still much easier than that of the Soul; and as there was a Necessity to preserve the latter in their Minds by some obvious and lasting Memorial, the Use of *lustral Water* was introduced, which the Christian Religion has abolished, and instituted *holy Water* in the Room of it. The People as well as the Priests used to dip their Fingers into this lustral Water, as they went into the Temples to sacrifice; and amongst the Christians, those who pay a religious regard to consecrated *Water*, ascribe several Virtues almost miraculous to the Use of it. We may allow it one Quality which is indisputable, *viz.* that it is an awful Admonition to Christians not to appear in the Presence of God without a clear Conscience; for otherwise all Aspersions with *holy Water*, however devoutly ^d performed, can have no other Advantage than the Applause of Mankind. Although the Devotion of the Heathens was so curious in the Use of Water for religious Purposes, yet it did not precisely determine whether they should use Spring or Sea Water, &c. ^e They were at perfect Liberty therefore to use that which was most agreeable to them. Nevertheless, Sea Water was much esteemed on this Occasion, which was the reason that abundance of People used formerly to pay their Devotions on the Sea-shore. If a Man found himself polluted with any Crime, all he had to do was, to plunge himself into the Sea, and say some Prayer suitable to the Occasion on the very Place of Purification. It was notwithstanding an established Custom for them to wash in running Water, and as they were obliged to bath often, the Priests of ancient *Egypt* took Care to build their Temples and Chappels on the Borders of the *Nile*. The *Indians* of the present Age observe the same Precautions, most of their Pagods being situated near some River: They pay moreover a peculiar Respect to the Waters of the River *Ganges*: But as they cannot at all Times be near enough to wash themselves in its sacred Streams, the

^a Festus: *Denarie*, scilicet he, vel *tricenaria* ceremonia, quibus sacra adituvis decem continuis diebus, vel triginta, certis quibusdam rebus cavendum erat.

^b We here speak of those Violences only, which Officers of Justice could not come at the Knowledge of, either because of the Dignity of the Offender, or of some other particular Reasons. Water was not always used on this Occasion amongst the Heathens; and *Ovid* justly condemns it in his *Fasti*.

^c *Vide Eurip.* at the Beginning of his *Alceste*. They likewise kept Water always ready at their Doors in order to wash the Body of the Dead.

^d There is a fine Passage of *Lactantius* upon this Subject *Flagitiis omnibus inquinati veniunt ad precandum, & se pie sacrificasse opinantur, si cutim laverint; tanquam libidines intra pectus inclusas ulli amnes abluant, aut ulla maria purificent.*

^e *Vide Lomejer. de lustrationibus Veterum.* The *Indians* likewise use lustral Water. They water the Front of their Houses carefully every Morning with Cows Urin, which they pretend, procures them the Favour of the Gods; they believe too, that this Urine has the power entirely to wash away their Sins.

Bramins tell them that all other Waters will have the same Virtue, if, whilst they are bathing, they pronounce these Words; *O Ganges! purify me.* In like Manner the *Romans* had an extraordinary Veneration for all Rivers and Fountains; for as they believed that those Waters were governed by some Deity who continually resided in them, the People were commanded to be very cautious in their Bathing, lest^a they should any ways disturb the Water. They were enjoined likewise to observe a profound Silence at the same Time, that they might not interrupt the Repose of the Deity.

^b THE *Romans* used likewise to wash the Feet of their new-married Women; it being an Emblem of that Purity which was required of them in the marriage-State. They who approach'd the Altar in order to offer sacrifice, frequently washed their whole Bodies, and sometimes their Heads only. As for the Custom of washing of Hands, it was so constantly practised in all religious Worship, and is so well known, that it would be needless to enlarge upon that Topick. There are abundance of Instances of it both in the sacred Scriptures and prophane Authors. The Custom of washing the Feet with a religious View was not quite so common, but yet often practised; and perhaps *Jesus Christ* alluded to it, when he washed the Feet of his twelve Apostles; though on the other hand it appears, that in the Eastern Countries the Custom of washing the Feet of those who were invited to a Feast, was but a common Civility; and the same Ceremony is now practised by the Pope and other *Roman* Catholic Princes, as an Act of Condescension and Christian Humility.

BUT Ablution, or Bathing, was not at all Times necessary; for they often sprinkled themselves only with a Branch of *Olive*, *Laurel*, or with some Instrument made for that particular Purpose, which they dipp'd in Water; yet the Celebration of the more pompous Mysteries, such as those of *Ceres*, required total Ablution. No one could consult the Oracle of *Trophonius* till he had first bathed himself several Times in the River *Hercyna*; and just before his Admission into the Cave, where this famous Oracle was pronounced, two young Men, Assistants to the Priests of it, washed him over again. In short, Purification by Water was formerly almost an universal Custom amongst the Heathens. The *Jewish* Religion likewise required constant Ablutions: And as People insensibly accustom themselves to look upon Things appropriated to sacred Uses, with a kind of superstitious Awe, those very Things which were at first but Signs, became at length the essential Part of their Religion; an Error with which *Jesus Christ* reproached the *Jews*. At this very Day the same Ablutions are practised with the utmost Strictness by the *Turks*, as well as all Mahometans; and indeed Christian Baptism itself may be looked upon as a kind of^d Ablution.

Co-

^a These two Passages prove what is here advanced:

*Hujus Nympha loci, Sacri custodia Fontis,
Dormio, dum blande sentio murmur aquæ.*

*Parce meum, quisquis tangis cava marmora, somnum
Rumpere, sive bibas, sive lavare, tace.*

NYMPHIS LOCI.

BIBE. LAVA.

TACE.

They are taken from the Dissertation of *Brouwerius de adorationibus*.

^b *Aqua petita de puro fonte per puerum felicissimum, vel puellam quæ nuptiis interesset, de quâ solebant nubentibus pedes lavari.* Varro in Brisslon. de nuptiis.

Aquâ aspergebatur nova nupta, sive ut pura castaque ad virum veniret, sive ut ignem & aquam cum viro communicaret, Idem.

^c *Diis superis sacrificaturi sese lavabant, inferis rem sacram facturi tantum aspergebantur.* Brouwerius de adorationibus.

^d One part of the *Greeks* bath themselves in the River *Jordan*, in Commemoration of the Ordinance of Baptism; and this Ceremony is revived every Year with great Licentiousness. A fine Representation of Baptism! which ought to set before

COVERING the Head was also observed as an essential part of religious Worship, and the *Jews* to this Day keep their Heads covered with a Veil during all the Time of public Devotion in their Synagogues, as they did formerly. The *Turks* who profess a Religion for which they are in a good measure indebted to the *Jews*, imitate them likewise in remaining uncovered during the Time of divine Service in their Mosques. The *Romans* after they had washed themselves always covered their Heads when they approached any of their Deities, partly out of Respect, and partly out of Superstition; but Signs being arbitrary, our great and only Care should be to fix our Attention upon the Object represented by them. We uncover our Heads when we pray to God, or approach any Thing that is sacred. We go into a Church likewise always uncovered: But what an unaccountable Whim it is, that the reformed Protestants cover their Heads during the reading of the Bible, and the Preaching of the Minister, and yet uncover themselves when they pray or sing Psalms! These very reformed Ministers in some Countries preach with their Hats on. But to return to the *Romans*: To be covered, or veil'd during the Time of divine Service, that is to say, whilst they were praying to their Gods, was a general Practice among them. They likewise covered themselves at such Times as they endeavoured to move Compassion; and this Custom was not only preserved on those Occasions, but in nuptial Ceremonies too, to denote the Bride's Modesty, and that Virgin Shame which being then upon the Point of expiring, retired from the Heart into the Face to give it an additional Glow of Beauty. In a Time of Mourning the Face was covered; the same was observed by Criminals condemned to die. It is very probable, that the Use of Veils was first introduced to hinder our Thoughts from wandering upon external Objects during religious Worship; and perhaps to intimate how unworthy we are of beholding the Deity; yet, in Sacrifices to some particular Gods this Custom was not observed; for Instance to *Saturn*, ^a *Hercules*, *Ops* or *Rhea*, &c. But the *Grecians* always sacrificed to their Gods with their Heads uncovered.

THESE Veils with which they covered themselves were generally white, and so likewise were the Vestments set apart for religious Ceremonies. White is the Symbol of that Purity of Soul, and of that State of Innocence in which we ought to appear before the Almighty. It likewise is the Representation of Joy in Opposition to Black, which is the Emblem of Sorrow. The Antients used to offer up white Victims to their Gods in Sacrifices of Thanksgiving, and were of Opinion they could do nothing more agreeable to the supreme Being than to serve him in white: But as for the infernal Deities, as they imagined them to be wicked to the last Degree, and to take Pleasure in the Misfortunes of Mankind; and as they lived in everlasting Darkness, they must doubtless be of a sad and gloomy Complexion; so they paid them such Adoration as they imagin'd suitable to their Tempers; and for that Purpose cloathed themselves in black. Amongst the antient Christians, such as were newly baptised were always dressed in white; and it is well known, that the *Roman* Catholicks have consecrated this Colour to their reli-

fore our Eyes the Necessity of the Regeneration of that Man who becomes a Christian! We ought not to forget placing the Blessing of Bells, as it is practised amongst the *Roman* Catholicks, into the Number of essential Ablutions. It is a kind of Baptism, since they wash them with holy Water, and give some Saint's Name to them, by whose Invocation they offer them up to God, to the End that the Saint may protect them, and help the Church to obtain of God what she desireth of him, in the Words of the Ritual of *Alet*. This Ablution is so much the more necessary for Bells, since they represent, (as in the Words of the foresaid Ritual) the Church who inciteth the Faithful to praise God, &c. The sounding Metal of Bells which is heard at a great Distance, is a Figure of the Perpetuity of the Gospel, the Sound whereof has been carried all over the World. They are likewise Types of the Ministers and Preachers of the Gospel. The washing of the Bells is attended with a Benediction, to the End that being once blessed, they may have power to make an Impression on the Heart by the Virtue of the Holy Ghost, . . . and that their ringing may drive away all evil Spirits, &c. We may hereto add, that when the Sound of the Bells of Churches strike the Organs of the Ear, it inspires the Heart of many Christians with Devotion.

^a Among the Figures which follow this Dissertation; observe that Medal which represents a Sacrifice of *Hercules*, and that other which represents *Piety* veiled, whereby the Manner wherein Women veiled themselves when they offered up a Sacrifice will appear. Observe likewise that which represents the Emperor *Severus*, veiled for the same Ceremony, and that which represents a *Phrygian* Cap, which they put on upon the like Occasion.

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gious Worship; but the reformed Churches in *France*, and the ^a *Calvinists* in general, have after their Example laid aside almost all Ceremonies in the Celebration of their divine Service, and rejected this ^b Colour. Their Ministers even whilst they are preaching are cloathed in black. The Protestants generally dress themselves in black when they go to take the Sacrament, or at least chuse some grave Colour on that solemn Occasion. As for the *Turks* they detest ^c black, as being an ominous, unlucky Colour; but they esteem white and green as sacred; the latter being appropriated to the Descendants of *Mahomet*. Green above all, is forbidden to Christians and *Jews*, but they may wear yellow or ^d black.

THE *Gentiles*, in order to testify their most profound Veneration for their Gods, went barefooted when they carried them in Procession. *Cybele* the Mother of the Gods was always shewn this Respect; and the *Roman Ladies* at all Times went barefoot into the Temple of *Vesta*, which Custom of going barefoot was likewise observed at Processions in Times of publick Distress. The same Thing was practised also by the *Jews*, in their Humiliations before God, but in a more awful and severe Manner; for besides this, they mourned in Sack-cloth and Ashes. The Inhabitants of *Crete* would not permit any Person whatever to enter the Temple of *Diana* with Shoes on. The Female Votaries of *Greece* seem in former Times to have been as religiously scrupulous as those of *Rome* in this Particular; for they used to follow the Procession of *Ceres*, not only with their Feet bare, but, as appears by a particular Passage in *Callimachus*, with their Hair dishevelled. The mysterious *Pythagoras* enjoined his Disciples to sacrifice to, and worship the Gods barefooted: But perhaps he thereby intended to recommend that Humility of Soul and Simplicity of Heart, which is so indispensibly necessary in all religious Worship. In this Manner it was that God, whose Views are infinitely above all human Ceremonies, commanded ^e *Moses* and *Joshua* to loose their Shoes from off their Feet.

THIS Pagan Custom of casting off their Shoes upon a Principle of Religion, was converted insensibly into the most absurd and senseless Superstition. The *Romans* used to clear their Gardens from the Caterpillars and other Insects which destroy the Fruits of the Earth, ^f by the magical Aid of Women who walked barefoot round the Trees. Sorceresses likewise in all their Incantations, cast off their Shoes, as is evident from several Passages of *Ovid*, *Horace*, and *Virgil*: But to return to the Custom of going barefoot for the Sake of Religion. The antient Christians observed it in their solemn Processions, of which we have many Instances in Ecclesiastical History. The Emperor *Theodosius the Younger*, and the Patriarch *Proclus*, humbled themselves in this Manner, when they assisted at the Processions made at that Time upon Account of several Earthquakes. *Heraclius* went farther, for he resolved to carry the Cross upon his Back, and bear the Weight of that sacred Burthen during a long Procession, tho' he was almost overwhelmed with the Weight of his Imperial Robes: But as he preferred the humble Weight of the Cross to all the Pomp and Grandeur of a Throne, he cast off not only his Royal Vestments, but his Shoes, to accomplish with more Alacrity his Journey

^a Our Author, we confess, says, too unadvisedly, *the Protestants in general*; but 'as that Assertion is a manifest Error, with Respect to the Church of *England*, we humbly hope the Restraint which we have put upon it, will not be deemed an unjust Deviation.

^b I do not believe any just Reason can be assigned for it. They only threw off that Colour perhaps at the Time of the Reformation, the better to distinguish themselves from the *Roman Catholics*; but let a Man be in white, black, or red, that Circumstance has nothing to do with Religion; true Piety is seated in the Heart; for the Choice of Colours is merely the Result of Fancy and Opinion, without the least Reason to support it, which supposes Decency and Purity to be where they are not: There is no Colour but may, if you please, bear some advantageous Relation to Religion; if white be the Emblem of Purity, black is that of Sorrow and Humiliation in the Presence of God; green of Hope; blue of Love, &c.

^c The *Persians* call it the Devil's Colour.

^d The *Jews* of *Morocco* are distinguished by their black Caps from the *Moors*, who wear red Caps. Vide *St. Olen's* State of *Morocco*.

^e Vide *Exod.* Chap. iii. *Joshua* Chap. v.

^f *Plin.* Hist. Nat. Lib. XVII.

to *Mount Calvary*. To this very Day the *Roman* Catholick Penitents for the most part march barefooted at their Processions. The most devout of the *Society of Mercy*, walk after the same Manner both at *Portugal* and *Goa*, when they perform their grand and solemn Procession on *Holy Thursday*. The *Capuchins*, whose Lives ought to be one continued Series of Penance, wear nothing on their Feet but Sandals, which are hardly sufficient to guard them from the Thorns and Briars: But there are some Christians who carry their Humility still much farther, obliging themselves to go up the twenty eight Steps of the ^a *Santa Scala* on their Knees, to pay their Adoration to the *Sanctum Sanctorum*: A fatiguing, but exemplary Act of Devotion, which exceeds all others, as it sets aside the Use of our Feet. As to the laudable Custom of being barefooted, in our Acts of Humiliation before the Almighty, it has been introduced into all the Religions of the present Age. Where-ever any Footsteps appeared of a religious Worship, there likewise was seen a kind of ceremonial Penitence, which Men had established in order to make such a formal Attonement as they imagined might be most acceptable to the supreme Being. The *Indians* of *Peru* observe this Custom as the most incontestable Proof they could possibly give the Gods of their unfeigned Humiliation. They never entered the famous and magnificent Temple of the Sun, till they had first put off their Shoes in the Porch of the Temple; the *Turks* take off their ^b *Pabouches*, before they enter their Mosques; and if their Feet be not quite bare, they are at most covered only with their Trowles. ^c The *Indians* pay the same Homage to their Pagods: But not to be too ^d tedious, we will proceed to those other Customs which human Invention has established, in order to render Mankind acceptable in the Sight of God.

THE Antients always entered into their Temples with their Right Foot foremost. This Punctilio they likewise observed, when they went into any great Man's House: And the *Romans* were exact to Excess, and too serious in Trifles of this ^e Nature. The great *Augustus*, who was a Prince of as fine Parts as any that was ever known, would not suffer an Attendant to put on his Left Shoe before his Right, imagining that the good or bad Success of the Day depended on so trivial a Precaution. *Vitruvius* tells you with an Air of Gravity, ^f that the Steps going up to ^a a Temple ought always to be of an odd Number, with this superstitious View, that the Right Foot being set upon the first Step, the same Foot may be foremost at the Entrance of the Temple. Though we cannot reasonably imagine that the Almighty regards any Ceremonies of so trivial a Nature, yet a very discreet and celebrated ^g Christian has laid it down for an establish'd Rule in the Erection of a Church, that the Upper-End should always front the East. *Alet's* Ritual tells us, that the first Stone laid in the Foundation of a Church, must be solid, angular, and of about a Foot square at least. There are many other trivial Circumstances of the like Nature, which are not in the least worthy of our Notice.

^a The *Santa Scala* or Holy Ladder, is composed of twenty eight Steps, which it is said *Jesus Christ* went up in order to appear before *Pilate*. Good Catholicks ascend these Steps on their Knees, and at each Step obtain Indulgencies for three Years. At the Top of the *Santa Scala* is a Chappel, which is called the *Holy of Holies*, because of an Image made by the Angels.

^b A kind of Slipper made of one single Sole, and the Upper-Part of *Morocco* Leather.

^c The Veneration which the *Indian* Mahometans have for the chief of the *Faquirs*, who are a sort of Monks, is carried so far, as to put off their Shoes when they prostrate themselves at their Feet in order to kiss them. Does it not seem as reasonable for the *Roman* Catholick Christians to take off their Shoes likewise, when they go to kiss the Feet of the Pope, who is the Vicar of *Jesus Christ*, and the visible Head of the Church?

^d We must likewise inform the Reader, that the *German* Priests observed this Custom of going barefoot, out of respect to their Idols; that the *Celts* and the *Gauls* did the same; and that the Christians of *Aethiopia* enter their Churches barefooted. Nor must we omit observing, that it was a Custom amongst the *Romans* to go barefoot at their Funeral Obsequies.

^e These are *Suetonius's* Words. *Si mane sibi calceus perperam ac sinister pro dextero induceretur, ut dirum abhorrebat.*

^f *Gradus in fronte constituendi sunt, ut semper sint impares; namque cum dextro pede primus gradus ascenditur, idem in summo templo primus erit ponendus.*

^g *Durant.*

The Antients used moreover to go to the Temple and invoke their Gods with downcast Eyes. This laudable Custom, when the pure Effect of the Conversion of our Hearts to God, was used to denote the greater Humility during divine Service. * Nor is it ever more commendable, saith *Seneca*, than on this Occasion. A devout *Mussulman* must likewise go to his Prayers after the same humble Manner. But as Vice in Disguise is not easily distinguished from Virtue, such a downcast look as is here recommended, is very often suspected for Hypocrisy under the Veil of Religion. What would the World now think, to see a Crowd of Christians going to Church, with their Eyes fixed on the Ground, and returning home in the same dejected Manner? But if a downcast Look be a Sign of Modesty, the Eye erected to Heaven is a Mark of that Confidence which we ought to repose in God; and for this Reason, it is often observed, that we cast our Eyes upwards to Heaven when we direct our Prayers to God with a becoming Zeal.

ACCORDING to the Antients, the Forehead, which is the Seat of Modesty, was consecrated to their particular Genius; in paying their Adorations therefore to the Gods, they sometimes laid their Fingers on their Foreheads; a Custom which is still observed among the *East Indians*. According to *Tavernier*, they fold their Arms in the Act of Adoration, and carry their Hands to their Forehead: they come very near the same Practice in several other Places of the *Indies*. They oftentimes carry their Hand to their Head out of Respect, and even prostrate themselves on the Ground in the Fervency of their Devotions. This they likewise practised in the East in Honour of their Sovereigns: yet in former Times, the devout Women did not confine their religious Worship to that alone; but untied their Hair too, and said their Prayers in that humble Manner. However, this was only practised when they were to implore the Assistance of the Deity upon some extraordinary Occasion; and this some Christians themselves do at this very Day. This kind of Humiliation, I must confess, has something in it very affecting; nor can we see Women with their Hair hanging loose about them, drowned in Tears, and lamenting and beating their Breasts, without being sensibly concerned. *St. Gregory of Tours* gives us a pathetic Description of a solemn Procession in his Time composed of Devotees of both Sexes, who, out of a pious Resolution to humble themselves in the most conspicuous Manner before the Almighty, being dressed all in Mourning, and covered with Sack-cloth, and their Hair being all dishevelled, marched after the sacred Tunick of *St. Vincent*; under the Protection of which, and in full Confidence of its miraculous Virtues, they proceeded, and grounded their Hopes of procuring the divine Mercy, and the Absolution of their Sins. We still preserve this religious Custom, and carry the venerable Relicks of the Saints at the Head of our Processions, that their Merit may procure us the Grace of God, and avert his Judgments.

WE just now observed, that the Eastern People throw themselves on the Ground in the Fervency of their Devotion. The antient *Romans* likewise used to prostrate themselves before the Statues of their Gods, and at as great a Distance too, as they could perceive them at entering their Temple. We are credibly assured, that certain Monks

* This is likewise greatly recommended to Christians: But can we give that Name to a fantastical Mixture of Pride and Humility, which is often met with in Christian Assemblies? It is a fine Sight, that of seeing People humble themselves before God, and valuing themselves less than the vilest Insects, with all the splendid Attendants of Vanity: A Pastor speaking to the People in all the Pomp of worldly Eloquence; all the while scrupulously exact in flattering the Ears of his Audience, whilst he is speaking to God in their Behalf: shewing his Wit in the Confession of their Sins and his own, and making a shew of his Parts to the supreme Being, whilst he is acknowledging himself guilty before him. It is a pleasant Scene afterwards to see these Pastors and Auditors going out prodigiously satisfied with each other, and so pleased with what has passed, that they are already thinking of improving the same, and rendering it still more magnificent and agreeable on the first Occasion.

belonging to a Monastery near *Cairo*, never presume to sleep, till they have first thrown themselves with their Faces to the Ground one hundred and fifty Times, and kissed the Dust of the Pavement. This too is practised by the *Turks*, who fall down on their Faces, whenever they hear an *Iman* pronounce the Name of God with a loud Voice. The antient *Egyptians* used, after the same Manner, to prostrate themselves before *Anubis*, whereof you may see a Representation, in a Medal at the End of this Dissertation. The different Postures which are practised by the *Turks*, when they pray unto God, ^a have something peculiar in them, and which we should doubtless think very indecent and preposterous in our Churches. You may form a Judgment of them by the Figures hereunto annexed. Nothing can be more shocking, in my Opinion, than to see a Devotee, who, under the Notion of rendring himself acceptable to God, addresses himself to him in any affected Posture whatsoever. The *Banians* prostrate themselves before their Idols with their Hands on their Heads. ^b As for bowing the Body, or only the Head, it hath ever been practised in religious Worship, as being a natural Demonstration of the Respect which we owe unto the Almighty. The *Roman* Catholicks, the *Grecians*, and some other Christian Communities, have preserved this Custom in their religious Worship. The reformed Churches content themselves with taking off their Hats, when the Preacher hath concluded his Sermon; and when they pray, they stand upright. ^c Some of them indeed pray on their Knees; the *Roman* Catholicks always rise at the Time of their singing *Deus in adjutorium*, *Magnificat*, &c. The People kneel during Prayers; stand up at the *Gospel*, and sit at the Sermon, &c. The Protestants of the Church of *England* kneel at their Prayers. The Rule of all Christian Churches is, that Order and Decency should be observed during the Time of divine Service. The Sermon should be attended to with Respect, and the Prayers with ardent Devotion; to both which it is the Minister's bounden Duty to exhort them. The most devout of the modern *Jews* wrap the Veil they wear on their Head round their Neck during their divine Service in the Synagogue, that they may listen to the Prayers with the greater Attention. In order ^d to see with how much Devotion they perform this Duty towards God, the Reader should turn to the Treatise of *R. Leo of Modena*, concerning their Customs and Ceremonies. The Litanies which are sung by the *Roman* Catholicks and *Greeks* ought likewise to be taken Notice of as remarkable Customs in religious Worship; being intended to excite in the Hearts of the Faithful, but more particularly of the Vulgar, an holy Contrition and Sorrow for their Sins. As to the Custom of counting Prayers by Beads, it contributes very much to the Ease of such devout Persons Memories as are under an Obligation of offering up to God a set Number of Prayers, as an Attonement for their Sins. This Custom is more antient and universal than perhaps we may imagine: For it appears, that the antient ^e *Romans* had a sort of Beads in use among them, and we refer you to four Medals which will justify that Custom.

^a When an *Iman* pronounces the Name of *Mahomet*, the *Turks* bow down their Heads upon their Knees, to express the Veneration they have for the Founder of their Religion.

^b The People of *Japan*, *Tartary*, *China*, &c. likewise prostrate themselves before their Idols: But this has ever been so general a Custom in the East, that it would be needless to enlarge on it.

^c The most devout bow their Body, or their Head, or hold their Hands before their Faces; but at the same Time we shall see many of them who pray in a careless indolent Posture, and being seated on a downy Cushion, with great Patience expect the End of the longest Prayer, after a comfortable Nap during the whole Sermon. It is with just Reason, that the *Jews* blame those who pray to God sitting. *Nemo nisi stans rite orat*, saith *Maimonides*. We may see, by the Accounts of Travellers, that the Idolaters of the *East* and *West Indies* worship, or pray unto their Idols, standing at least. Nevertheless, the Ancients used to sit at certain religious Ceremonies; as for Instance, at the Sacrifices and Feasts of Funerals, called *Parentalia*, &c. The Idolaters of the Island of *Hispaniola*, after a great many Ceremonies in Honour of their Idols, used to seat themselves cross-legged in a Ring, and pray with their Faces towards their Idols.

^d The ancient *Jews*, by four different Words, expressed four Kinds of Submission to God. 1. The Act of Prostration. 2. The bowing of the Head. 3. The sinking of the Head and half the Body even with their Knees. 4. Kneeling.

^e See *Du Choul*. The Mahometans, as well as *East Indians*, and ancient Inhabitants of *Mexico*, according to some Accounts, use Beads at their Prayers.



Dissertation Vol. 13. N° 1. (C)



D. Ponce de Léon.

C. De Boffe.

The various postures of the Turks at their prayers

As to bending the Knee in Adoration of the Deity, this too is one of the most antient Customs in the World; yet I cannot forbear observing to my Reader, that St. Basil discovered a Type both of Sin and Grace in this Act of Devotion. *We bend the Knee*, saith he, *and this representeth our Fall by Sin; we afterwards rise again, and this is a Type of the divine Mercy that raises us again, and gives us Assurance to look up to Heaven.* The Justness of this Type will strengthen, we hope, the Minds of all well-disposed Persons against the depraved Notions of those who would destroy all such Representations for the Advancement of Reason in their Stead. But let us go on with our Enquiry into the Customs established in religious Worship. In former Times, during divine Worship, the Face was turned towards the East. Many Passages from the Antients might be quoted to prove this Assertion: But it will be sufficient, I presume, barely to name the Authors in whose ^a Works they are to be found. *Vitruvius* has laid it down for a Maxim, that a Temple should be disposed in such Manner, ^b that those who go to sacrifice at the Altar, may turn themselves to the East. The Altar too (according to *Vitruvius*) ought to be turned towards that Part of the World. Probably the Origin of this Custom ^c is owing to the Idolatry of those who first of all worshipped the Sun; an Idolatry which obtains to this Day, ^d amongst the *East Indians* and *Americans*. St. *Austin*^e has very plainly proved, that the primitive Christians borrowed the Custom of their turning to the East from the Heathens. This Custom is come down to us, and still observed amongst the *Roman Catholicks*: But the antient *Jews*, on the contrary, turned themselves towards the West, that they might not copy the Idolatry of the Heathens. When they were on a Journey, or obliged to live without the Walls of *Jerusalem*, they used to pray with their Faces towards that City. As for the Mahometans, they turn to the South, upon Account of the City of *Mecca*, where stands the famous Sepulchre of *Mahomet*.

NATURE hath endued Mankind with particular Motions, whereby he expresses, almost without any Design, the Troubles of his Soul, and the anxious Cares with which his Mind's oppress'd. Such, for Instance, is the Motion of his Hands, when he begs a Favour of God on any emergent Occasion, or endeavours to move the Pity and Compassion of a powerful Adversary. It would therefore, methinks, be very absurd, to place those Motions in the Number of Ceremonies, since they are, as it were, innate; and yet they have thought fit to blend them, simple as they are, and expressive of Nature, with Ceremonies. Thus, when the antient Heathens address'd themselves to their infernal Deities, they extended their Hands downwards; when to the Sea-Gods, they stretched out their Hands towards the *Ocean*. The *Turks* cross their Hands over their Breasts. Christians clasp them, or twist them one within another: Some distinguish themselves in their Prayers by the Sign of the Cross. Those who are fond of Quotations might here find a fair Opportunity of shewing their Learning, both from the Antients and Moderns. We shall leave that Province to them, and content ourselves with this one Remark, that these Customs are liable to no Objection, when they only contribute to fix the Mind during the Time of Prayer: Yet there are (even amongst Christians) an infinite Number of Devotees, who look upon outward Signs as the Ef-

^a *Apuleius* in his *Metamorph.* *Ovid* Lib. iv. de Fastis. *Valerius Flaccus* in *Argonaut.*

^b *Ædes sacra deorum immortalium ad regiones, quas spectare debent, sic erunt constituenda, ut . . . ædis signum, quod erit in cellâ collocatum, spectet adversus partem cæli regionem, ut, qui adierint ad aram immolantes, aut sacrificia facientes, spectent ad partem cæli orientis, & simulacrum quod erit in æde, & ita vota suscipientes contueantur eadem & orientem cæli.* *Vitruv.*

^c The Sun was formerly worshipped by most Nations in the World. And that Day of the Week which we have dedicated to God, the Antients dedicated to the Sun, whose Name it still has retain'd among the *Germans* and *English*.

^d The Sun is worshipped in the Kingdoms of *Bengal*, *Guzarat*, *Decan*, &c. These People, when they pray or wash themselves, turn their Faces towards the rising Sun. In *Canada*, *Florida*, *Peru*, &c. the Sun is acknowledged as a Deity; as likewise amongst the Idolaters of *Africa*.

^e *Cum ad orationem stamus*, saith St. *Austin*, *vertimur ad orientem, ut admonetur animus ad naturam excelsiorem se convertere*, &c.

fence of religious Worship: And many recommend joining of Hands, or making the Sign of the Cross to their Families, without one Word concerning that Attention, and Elevation of the Mind towards God required in Prayer.

ALTARS have ever been peculiarly regarded in divine Worship; for which Reason they ought by no Means to be omitted. In former Times this was the Place ordained for Prayers, Vows, and Oaths, ^a and then the Hands were laid with Reverence upon it. It was a Custom amongst the antient *Jews* to confess their Sins unto God at the Altar. The Ceremony was this: They laid their Hands between the Horns of the Oblation, as near to the Altar as conveniently they could, where the Sacrifice was then to be made; and in this Posture they repented them of such Sins as they came to confess. Great part of the Christian Church hath preserved the Altar for the Ceremonies of sacred Worship. There Mass is said, God is worshipped, the Saints invoked, and there too their Relicks are exposed. We shall not enter into a long Detail of all the different Ceremonies practised at the Altars of the *Roman* Catholicks; but shall only make this one Remark, that by an Abuse, which is a Shame and Discredit to Christianity, they ^b are, in *Italy*, made Sanctuaries for the most profligate and abandon'd Wretches. It is true indeed, that this is a very antient Custom, and that the *Jews* and Heathens countenanced it; but the *Jews* tolerated it only in case of Crimes committed by meer Accident, and without Malice prepenſe; and we presume, that the Respect due to the Christian Religion should require all bad Customs to be entirely abolished, which were introduced by the antient Heathens. To this Respect paid to the Altars, the Idolaters added that ^c of embracing the Doors of their Temples, and the Statues of their Deities; weeping and wailing at their Feet, tearing their Hair, and promising to lead a new Life; and after these Ceremonies, those likewise of caressing their Deities, ^d embracing their Knees, putting small Crowns on their Heads, and making them Presents of Fruits and Flowers. And these are Customs ^e which some of the Christians have consecrated to God, and to the Saints, but in a more peculiar Manner to the blessed Virgin, whom they crown in many Parts of *Europe*; and to whom they offer up their choicest Flowers and Fruits, in hopes to procure her Favour; whom they load with the noblest Appellations and most pompous Titles, and in their Adorations make use of the softest and most engaging Expressions. The *Grecians* made an Addition to the Customs which we have just mentioned; they took Branches, with Wool twisted round them, and touched the Knees of the Deities to whom they made their Applications in the Times of their Distress: And when there appeared any Prospect of Success, the Suppliant took the Liberty to be more familiar, and with his Branch touched the Right Hand, and even the Chin and Cheeks of the God to whom he made his solemn Petition. The Christians have likewise, in some Manner, preserved this Custom in Honour of the Saints, and it is well known with

^a The *Roman* Catholicks take Oaths at the Altar, either by laying their Hand on the Gospel, or receiving the Communion from the Hands of the Priest, &c.

^b Not only the Altars, but likewise the Convents. A Murderer, a fraudulent Bankrupt, and such other Rascals, fly boldly thither for Protection; and should a Magistrate have the Assurance to oppose it, he would be deemed guilty of Sacrilege, which the Inhabitants of those sacred Places, and the Ministers of the Altar, would not let pass unpunished. The Prayers of the Monk, the Sermons of the Priest, and the Excommunications of the Bishop, would ever attend him: So that People are often obliged to see the Majesty of God, and that of his Saints and their Relicks profaned by Malefactors, whom the Charity of Priests and Monks protect, in Opposition to the secular Power.

^c Vid. *Tit. Liv.* 1. Decade Lib. ii. & *Virg. Æneid.* Lib. ii. *Plaut.* in *Rud. Stat. Sylv.* Lib. v. *Lucan.* Lib. iii.

^d They made use of the softest Terms, and the most tender and passionate Expressions; and took Care never to utter any Thing, unless they thought it of equal Weight with what they knew ought to be most agreeable to the Gods. The Reader may with very little Pains collect a great Number of Instances of this Kind, from the Writings of the Heathens.

^e Vide in the *Life of St. Gertrude*, printed at *Louvain* in 1637. remarkable Instances of divers miraculous Cures, &c. which *St. Gertrude* wrote in Favour of those Devotees who honoured her after this Manner. Each Saint, in Proportion to his Power, hath shewed a great Regard to those who served him in this Way; and this kind of Devotion was ever attended with some extraordinary Favour.

what surprising Advantage many, among the Faithful, have touched the Images of Saints with Handkerchiefs, Linen Cloths, &c. and how many valuable Blessings have been entail'd on whole Families, for having kissed these Images in the Fervency of their Devotion.

THE Antients likewise made it a constant Practice to turn themselves round when they worshipped the Gods; and *Pythagoras* seems to recommend it in his Symbols. By this circular Movement, saith *Plutarch*, some imagine that he intended to imitate the Motion of the Earth: But, adds he again, I am rather of Opinion, that this Precept is grounded on this other Notion, that as all Temples are built fronting the East, the People at their Entrance turned their Backs to the Sun, and consequently, in order to face the Sun, were obliged to make a half Turn to the Right; and then, in order to place themselves before the Deity, they compleated the Round in offering up their Prayer. M. *Dacier*, who translated these Words from *Plutarch*, insists, that by this manner of turning, *Pythagoras* intended to give us a Precept for the Adoration of God's Immensity, which fills the Universe. How wild and extravagant is human Imagination! ever taking Delight to stifle, under the Practice of some dark and mysterious Ceremonies, that Simplicity which the Father of Light and Truth requires of us. But be that as it will, the *Romans* used to turn to the Right, and the *Gauls*, on the contrary, to the Left. The *East Indians* observe the same Ceremony. They turn to the Right in walking round the Statues of their Deities; and at every Round are obliged to prostrate themselves with their Faces flat on the Ground. The antient *Jews* also practised this Way of turning to the Right. They went up on the Right Side of the Altar, and came down on the Left, as appears by a Precept of the *Mishna*. In this Custom of turning round, the antient *Persians* had in View the Immensity of God, who includes and comprehends all things in himself. This Ceremony is still observed in the *Mas*, and, doubtless, contributes very much to the Merit and Majesty of that august Sacrifice: For it raises Devotion in the Heart, and turns a Christian from sensual to spiritual Objects, by taking him off from the Vanity of exterior Ceremonies, and from the Pleasure arising from the Pomp and Pageantry of Religion, as if they were really Religion itself.

WERE we to enlarge on the Topick of religious Kisses, on the Hymns, and sacred Dances performed in Honour of the Deity, three capital Points in ceremonious Religion, we might there find Matter enough for a compleat Dissertation. We shall therefore say as little of them as possibly we can. ^a It was customary to salute the Hands, and often the very Mouths of the Gods. ^c It likewise was usual to kiss their Feet and Knees: In short, it was a part of Devotion ^f to kiss the Doors of the Temples, the Pillars and Posts of the Gates, ^g the Ground of any foreign Country on their first Arrival; and indeed, what would they not have kissed? since it was sufficient, for the Extravagance of Superstition, to find out any odd and fantastical Object, to persuade Mankind to have Confidence in and rely upon it. It is from a Superstition of the like Nature, that the *Turks* and other *Mahometans*, who go in Pilgrimage to *Mecca*, ^h kiss the black Stone

^a *Dac.* in the Life of *Pythagoras*.

^b *Plutarch* in the Life of *Camillas*, *Plaut. Cure.*

^c *Plin. Hist. Nat.*

^d *Vid. Cicer. 5. in Verrem Lucret, Lib. i. Tacit. Ann. Lib. xv. &c.*

^e *Apul. Miles. 11. Prudent.*

^f *Tibul. Lib. i. Eleg. 5. Arnob. Lib. i. Virgil Æneid. Lib. ii. &c.*

^g *Homer. in Odyss. N.*

^h The *Mahometans* have a great Veneration for this Stone, calling it the Pearl of Paradise, which, by its Brightness, formerly gave Light to all the Territory of *Mecca*; but the Sins of Mankind, as they tell us, have made it black. *Jacob Ben Sidi* says, that *Mahomet* ordered the People to confess their Sins before this Stone, and there weep, lament, and implore the divine Mercy, &c. The *Kaba*, or Square Chappel, was built by the Angels, according to the Tradition of the *Mussulmans*; but was carried by them up to the sixth Heaven, to be preserved from the Waters of the Deluge. The *Daba* which they have at present, was made by *Abraham*, to whom God sent the Shadow of the first for a Model from Heaven. *Vide* the little Book intitled *Respublica Arabia*.

which

which they call *Hagiar Alafuad*, and the four Corners of the *Kaba*. The modern Idolaters in the *East Indies* and *America*^a observe likewise that Part of the religious Worship which the *Roman* Catholicks have consecrated in Honour of the Cross, and Relicks of Saints; the latter have likewise consecrated it on Occasions of Ceremony; as in the sprinkling of holy Water, the Priest kisses the *Aspergillum*, or holy Water-stick; and at the Procession on Palm-Sunday, the Deacon kisses the Palm which he presents to the^b Priest. It would be tedious, if not impertinent, to enlarge upon this Subject, or to be particular as to the Time and Manner of the Priest's kissing the Altar, of the Kisses bestowed on the Incensory, Patin, and Chalice, the white Stole, the Priest's Hand, &c. ^c When People could not with any Convenience kiss the Object of their Devotion, they used to kiss their own Hands, and so throw up Kisses to the Gods. This religious Practice is daily observed amongst the *Spaniards* and *Portuguese*, who cross their Thumb with the Fore-Finger, and kiss their Hand afterwards in Honour of any distant Image.

As to Music in divine Worship, it has been in Use in all Ages, and the Custom is universal. There is scarce a Nation in the World, in all Probability, that does not think it their Duty, after their own Mode, to sing the Praises of the supreme Being; and it appears that the ancient Heathens were of Opinion, that ^d Music appeased the Anger of their Gods, and brought them down upon Earth: For which Reason the Pagan Devotion was generally attended with Concerts of vocal and instrumental Music. The first Musicians, such as *Linus*, *Orpheus*, &c. were regarded as a kind of Prophets, and in all Probability were at the same Time Priests, Physicians, and Magicians, like the Priests of the *East Indians*, the *Lamas* of the *Tartars*, and the *Bonzes* of *Japan*. But, be that as it will, the *Romans*, the *Grecians*, and the *Egyptians*, had Music continually at all their religious Exercises, as at Sacrifices, and other solemn Rejoicings in ^e Honour of the Gods. ^f Their Hymns were for the most part composed and digested in nonsensical Terms, and the Eulogium of the Deity was sometimes as obscene as it was impertinent. It was customary to turn into Verse, and sing with the most ardent Devotion whatever was most inconsistent and romantic in the Legends of their Gods and Heroes, who were the Saints of the Heathens: For the Unity of a supreme Being was a Point generally allowed by them, and all other Deities were look'd upon as subordinate to him. These Deities had, each of them, their particular Jurisdictions and Employments; and the Eulogiums or Hymns sung in Honour to them for the most part turned on their Abilities to discharge their respective Functions, the Blessings they bestowed on their Votaries, their Miracles, &c. The *Jews* and *Christians* have likewise consecrated Music to Religion. The former made use of Trumpets, Drums, and Cymbals for this Purpose, joined with the Voices of the *Levites* and the People. Nothing could be more plain and artless than the Music of the primitive Christians. They sung the Praises of God with a loud Voice, as the reformed ^g Protestants do at this very Day. There are more Ceremonies, more Art, and a greater Variety in the Music of the *Roman* Catholicks: But it sometimes may be lawful to mix the agreeable and useful together in Devotion; in case these Graces are not carried to such an extravagant Pitch as to smother, as it were, and stifle the Flames of Devotion.

^a Vide the *History of the Conquest of Mexico*, the *History of the Yncas's*, the *Voyages of Dellon*, *Tavernier*, &c. to the *East Indies*.

^b Vide the *Rituals*.

^c Vide *Apul. Minut. Felix. Job. ch. xxxi.*

^d Vide *Horace Od. Lib. i. Od. 36. Et thure & fidebus juvat placare Custodes Numide Deos. Arnob. Vos artis tinnitibus & Tibiarum Sonis . . . Persuasum habetis Deos delehari*, &c.

^e On this Occasion they used different sorts of Instruments, according to the Deities which they worshipped.

^f Vide Proofs of this in the Hymns ascribed to *Homer* and *Orpheus*. Vide likewise the Hymns of *Callimachus*, and the Chorus's of the ancient tragic Authors. *Aristophanes* in *Acharnæ*. speaks of *Phallic* Verses sung in Honour of the *Phallus*, or *membrum virile*, which was carried in Pomp in the *Bacchanalia*. Those Verses and that Figure must needs inspire a ludicrous Devotion.

^g In many Places the singing of Psalms is accompanied with Organs.

^a THE modern Heathens, even the most barbarous amongst them, have Hymns and Music, both vocal and instrumental, in Honour of their Gods. The greatest part of the Religion of the *Americans* consists in Dances and Songs, whereby they imagine they appease the Anger of their Gods, and pay the true Tribute of Respect which is acceptable to them: A Sentiment which was very antient, and which drew down upon Poets and Musicians the profound Veneration of all the World in the earliest Ages: For then they were look'd upon as the Interpreters of the Gods, and inspired Persons; but Religion, however, made no Advancement thereby. The *Jewish* Prophets were animated by the Sound of Instruments. We have an Example of this in ^b *Elisba*. ^c *Saul*, who was tormented with an evil Spirit, found Relief by the Charms of Music. Without presuming even to glance at what was supernatural or divine in these two Instances, I will be bold to say, that the antient Heathens have endeavoured to effect as surprising Things by the prevailing Power of Music; and if we may credit all that Antiquity has transmitted to us relating to the ^d extraordinary Cures of *Zenocrates*, *Thales*, *Empedocles*, &c. the violent Enthusiasm of the Pagan Diviners, their Prophecies, and Oracles, they have still done much more surprising Things: But Truth generally is handed down to us with a large Addition of Falshood.

THOUGH dancing naturally enough succeeds Music, yet it would be no easy Task to find any just Conformity between that and Religion. The Deity, it is true, requires a chearful Service; yet this Chearfulness ought to consist in Freedom of Mind, and such an inward Complacency as is the natural Result of that Freedom. The greatest Part of Mankind has no Idea of this kind of Chearfulness, and imagine that the only true Gaiety consists in sprightly Dances and melodious Songs. From this mistaken Notion it was that the Idolaters introduced sensual Pleasures into religious Worship: Wherefore we must not be surpris'd to see Debauchery, and the sacred Mysteries of Religion go Hand in Hand together; it being the natural Result of a Religion wherein the Deity was made to serve the Turn, and promote the Interest of Mankind. ^e They danc'd about the Statues and the Altars, and ^f invented round Dances out of pure Love and Zeal for their Gods; nay, once a Year they sent certain Pilgrims to some consecrated Place, in order to dance before the particular ^g Deity whom they intended to honour. Men and Women, young and old, bore a Part in these Dances. At *Rome*, the *Salii* themselves, who were Priests of *Mars*, led up the Van round the Altars of the Deity, all the while devoutly singing his Praises. In short, these Dances were so much the Taste of the antient Pagans, that the Poets made no Difficulty of making the Gods themselves ^h dance. The Idolaters of the *East* and *West Indies*, and indeed almost all Idolaters whatsoever, have the same Esteem for this Custom. The principal part of their divine Worship consists in Dances; nay, some of them never cease their antic Gestures till they drop down senseless, and raving mad. The Inhabitants of *Brasil*, and other Barbarians, oblige the very Prisoners whom they intend to sacrifice, to sing and dance. Can any Thing be conceived more savage or inhuman?

^a We are not here to take the Word *Music* in its genuine Signification: For most of these Idolatrous People rather make a hideous Noise than sing. They know nothing at all of the Harmony, or Charms of Music.

^b Second Book of *Kings*, chap. iv. ver. 15.

^c It is probable that this evil Spirit was a violent Fit of melancholy Madness, which possibly Music might calm. *Asclepiades*, a Greek Physician, cured Phrenesies this Way.

^d *Zenocrates* healed some kind of mad People by the Sound of Instruments. *Thales* of *Crete* cured the Plague by playing on the Guitar. *Empedocles* began to sing, in order to appease the Anger of a furious young Fellow. The Verses of *Tyrteus* the Poet revived the drooping Courage of the *Lacedemonians*. Most of the Oracles were given in Verse, in the midst of Transports and Fits of Enthusiasm.

^e Vide *Callimachus* in his Hymns, and *Euripides* in his *Iphig.*

^f V *Aristoph.* in his *Frogs*, &c.

^g Vide *Callim.* hymno in *Delum*.

^h *Hesiod* in his *Theogony*, makes the Muses dance; *Horace* does the same by *Venus*, the *Graces* and *Nymphs*. And in the Poets, *Dianna*, and all the rural Deities are often said to dance.

THE Christians themselves can scarcely suppress this indecent and licentious Custom in their religious Worship. They who have travelled in *Europe*, know very well what shameful Abuses are committed in some Countries, in the Celebration of their solemn Festivals. Neither Dances, Masquerades, nor the grossest Buffooneries of the Stage, are omitted. Not the Festivals of the Sacrament, nor the Passion of *Jesus Christ*, are free from them; and on these Occasions there is often seen an odd Medley of Penitents and Buffoons, who, all of them, no doubt, pretend to do Honour to the Religion they profess.

WE must not forget the Crowns which the Antients put on the Heads of their Gods; this too was an Instance of a very singular Veneration. Particularly it was their Custom, to crown the Household Gods, the Genii, the tutelary or guardian Gods, and those whom they invoked on any emergent Occasion: But indeed the antient Heathens in general, had no God whom they did not crown out of a Principle of Religion. They deck'd them with Flowers, and offered up Perfumes and Incense to them; and all this was nothing but a long Series of *religious Careffes* due to their Goodness. The scrupulous Ideas which Men entertain from a Principle of Religion, are of a boundless Extent. As all the Actions of Life were depending upon some Deity, it was but reasonable they should pay some Regard to the famous *Priapus*, the God of Gardens, a Deity so venerable for some particular Qualifications. The Ladies that had the least Taſt for Gallantry, offered Crowns and Flowers to him: But the most zealous of his Admirers used to ^a crown a very remarkable Part of his Body. As that favourite Part was the particular Object of their Gallantry, they, in Gratitude, thought it their Duty to make it likewise the Object of their Devotion. They were not contented with crowning the Deities only; but the Priests, who sacrificed, were crowned as well as they, and very often the People too attended the religious Solemnities with Crowns on their Heads. The Crowns which were offered unto the Gods, ^b were oftentimes hung up at the Doors of their Temples. In short, it was a received Custom, both amongst the *Greeks* ^c and *Romans*, to crown those Deities whose Favour they were ambitious of procuring by so solemn an Acknowledgment of their Pre-eminence. However, it was not deemed sufficient barely to give them Crowns. To gain their Favour effectually, it was likewise necessary to pitch upon the choicest Trees that stood on their Demefn, and were most acceptable to them; and from thence to take the Materials of those Crowns. Thus the Oak was made choice of for *Jupiter*, the Myrtle for *Venus*, the Laurel for *Apollo*, the Pine for *Cybele*, the Poplar for *Hercules*, Wheat-Ears for *Ceres*, the Olive for *Minerva*, Reeds for all River-Gods, Fruit for *Pomona*, the Alder for *Pan*, and Hay for poor *Vertumnus*, whose Power and Merit were too inconsiderable to deserve a better Allotment. But as the least Deity amongst them had a Vote in the celestial Court, it was therefore requisite that he should wear a Crown too, that when it was his Turn to speak, he might not say any Thing inconsistent with the Interest of the Suppliant, who might have been so uncivil as to forget him. As for the illustrious *Priapus*, 'tis well known, that his Head was not the Part whereon the Crown was fixed; his extraordinary Talents were supposed to lie elsewhere, and there he chose to have the Marks of Veneration, due

^a *In Liberi sacris honesta matrona pudenda virilia coronabat, spectante multitudine.* St. Aug. de Civit. Lib. viii. c. 21. Another faith, *Quæ se contigerit fruenda nobis, totam cum paribus Priape nostris, cingemus tibi men . . . coronis.* A *Priapus* crowned in this Manner, must have been a delightful Sight. I know not whether the Ministers of the Heathen Religion found their Account in it. Possibly it may be imagined that our Age can afford no such Example; But it is a Mistake: Some Years ago, in a certain Town of *France*, the Women, grieved at not being able to produce any Proofs of their Fruitfulness, went and offered up their Prayers to St. *Rene*; but their Prayers alone not proving efficacious enough, they began to fall on him with their Teeth; and their Devotion was so great, that they had stript the Saint of his Virility, and were going on in this extravagant Manner, to demolish him, had not the Bishop of the Place prevented them, by wisely putting a Stop to their Zeal.

^b *Flava Ceres tibi sit nostro de rure Corona,
Spicea, quæ templi pendeat ante fores.*

^c Vide *Tibull. Plat. Πλάτ. Sophocl. Oedip. &c.*

to him, placed. The^a Performance of that sacred Office was a Privilege peculiar to the Ladies.

WE shall enlarge no farther upon these Crowns, which have been the Subject of^b several learned Dissertations. We shall with much more Pleasure endeavour to do Justice to the Piety of the *Roman* Catholicks, who have purified what the Superstition of the Pagans had prophaned. ^c The Images of the immortal Saints have not usurped these Crowns, like the worthless Deities of the Heathens: They have only asserted and taken what was always their Right, and what the Vicar of *Jesus Christ* hath appointed them to the End of the World, by the Canonization of such as those holy Images represent.

IN short, when the Heathens had the good Fortune to be preserved from Shipwreck, or any other apparent Danger, or to recover from a dangerous Fit of Sickness, ^d they set up a Picture in the Temple of that particular God whom they had applied to in their Distress, and to whose Mercy and Goodness they imagined themselves indebted for their happy Deliverance. They likewise hung up the Cloaths which they had on at the Time of Danger, in the Temples. Pictures are to this Day consecrated to the Saints, in some Part of their Churches, and are as lasting Memorials of the Miracles wrought by them; and these Offerings are sometimes made even in Gold and Silver, &c. representing those particular Parts of the human Body, upon which it is imagined that these Saints have performed some miraculous Cure. But we shall say very little relating to this Article, presuming what has been already offered is sufficient; neither shall we enter into a long Detail of some private Devotions of Christian Invention. We shall therefore only hint at the prevailing ^e Power of *Ave-Maria's*, the Devotion of Chaplets, the Virtue of Beads blessed by the Pope, and Indulgences; the Merit of the Rosary, Scapulary and *Agnus Dei's*; ^f and the miraculous Power of the Relicks of the Saints belonging to the Church. All these Things are look'd upon ^g as essential Parts of religious Worship; and we refer the Readers to the Folio Tracts of *Bollandus*, *Papebroke*, *Ribadeneyra*, and all those who have wrote the Lives of the Saints; of *Molanus*, who wrote the History of Holy Images; of the Author of a Book intitled, *Sacrarum Cereemoniarum Ecclesiæ Romanæ, Libri III.* and of an infinite Number of other learned Men, whose Labours were designed for the Consolation of devout Persons.

THIS Sketch will be sufficient, 'tis presum'd, in a Discourse intended as an Introduction to the *Religious Ceremonies of all the Nations of the World*. It was absolutely necessary for me to give the Reader some Idea of an infinite Number of different sorts of Devotion, which have been practised in all Ages, consecrated in all Religions, and in short, look'd upon as the only Refuge of devout Persons, who have neither the Courage nor the Virtue which they should have, to be simple and plain in the Worship of the supreme Being.

^a See the foregoing Page. *Honestæ Matrona pudenda virilia coronabat, spectante multitudine.* See *St. Austin de Civitate Dei*.

^b Vide *Paschalius de Coronis*, and other learned Authors.

^c The first Saints of Christianity are commonly crowned with Rays, which represent the Glory they enjoy in infinite Light, and the Brightness of their Knowledge, which places them near the supreme Being. *St. Dominic*, *St. Francis*, and all the Saints, whom the Piety of the modern Christians has placed in the same Rank as the twelve Apostles, and the Fathers of the Church, bear likewise these glorious Tokens, which their Virtue gained them.

^d *Horat. . . . me tabula sacer,
Fotiva paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo.*

There are an infinite Number of Passages to this Purpose.

^e According to Father *Sepp*, in his *Account of Paraguay*, even the Serpents themselves are kept in Awe by Virtue of *Ave Maria's*.

^f There hath been something mentioned hereof in this Dissertation.

^g This is true, yet with some Restrictions.

IT is a difficult Task for those who are unacquainted with the World, to act freely, without Affectation, and live amongst Men in a plain and easy Manner. With all their Ceremonies, they find it a hard Matter to pass in the World for Persons of an agreeable Conversation. We beg leave to compare such People to those who adhere to all religious Customs, as if they were the very Essence of Religion itself. It is painful for them to address themselves to God without Formality, and to pray to him without Ceremony; and if it should be their unhappy Lot not to get over this outward Ostentation, one would not easily be induced to consider and esteem them as Persons of a solid Piety; with which Reflection we shall conclude.

*An EXPLICATION of several antient MONUMENTS,
referr'd to in the Dissertation upon religious Worship,
and represented in this PLATE.*

I.

THE FIRST FIGURE represents a *Temple of Pomona* in a Wood, or more properly an Orchard. *Pomona* was a Nymph, and afterwards became the Wife of *Vertumnus*, who was look'd upon, by the *Romans*, as the God of Autumn. It was likewise their Opinion, that he was concerned in all Contracts relating to Commerce, and that he determined, or altered the Minds of Men in civil Affairs. *Vertumnus* courted this *Pomona* under several Shapes; yet none of them proved any ways successful, till he appeared before her in the Form of a Youth in all his Bloom. Had he been so wise at first, he had saved himself a World of unnecessary Trouble.

AFTER *Vertumnus* succeeded in his Addresses, and *Pomona* became his Wife, she was acknowledged as a Goddess. She presided over Gardens; or, more properly, it may be said, that her Jurisdiction extended only over some particular Fruits, which were offered up to her in Sacrifice. She was represented young and gay, like *Hebe*, and with her Head adorned with Flowers. Her Priest, amongst the *Romans*, was called *Flamen Pomonalis*, and the Regard which was paid him was in Proportion to the Power of the Goddess whom he served; for he was ranked amongst the Priests of the most inferior Order, and was distinguished by the Name of *Flamen*.

II.

THE various kind of Instruments which were used in ASPERSIONS, and are represented in the Medals placed next the Temple of *Pomona*, were used in *Lustrations*. It would be too great a Digression, barely to mention a part of what relates to so curious a Subject, on which *Lomeierus* has obliged the World with a very learned Dissertation in a large Volume in Quarto. Persons of all kinds were not indifferently admitted to perform this sacred Office. For as *Lustration* was a Ceremony in some measure practised as an Expiation for the Sins of the People in general, or of some particular Family, or single Person for the Redemption of his Soul from God's Wrath, and his temporal Deliverance from Afflictions, &c. it was requisite, that whoever performed the *Lustration*, should bear a Character, with respect to his Birth, Age, Profession, and sober Deportment, which became that holy Function. Priests, Consuls, young Boys and Virgins, frequently assisted in this Ceremony. Such Families as had an hereditary Right to any Degree of Priesthood, were always preferred whenever a *Lustration* was required. This Ceremony was observed, at a Person's first Admission to any Divine Mystery; and before he might presume to approach the Gods, or be employed as an Assistant at any Sacrifice;

^a Vide *Lomeierus* in his *Treatise de Lustrationibus*, cap. 13.



it was also practised after unlucky Dreams and Funeral Rites, in order to their Purification from some Pollutions of the Body ; but more particularly from those which were generally thought to attend the carnal Conversations of married Persons.

Lustrations were performed either by the Means of Water, Fire, or Air : And they always used such Water as was naturally consecrated, if it could possibly be procur'd, *i. e.* River, or Spring-water, which were deemed sacred ; because the Gods, Nymphs, and *Genii* resided in them. If they could not, it was usual to consecrate common Water ; and the Custom was, to keep large Vessels full of Water at the Doors of the Temples of the Gods, wherein burning Firebrands, taken from the Altar in Time of Sacrifice ; had been quenched. The People used to besprinkle themselves with this Water ; but commonly the Priests were the Ministers of this holy Asperion.

Lustrations by Air, were performed by a Fan, with which they dispersed the Air for the Purification of Souls. *Oscillation*, or moving the Body by swinging to and fro in the Air, was also a kind of Purification.

Lustration, or Purification by Fire, was very frequently used amongst the ancient Pagans. For the Performance of this Ceremony, the Force of Fire, or Smoke only, was used. Tryals by ordeal Fire and hot Irons, which were in great Repute in the Church about the eighth Century, in all Probability, took their Rise from this way of *Lustration* by Fire. The *Lustration* performed by Smoke was made with Perfumes. On this Occasion they used Sulphur, Rosin, Incense, sweet-scented Herbs, Laurel, &c. At connubial *Lustrations* they made use of Fire and Water too ; and the same was often practised at Funerals. Honey was sometimes used instead of Water ; and for the Attonement of the heinous Sin of Murder, they often mingled Blood with the Water. They also made use of Eggs, because it was a received Notion, that they contained in them an Abstract of the four Elements. In short, it would be needless to enlarge upon *Lustrations* performed with human Blood, or with certain Fruits ; or upon others which were made with the Blood of ^b Dogs, Cats, and other Animals : Though their Lives were preserved, yet they continued loaded with the Sins of the People. *Lomeierus*, in his Treatise, gives us a very particular Account of several other *Lustrations* for Men, Cities, Armies, Fields, Fruits, and living Creatures : To which curious Work we shall refer the Reader.

THE Asperions performed with Branches of Laurel, Olive, or Rosemary, with a Sprig of Hyssop, or any other Instrument made for that Purpose, may all be looked upon as *Lustrations*.

AFTER these Ceremonies of *Lustration* and Asperion were over, the People imagin'd themselves in a State of Regeneration, and accordingly ranked themselves amongst the Number of the Blessed. All expiatory Ceremonies concluded with an *Illicet*, very much resembling the usual Benedictions of our Clergy, when they dismiss the People. *Illicet* is a Term used for, *depart in Peace*, or *Pax vobis*.

III.

As the Sacrifice of *Hercules* is represented in one of these Medals, we think ourselves obliged to say something relating to that particular Ceremony. This Deity was so condescending and indulgent, as to take the trouble upon himself to teach too illustrious Families that particular Form of divine Worship which would be most acceptable to him. These two Families, who held the first Rank amongst the *Aborigines*, a

^a *Lomeierus de Lustrationibus*, cap. 17.

^b *Id. Ibid.* cap. 23.

People of *Italy*, bore the Name of *Potitians* and *Pinarians*. It was the Custom, when they sacrificed to *Hercules*, to offer up a young Heifer which never had borne the Yoke. The *Potitians* had the Superiority over the *Pinarians*, because the latter were one Day too dilatory in their Attendance, after they were honoured with a solemn Invitation to the Sacrifice. When an Oblation was made to him at the Altar called *Ara Maxima*, ^a the whole Congregation were obliged to be bare-headed, to testify their profound Veneration for *Hercules*; for as this Deity was represented with his Head covered, it would have been an Act of Irreverence and Disrespect in a mortal Man, to be covered as he was, or in his Presence.

THE *Romans* used to repair to the *Ara Maxima*, in order to confirm, by a solemn Oath, their Promises and Contracts.

IV.

PIETY, who presides over Sacrifices, and for the most part over all religious Worship, was of necessity to be veiled; since covering the Head is only intended to fix the Eye on the Object of Devotion, and to prevent all mental Distractions. The Manner in which *Piety* is here represented to be veiled before an Altar, is almost the same as that of the *Roman Ladies*, when they paid their Worship to the Gods. The Emperor *Severus* is likewise veiled in that Medal, where he is represented with an Olive Branch in his Hand.

IT was necessary, that they who sacrificed to PUBLIC FAITH, who is here represented in a ^b Medal with a Horn of Plenty in her Hand, and a Crown of Laurel on her Head, should be covered with a white Veil. This Veil was an Emblem of that Purity and Innocence, which are the inseparable Companions of Faith; as the Horn of Plenty is the Emblem of Prosperity, which is generally the Consequence of this Virtue.

V.

IT was also the Custom sometimes to make use of the *Phrygian Cap*, here represented in the last of the four Medals, that are under the *Temple of Pomona*. ^c Though we are not certain that this Cap was made always after the same Form, yet it is generally agreed upon, that it covered a part of the Cheeks, and was tied under the Chin.

VI.

ANUBIS, before whom a Man is represented as lying prostrate on the Ground, was one of the Gods of the *Egyptians*. For they generally appeared under the Figure, or with the Head of a Dog, and his very Name seems to intimate what he was; for *Anubis*, according to the Interpretation of some learned Authors, signifies *one that barks*, and is originally a *Hebrew* Term; *Hanubé* being a *Hebrew* Participle, to which is joined the Aspirate *H*. This *Egyptian Anubis*, and *Mercury*, are thought to be the same Deity. By the Form of a Dog was hieroglyphically represented the extraordinary Penetration of the God; no Animal being so sagacious as a Dog, which makes the Emblem very apposite. The God of Thieves, Merchants, and publick Ministers, had need of a perfect Sagacity for a proper Discharge of their respective Administrations.

ANUBIS, in some Medals, is represented holding a *Caduceus* in his Hand.

THE four other Medals, which follow that of *Anubis*, represent the different Postures of Suppliants.

^a Vide Serv. in Virg. *Æneid.* Lib. iii.

^b Apud Rosin. in *Antiquis.*

^c Vide Soler. de Pileo.



AN HISTORICAL
DISSERTATION
 ON THE
 CUSTOMS and CEREMONIES
 OF THE
PRESENT JEWS.

PART I.

CHAP. I.

*The Origin of the Customs and Ceremonies of the JEWS;
 their several Divisions; and the various Parti-
 culars wherein they differ.*



THE Ceremonies and Customs of the present *Jews* are not all of equal Authority; neither are they observ'd by all of them alike; for which Reason they are divided into three Classes. The first contains the Injunctions of the written Law, viz. those which are included in the five Books of *Moses*. These Injunctions consist of 248 Affirmatives, and 365 Negatives, which in all amount to 613, and are called *Mizvotb Hatorah*, which signifies, *Commandments of the Law*.

THE second Class relates to the oral Law, or that which was delivered by Word of Mouth; and this Denomination is given to those Comments or Annotations which the Rabbi's and Doctors have made in their Days upon the Pentateuch, and to an infinite Variety of Ordinances and Laws, which they call *Mizvotb Rabanan*, or *Commandments of the Doctors*; and which were collected into one large Volume, called the *Talmud*, of which we shall take particular Notice in the second Chapter of the second Part of this Dissertation.

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III. THEY have neither Picture, Image, nor Statue; neither will they permit any such Representations in their Houses, much less in their Synagogues, and other Places set apart for divine Worship; conformable to that negative Commandment in the 20th of *Exodus*, and in several other Places of the Old Testament, which expressly saith, *thou shalt not make unto thee any graven Image*. But in *Italy* there are abundance of *Jews*, who are not so strict and conscientious, but have both Portraits and History Pieces in their Houses. They avoid, however, having any *Relievs*, especially those where the Bodies are compleat.

C H A P. III.

Concerning their Kitchen and Table-furniture.

I. ALL their Kitchen-Furniture must be perfectly new; for if they have been made use of by any Persons beside their own People, particularly if they are earthen, or have had any Thing warm in them, they are rejected and thrown away; because some of their forbidden Meats, which are numerous (as will fully be shewn in the sixth Chapter of the second Part) might have accidentally been put into them, and the Juices thereof might have pierced them. But if these Utensils are of Metal, or Stone, which are not porous like earthen Ware, they may be used, after they have been set upon the Fire, or thrown into scalding Water.

II. WHEN they have purchased any of these Implements of Household, whether made of Glass, Earth, or Metal, they plunge them directly into the Sea, a River, a Well, or into some large Quantity of Water, to denote a more than ordinary Neatness; conformable to the twenty third Verse of the thirty first Chapter of *Numbers*.

III. They make use of a Variety of Vessels both for the Kitchen and Table, some of them being appropriated for Milk, and other Spoon-Meats only, whereof that is one Ingredient; and others for Flesh; for they must not, as I shall observe in the sixth Chapter of the second Part, eat both Meat and Milk at the same Time.

IV. THEY have also particular Kitchen Furniture and Dishes set aside for the Service of the Passover, which, as will appear in the third Chapter of the third Part of this Work, ought never to touch any leavened Bread.

C H A P. IV.

Concerning their Sleep and Dreams.

I. SUCH *Jews* as comply with the Precepts of their Rabbi's, place the Head of the Bed whereon they lie to the North, and the Feet to the South, or the Reverse; for they scruple to place them East and West, in Observance of the Respect due to *Jerusalem*, and the Temple, which were so situated: There are but few, however, who are now so very precise.

II. WHEN they lie down to Rest, they beg of God, in their Prayers, to preserve them from the Dangers of the Night, to grant them the Enjoyment of a sweet and uninterrupted Repose, and to raise them the next Morning, when they awake, in perfect Health. To

these Prayers, they add the fourth, fifth, sixth, seventh, eighth, and ninth Verses of the sixth Chapter of *Deuteronomy*, and the ninety first Psalm, *Who dwelleth in the secret Place of the most High*, &c. and the hundred and twenty first, *I will lift up mine Eyes unto the Mountains*, &c. and the fifth Verse of the thirty first Psalm, *Into thine Hand I commit my Spirit*. To these some of the *Jews* add other Passages, according to their different Customs and Inclinations.

III. THEY lay a peculiar Stress on Dreams, out of Regard to those of *Jacob*, *Joseph*, *Pharaoh*, *Nebuchadnezzar*, *Daniel*, and others, mentioned in the sacred Scriptures; and to that particular Passage in the thirty third Chapter and fifteenth Verse of *Job*, *In Dreams and Visions of the Night*, &c. *then he openeth the Ears of Men*, &c.

IV. AND indeed they put so much Confidence in them, that should any one be made uneasy by a frightful Dream, particularly if it has any Relation to any of the four ^a Kinds which the Rabbi's have explained, he fasts all the next Day in all the Forms of Fasting, of which I shall treat more at large hereafter. In short, nothing but a Dream can oblige a Man to fast on the Sabbath, or on any other solemn Festival.

V. AT Night after the Fast is over, the Person that dream'd, sends for three of his Friends before he presumes to eat, to whom he saith seven Times, ^b *May my Dream be fortunate!* to which they answer at each Time, *Amen, God grant it may be so*. After this Ceremony they add some Passages of the Prophets; and that he himself may have some propitious Omen of his being in Peace, they repeat to him these Words of *Ecclesiastes*, ^c *Go thy Way, eat thy Bread with Joy*, &c. then he who has fasted, sits down to his Supper.

CHAP. V.

Concerning their Clothes.

I. THE *Jews* are strictly forbidden to dress themselves in any Stuffs made of Woollen and Linnen mix'd together. In ^d *Deuteronomy* it is said, ^e *Thou shalt not wear a Garment of various sorts*; and therefore they never sew a Woollen Vestment with Thread, nor a Linnen one with Wool.

II. BOTH Men and Women are likewise forbidden to disguise themselves by wearing promiscuously one another's Apparel, ^f *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment*. Moreover, the Men are forbidden the Practice of all effeminate Actions, such as Painting, or making use of depilatory Plaisters: The Women likewise are enjoined not to practise such Things as are only proper for the Men.

III. AND this very probably is the Reason why Men are forbidden to shave their Beards from the Temples down their Cheeks, and even any Part of the Beard; ^g *Neither shalt thou marr the Corners of thy Beard*.

^a These four Kinds of Dreams are, the seeing the Book of the Law in Flames; the seeing the Day of Absolution at the Hour of *Neila*, that is to say, of the Evening Prayer; the seeing the Beams of your House tumbling down, or your Teeth falling out; some add, the seeing of your Wife with another Man.

^b This Ceremony concerning Dreams, is related at Length in the Order of the *Jewish* Prayers, according to the Ritual of the *Italians* of the *Mantuan* Impression.

^c Chap. ix. ver. 7.

^d Deut. xxii. ver. 11.

^e Levit. x. ver. 19.

^f Deut. xxii. ver. 5.

^g Levit. xix. ver. 27.

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in ancient times of the Jews, which they now wear under their usual cloths for fear of
uniting from the customs where they live, in point of dress. B. Four strings one at
each corner. C. One of these strings of a larger size, with 5 knots which represent
Name of Christ. D. The Sabbath lamp. E. A silver bowl for the celebration of
Sover. F. Common unleavened bread which they eat during the Festival. G. A bunch
of Palmetto, Willow, and Myrtle, tied together and hold in their left hand, to which
they conjoin with the right hand, they draw H. and shake it all together towards
the wall. I. A Kama horn which they sound on new-years day, and some other
occasions. K. A stick or hollow cane fixed on y flight deck of their doors, where they en-
ter naked of any ornament, containing some puffs of smoke of Dutch pipe and chaps.

A. Utensile que les Juifs portoient autrefois, et qu'ils portent maintenant sous
leurs habits ordinaires pour ne point changer les mœurs des pays où ils vivent. B.
Les Cordons qui sont aux 4 coins. C. Un des Cordons représente plus grand
5 nœuds qui signifient le nom de Christ. D. Lampe Sabbathique. E. Pain sans levain
avec lequel ils font la Pâque. F. Pain ordinaire attaché à un support pendant la
Fête. G. Branches de Palme, de Saule, et de Myrte jointes ensemble qu'ils tiennent à la main
gauche, et le droit H. dans la droite qu'ils approchent l'un contre l'autre et les agitent vers
le haut. I. Corne de Bœuf avec laquelle on sonne aux portes de l'Église et aux autres fêtes.
K. Baton, ou Canne creusée enroulée avec du tabac de toutes les portes, au côté droit, dans
lequel est renfermé un parchemin où est écrit ces paroles du Ps. chap. 118. et chap. 119.

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IV. WITH Respect to their Dress, 'tis with Reluctance that they follow the Fashions of other Nations, and only comply with them, to prevent their being the Objects of Ridicule. They are not allow'd, on any Pretence whatever, to have a Crown, or any particular Lock of Hair on the Middle of the Head, or any Thing in Resemblance of it; but in all Countries long Gowns are their favourite Dresses.

V. THE Women dress themselves according to the Mode of the respective Places in which they live, except only on their Wedding-Days, at which Time they wear a sort of Puke, or Head-Dress of false Hair resembling their own; yet so as to preserve the Fashion of the Country externally: But still, they industriously conceal their own Hair.

VI. THE Men esteem it very indecent and disrespectful to have their Heads uncover'd; nay, they never practise it in their very Synagogues. However, they sometimes comply with it, as they observe it to be an Act of Complaisance and Civility paid to Persons of Distinction amongst the Christians.

VII. EVERY Vestment which they wear must have four Corners, and at each of them a Fringe hanging down, which is called *Zizit*. This Fringe is generally made of eight Woollen Threads twisted together for that Purpose, with five Knots upon each, which takes up half the Length of it. That Part that has no Knots when it is unravelled, falls into a kind of Fringe, ^a *Let them make themselves Fringes*, saith the Law, ^b on the Borders of their Garments.

VIII. THIS Injunction has no Relation to their Women, and for that Reason none of them observe it.

IX. NAY very few of the Men themselves wear these four-corner'd Garments now-a-days, to prevent the Contempt and Ridicule of the People amongst whom they live; but content themselves with wearing a Piece of square Stuff with a Fringe at each Corner under their other Garments, which they call ^c *Arban Canfotb*, in Commemoration of the Commandments of God; because it is said in the same Chapter of *Numbers* at the fortieth Verse, *That he may remember and do all my Commandments*, &c. But at the Time of divine Service in their Synagogues, they cover their Heads with a square Woollen Veil which they call *Taled*, and has a Fringe at each Corner, of which I shall take further Notice in the eleventh Chapter.

X. IT is likewise a Duty incumbent on the Men always to wear on their Forehead a *Totafot*, so called in the Scripture, and which the *Jews* call *Teffilin*, as it is recorded in *Deuteronomy*, ^d *Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes*. We shall give an Account of their Quality and Form in the eleventh Chapter; but to avoid being ridiculed by the People, for complying with a Thing which they hold as sacred, and wear with the utmost Precaution, they only tie it on in Time of divine Service.

XI. MOREOVER, to wear a Girdle, or some other Thing over their Clothes, to divide the upper Part of the Body from the lower, is, in their Opinion, very decent and becoming.

^a Numb. xv. 38.

^b Deut. xxii. ver. 12.

^c Four Wings.

^d Chap. vi. ver. 8. ch. xi. ver. 13.

C H A P. VI.

Concerning the Decency which ought to be observed when they retire to ease Nature.

I. **T**HE Rabbi's have laid down several Directions relating to the Place designed for their necessary Occasions, and their manner of Deportment there, which wholly regard Health, Decency, and Modesty; grounded upon what is written in *Deuteronomy*, ^a *Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad, and thou shalt have a Paddle upon thy Weapon, &c. and it shall be when thou wilt ease thyself abroad, &c.*

II. THEY must make it their constant Practice to ease themselves every Morning as soon as ever they rise, and then wash themselves that they may go clean to their Devotions.

III. WHENEVER they find the least Motion, they must comply with it, because the Suppression of it is look'd upon as an Abomination, and a Contradiction to what is written in *Leviticus*, ^b *Ye shall not make yourselves abominable, &c.*

IV. If, on these private Occasions, they suspect that they shall be seen, they are directed, for Decency's sake, to conceal themselves with the utmost Precaution. ^c And forasmuch as at first they had no commodious Apartments in their Houses for that Purpose, and were exposed to publick View, they had various Instructions for the Preservation of a due Decorum. And as that Action was then look'd upon as dangerous, they usually invoked their Guardian Angels to protect and preserve them at that Time: But that Custom is now abolished.

V. AFTER this, they are obliged to wash their Hands, and in a short Ejaculation to return God thanks not only for Man's Creation, but his Preservation too; since the least Obstacle in their Evacuations might prove fatal: And this, when Necessity requires it, they always observe.

C H A P. VII.

Concerning their Manner of washing their Hands and Face.

I. **T**HEY wash their Hands and Face every Morning as soon as they get up, and never touch any Meat, Bread, Book, or sacred Thing till this is done.

II. As to the Properties of the Water, and the Manner of using it, the Rabbi's, who have refined hereupon, have been over nice, and too tedious in their Instructions. But particularly they prohibit the throwing the Water with which they have washed themselves upon the Ground; for it is an unclean Action, according to their Notion, to walk over the Place where it is spilt.

^a Chap. xxiii. ver. 13.

^b Chap. xi. ver. 44.

^c They have struck out of the second Edition what follows to *Numb. v.* as useless, there being now no Occasion for practising it.

III. WHILST they are wiping their Hands and Face, they repeat the Blessing, which I shall mention in the ninth Chapter.

C H A P. VIII.

Concerning their Purity.

IN *Leviticus* we read, that he was unclean who touched a dead Corpse, a Leper, or any creeping Thing, &c. and, as such, was denied Admission into the Temple: But since the Destruction thereof, the *Jews* pretend, that all those Precepts, relating to unclean Things, are abolished. There is an Institution, however, in *Esdra's*, which continued some considerable Time after, purporting, that he who had shed his Seed was unclean: And this is grounded upon what is written in the fifteenth Chapter and sixteenth Verse of *Leviticus*: *And if any Man's Seed of Copulation go out from him, then he shall wash all his Flesh in Water, and be unclean until the Even.* But as the Observance of this Injunction would be very difficult and troublesome on Account of their legal Commerce with their Wives, it is now neglected and laid aside.

C H A P. IX.

Concerning their Benedictions.

I. THE Rabbi's have directed the *Jews* to bless and praise Almighty God, not only in their Prayers, and at such particular Times as they receive Favours from him, but even on all Occasions, and in all their Actions, whether they eat or drink; and, in short, for every Precept of the Law, and of the Rabbi's; which they extend to every Occurrence which is new, or any Thing extraordinary; for they have different Benedictions for all kinds of Things; and as they are so numerous, it cannot be expected that we should here give a particular Account of them all. But the Rabbi's have composed a large Treatise upon this Topick, in which they are all comprised.

II. IN the Morning, as soon as they rise, they say, *Blessed be thy Name, O Lord our God, Sovereign of the Universe, who givest Life unto the Dead, Light unto the Blind, and who spreadest the Earth upon the Waters,* and many other Ejaculations of the like Nature. When they wash their Hands, in Compliance with that Precept, they say, *Blessed be thy Name, O Lord our God, Sovereign of the Universe, who hast sanctified us by thy Commandments, and who hast enjoined us to wash our Hands.* When they apply themselves to the Study of the Law, *Blessed be, &c. who hast given us the Law.* When they eat Bread, *Blessed be thou, O Lord, &c. who bringest forth Bread from out of the Earth.* When they drink Wine, *Blessed be thou, O Lord, &c. Creator of the Fruit of the Vine.* When they eat of the Fruit which grow upon the Trees, *Blessed, &c. Creator of the Fruits of the Trees:* When of the Fruits of the Earth, *Blessed, &c. Creator of the Fruits of the Earth.* When they are refreshed by any agreeable Smell, *Blessed, &c. who hast created such a Thing odoriferous.* When they see a high Mountain, or a vast Extent of Sea, they say *Blessed, &c. Creator of all Things from the Beginning.* When they see, eat, or dress themselves

^a Besides the Precepts contained in the Law, the *Jews* have other kinds of Commandments, which they call the Precepts of *Hacamin*, or Wise Men; who appointed these Precepts each in their Time, according to the different Reasons they had to ordain them for the Worship of God.

in any new Thing, and even at the opening their solemn Festivals, they say, *Blessed, &c. who hast made us to live, and supported us to this Day.* When any one dies, *Blessed, &c. Judge of all Truth.* In short, in every Thing, before or after any Action; and sometimes before and after too, they repeat the same Blessing to God, imagining, that it is a Sin of Ingratitude to make Use of any Thing, or enjoy any Convenience of Life, without first humbly confessing by some Terms of Thanksgiving, that it is wholly owing to his Goodness that they hold it, and that he is the sole Lord and Proprietor of all Things.

III. THEY lie under an indispensable Obligation of repeating a hundred Benedictions at least every Day; and as most of the *Jews* say them every Morning in the Synagogue with their Prayers, they call those Morning Benedictions, *Meath Beracoth*, which signifies a hundred Blessings.

CHAP. X.

Concerning their Synagogues or Schools.

I. THEY make their Synagogues, which they likewise call Schools, either large or small, above or below, in a House, or some separate Place, as it suits best with their Convenience; because it is not in their Power to erect any lofty or magnificent Fabrick. The Walls of these Synagogues are all white-washed within, and either wainscotted or hung with Tapestry; and all round about are select Passages and pious Exhortations, to be attentive at their Prayers. There are likewise Seats fixed round, and in some of these Schools there are little Chests, to lock up their Books, Robes, &c. In the Middle, or against the Walls, there are Candlesticks, or Lamps, hung up to hold Oil or Wax-Tapers, to give Light to the Place. At the Doors stand Boxes for Charity, which is afterwards distributed amongst the Poor.

II. AT the East End in every Synagogue, is an Ark, or Chest, call'd ^a *Aron*, in Commemoration of the Ark of the Covenant that was in the Temple: And in this Ark they lock up the Pentateuch in Manuscript, written upon Vellum, with a particular Ink, and in square Characters which they call ^b *Merubaaad*, transcribed with the utmost Accuracy ^c and Circumspection from the Original written by *Esdra*s, whereof, ^d we are told, there is a Copy at *Grand Cairo*, which *Esdra*s made from the Hand-writing of *Moses* himself, as is mentioned in the eighth Chapter of the second Book of *Esdra*s: These Transcripts must be so correct, that the Want or Addition of a *Vau*, or a *Jod*, corrupts the Whole, and renders it useless and invaluable. The Transcriber too must take Care to observe all the numerous Formalities required and commanded by the Rabbi's on this Occasion. These five Books of *Moses* are not in the Form of our Modern Books, but like a Volume, or Scroll of the Ancients; that is, written upon Skins of Vellum, not sewed with Thread, but with the Sinews of some clean Beast. The Skins, thus stitch'd together, and written upon, are rolled on two wooden Sticks, one at each End. The Book, thus rolled up, is covered with a Piece of fine Linen or Silk embroidered, which is generally wrought after the most exquisite Manner by some Female Artists, wherein they endeavour to exert their utmost Skill, which they consecrate to this Use, together

^a Ark.

^b Square.

^c The *Jewish* Doctors have invented a vast Number of Rules to be observed in writing a Copy of the Law for the Use of any Synagogue, but most of those Rules are trifling Superstitions. Some of them indeed may contribute towards having a correct Copy; as to that antient Copy, ascribed to *Esdra*s, it is a mere Fable.

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with another Silk Cover over that, in order to give it an additional Beauty. Sometimes they are at the Expence of covering the two Ends of the Sticks, which they call ^a *Hezbaim*, and are much longer than the Vellum, with Ornaments of wrought Silver, which have Pomegranates and small Bells fastened to them, and are, for this Reason, called ^b *Rimonim*, over which they set a Crown, which either goes quite round it, or half of one only, which hangs down before. And this Crown they call ^c *Hatara*, or *Cheder-tora*: All which is performed according to the Custom of the Country, or the peculiar Fancy of him to whom the Book belongs. In this Ark there are sometimes twenty of these Books, or more, which they call *Sefertora*, or the *Book of the Law*. The *Jews* read them upon their Festivals, and at some stated Hours, of which I shall take Notice in its proper Place.

III. THERE is a kind of long Altar of Wood, somewhat elevated, either in the Middle or at the Entrance of the Synagogue, whereon the Book is unrolled, when they go to read; and it is likewise placed on this wooden Desk, whilst they are preaching.

IV. ON one Side of the Synagogue there is a Gallery, inclosed with wooden Lattices, where the Women sit during the Time of divine Service; through which they can see very distinctly all that is done below, but are invisible to the Men; neither do they meet together in the same Place, lest such Interviews should obstruct their Devotions, and engage their Thoughts another Way.

V. THE Situation however, and other Particularities of those Galleries where the Women sit, vary according to the Countries and People amongst whom they live; but the Disposition of them is the same in all Places.

VI. IN every Synagogue there is a proper Person appointed to sing the ^d Prayers, who is called ^e *Cazan*, and another to keep the Keys, and to see that the Synagogue is decent, and in good Order, to light the Lamps and Wax-Lights, and do whatever is requisite in Time of divine Service. This Man is called ^f *Sciamas*, or *Servant*. Both are maintained at the publick Expence.

VII. IN every City there are more or less of these Schools or Synagogues, in Proportion to the Number, or the various Sorts of *Jews* who dwell in them. For as the *Levantes*, *Germans*, and *Italians* differ in their Prayers more than any other Point whatever, each of them is desirous of having a Place for that Purpose peculiar to themselves.

^a Wood of Life.

^b Pomegranates.

^c The Crown of the Law.

^d The *Jews* pronounce their Prayers in such a Tone as they may be said to sing them; for even when they read the Text of the Bible they properly sing.

^e The *Cazan* with the *Jews*, answers to a Reader amongst those of the P. R. R. The Word *Cazan* is to be met with in the Works of St. Epiphanius.

^f The *Sciamas*, or Minister, is almost the same as was formerly a Deacon; and the *Syrian Churches* call their Deacons by that Name to this very Day, though it is also generally applied to all such as officiate at divine Service.

C H A P. XI.

Concerning their Prayers, their Cloaks or Long Robes, their Forehead-Pieces, and the Pentateuch.

I. **T**HE *Jews* go to Prayers three Times every Day in their Synagogues. The first four Hours after Sun-rise are appointed for the Morning Service, which is called ^a *Sciacrid*: The second Service is in the Afternoon, and called ^b *Mincha*: The third, at the Close of the Evening, which they call ^c *Haruid*. But in several Places, on such Days as are not Festivals, the Afternoon and Evening Prayers, for Convenience sake, are said together at Sun-set.

II. THEY must not eat, drink, or do any kind of Thing, or salute even a Friend till they have been at Morning Prayers: They are obliged, moreover, to wash their Hands before they enter the Synagogue.

III. AT their first Entrance into the Synagogue, they cover themselves with the ^d *Taled*, which I have already described, ^e and pronounce the Benediction, ^f *Blessed be thou, &c.* Some *Jews* only cover their Heads with a Veil, but others bring it close about their Necks, that no Objects may divert their Thoughts, and that their Attention to their Prayers may be no ways interrupted.

IV. IN the next Place, they put on the Forehead-Pieces, which they call ^g *Teffilin*, as has been already mentioned, and of which take the following Description. They take two Slips of Parchment, and write on them, with an Ink made for that particular Purpose, these four Passages in square Letters, which is executed with great Accuracy upon each Piece: ^h *Hear, O Israel, &c.* The second, *And it shall be our Righteousness, if we observe to do all these Commandments, &c.* The third, *Sanctify unto me all the First-born.* The fourth, *And it shall be when the Lord shall bring thee, &c.* These two Slips of Parchment are rolled up together after the Manner of a small piked Roll, which is wrapped up in a Piece of black Calf's-Skin: After which it is fixed upon a thick square Piece of the same Skin, leaving a Slip thereof fastened to it, of about a Finger's Breadth, and near a Cubit and a half long. One of these *Teffilin* is placed on the Bending of the Left Arm, and after they have made a small Knot in the Slip, like a *Yod*, they wind it round the Arm in a spiral Line, till the End thereof reaches the End of the Middle Finger: This they call *Teffila Scel Yod*, that is to say, *the Tefila of the Hand*. As for the other, they write the four Passages before-mentioned upon four distinct Pieces of Velum, which, when stitched together, make a Square, upon which they write the Letter *Scin*, and over it they put a square Piece of hard Calf-Skin, as thick as the other, from which proceed two Slips of the same Length and Breadth as the former. They put this square Piece upon the Middle of their Forehead, and the Slips going round their Heads, make a Knot behind in the Shape of the Letter *Daleth*, and then hang down before upon the

^a Mattins.

^b Nones.

^c Vespers.

^d The Word *Talet* or *Taled*, according to the Italian Pronunciation, signifies in Rabbinic Hebrew, a Cloak, or a Robe worn over other Clothes.

^e Numb. Chap. vii, viii, and ix.

^f Numb. Chap. x.

^g Deut. vi. ver. 4, 11, 15.

^h *Teffilin* in the Chaldee, or Rabbinic Hebrew, answers to the Latin Word *Precatoria*, because the *Jews* use it at the Time of Prayer.

ⁱ Exod. xiii. ver. 1. and the following Verses.

concerning the Ceremonies of the JEWS. 37

Bract. This they call *Teffila Scel Rofch*, which is, *the Teffila of the Head*. These are the Forehead-Pieces, which are usually put on in the Morning only with the *Taled*. Some of the *Jewish* Zealots, indeed, wear them at their Noon Prayers too; but there are very few amongst them who wear the *Taled* at those Prayers, excepting the Reader.

V. WHEN ten are assembled together, and each of them thirteen Years and a Day old at least (for otherwise those Prayers cannot be sung after a solemn Manner) then the Cazan, or Reader, goes up to the Table or Altar, or stands before the Ark, and begins to sing Prayers aloud, in which the rest join, but in a softer and less audible Voice.

VI. THEIR Form of Prayer is not uniform amongst the *Jewish* Nations. For, as I hinted before, they vary in nothing so much as in this Particular. The *Germans* sing in a louder Tone than the rest. The Eastern and *Spanish Jews* sing much after the same Manner as the *Turks*; and the *Italians* soft and slow. Their Prayers are longer or shorter, according as their Days are, or are not Festivals. And in this Particular too they differ amongst themselves.

VII. IN the following Particulars, however, they all agree. They sing *Psalms* in the Morning, particularly the hundred and forty fifth, which they repeat entirely, *I will magnify thee, O God*; and those that follow, beginning with *Allelujab*. Besides this, they repeat a Collection of Praises to Almighty God, which they always, and at all Seasons, mix among their Prayers, viz. ^a *Cadis*, that is, *Holinefs*; a Hymn to the Creator of the Light and the Day, which they call ^b *Jozet*: That Passage of *Deuteronomy*, *Hear, O Israel*, ending with these Words: *And it shall be our Righteousness, if we observe to do all these Commandments*, &c. which we have already mentioned; and this Passage out of *Numbers*, Chap. xv. ver. 38. *Speak unto the Children of Israel, and bid them that they make them Fringes*, &c. These three are called *Chiriat Sceman*, and to them are added ^c *Veiazin*, &c. eighteen Thanksgivings offered up to Almighty God, which they call *Scemona Esre*, in which, at the same Time that they are praising him, they implore the divine Goodness to bestow upon them such Things as are most necessary for them; such as their daily Bread, their Health, the free Exercise of their Reason, their Liberty, and the Pardon of all their Transgressions, &c. which are first said in a low and humble Voice, and afterwards the Cazan, or Reader, sings them aloud, beginning the hundred and forty fifth Psalm over again, with some Passages out of the Prophets, and particularly that of the sixth Chapter of *Isaiah*, *Holy, holy, holy, is the Lord of Hosts*, &c. with the Interpretation thereof, in the *Chaldean* Language. After this, they conclude with a Lesson and Thanksgiving unto God, for instructing them how to serve him as they ought, beseeching him to cause all Mankind to worship him in one Way, which they call *Halenu le Sabeab*. And this is the Form of their Morning Service.

VIII. On Mondays and Thursdays they add a sort of Confession, with penitential Prayers to those after the *Scemona Esre*; and when any one keeps a voluntary Fast, he most commonly fixes on those Days for that particular Occasion which they call Days of Justice; because the Judges in former Times used to hold their Sitzings on those Days, with regard to Offences against God, as well in great Cities as in Country Towns, and Places adjacent, to which the People flock'd from all Parts, as to a Market.

^a This Praise begins with these Words, *May thy Name be exalted and sanctified*.

^b This is the first Word of the Praise, which signifies Creator.

^c The Lecture of, *Hear, O Israel*.

^d And constant. This is the Beginning of a Praise.

^e Eighteen, because it containeth so many Thanksgivings.

^f It is our Duty to praise.

IX. THE Afternoon Service begins with the hundred and forty fifth *Pſalm*, the *Cadis*, the eighteen Thankſgivings, or *Scemona Eſre*, which are firſt repeated in a low Voice, and then ſung aloud: When the *Cadis* is a ſecond Time repeated, the Prayers are concluded.

X. AT Night they repeat a Hymn to Almighty God, who bringeth on the Night, who delighteth in *Iſrael*, and hath given his Commanments to them; the three Leſſons called *Chiriad Sceman*, a Remembrance or Memorial of their miraculous Deliverance out of *Egypt*, and a ſhort Prayer to God, to keep them in Peace during that Night. After this, eighteen Verſes out of the Prophets, the *Scemona Eſre*, the *Halenu le Sabeab*, and the *Cadis* in a low Voice concludes their Evening Service.

X. THESE are the eſſential Parts of which their Prayers moſt commonly conſiſt. And although they make ſome ſuitable Additions on Fſtivals and other particular Days, as ſhall be obſerved in its proper Place, yet theſe Prayers are always the Foundation of the reſt, both for their Order and Subſtance. And accordingly, in this Particular, there is but a trivial Variation among the ſeveral Nations of the *Jews*, who, as to their Form of Prayer, are almoſt unanimous.

XII. THEY have divided the five Books of *Mofes* into forty eight, or fifty two Leſſons, called *Paraſciot*, or *Diviſions*; and one of them is read every Week in their Synagogues: So that in the Compaſs of a Year, whether it conſiſts of twelve or thirteen Months, as I ſhall ſhew hereafter, they read the whole Book through. On Mondays and Thursdays, after having ſaid their penitential Prayers, they take the ^a *Sefar Tora* out of the Ark before mentioned, and whiſt that Verſe of the thirty fourth *Pſalm*, *O praife the Lord with me*, &c. and ſome others are repeating, they place it on the Desk, where being opened and unrolled, they deſire three Perſons to read the Beginning of the ^b *Paraſcia*, in the ſame Place with them. And the whole Congregation repeats ſome Words of it, which are preceded and followed with a Bleſſing. After which the Reader gives them his Benediction, and they all promiſe either to beſtow ſomething on the Poor, or to contribute towards the Neceſſaries of the Synagogue, or to remember the Reader, or ^c *Sciamas*. Then the *Sefar Tora* is held up wide open, and the Reader ſhewing the Writing thereof, ſays to the Congregation, ^d *This is the Law which Moſes ſet before*, &c. The *Levantines*, indeed, perform this Ceremony firſt of all. After this Declaration, the Book is rolled up and covered, and then ſhut up in the Ark.

XIII. THIS Manner of reading the five Books of *Mofes*, and inviting a greater or ſmaller Number of the Congregation to read it with them, was order'd by *Eſdras*; which is obſerved on all Faſts and Feaſts, of which I ſhall take particular Notice in its proper Place.

XIV. And as each Man, out of a Zeal for Religion, is fond of being employ'd in ſome particular Ceremonies, ſuch as taking the Book out of the Ark, and laying it up again, or any other performed in Time of divine Service, that Indulgence is generally granted to ſuch as are moſt generous and free of their Money; and whatever is ſo collected, is diſtributed, as I ſaid before, either amongſt the Poor, or employed towards the Neceſſaries of the Synagogue.

^a The Book of the Law.

^b Section or Chapter.

^c Servant.

^d Deut iv. ver. 44.

CHAP. XII.

Concerning the Priests and Levites; their Presents and their Tithes.

I. **I**N antient Times no Persons but the Descendants of *Aaron*, as we read in *Exodus*, and other Places, were admitted as Priests or Ministers in the Temple. None but they could offer up Sacrifices, make Oblations, burn Incense, and, in short, perform any Thing that was requisite or necessary to be done. And, indeed, they were not only allowed a Share of all the Sacrifices, which are specified in the same Place, but likewise had the Shoulder, Breast, and Jaws of every Beast that was killed. They had the Firstling also of every Flock, the Exchange given for the First-born of Women; the first Fleeces of Sheep, and other Things which belonged to Beasts; the fiftieth Part of the Harvest, and of Fruits; a Piece of Dough out of every Mass of Bread; and all other Advantages ordained in the sacred Scriptures.

II. THE Office of the *Levites* was to sing in the Temple at stated Times. They were allowed the Tythe of the Harvest, which they went into the Country to reap.

III. BUT these Duties are now ceased, unless it be with respect to such *Jews* as live in the Territories of *Jerusalem*, and the antient *Judea*. There are very few *Jews* at present who enjoy any Lands or Flocks of their own; so that though there are some, who pretend to be Sons of Priests and ^a *Levites*, and to have an indisputable Tradition of the Truth of their Lineage, notwithstanding all their Transmigrations, yet they have no Pre-eminence, unless it be receiving some Dues on Account of the First-born, and having usually the Preference to all others who are invited, as I have before observed, to read the ^b Pentateuch in their Synagogues; and their blessing the People on their solemn Feasts in these Words: *The Lord bless thee, and keep thee*, &c. Numbers, ch. vi.

IV. THEY never will touch, if they can possibly avoid it, any dead Body, nor come under a Roof where there is one. The *Jews* pay them a Ransom for their First-born, as I shall shew more at large in the ninth Chapter of the fourth Part of this Dissertation.

V. THE Priests are not permitted to marry with a Sister-in-Law, who hath had *Caliza*, as I shall explain it in the seventh Chapter of the fourth Part, nor with any Woman that has been divorced from a former Husband.

VI. IN some few Circumstances the Priests are Superior in Dignity to the *Levites*.

^a Several of the *Jews* retain, to this Day, the Name of *Cohanim* or Priest, though there be no Temple; so that the Word *Cohen*, is now but a Title of Honour, and not of a real Priest.

^b Chap. xi. Sect. 2.

C H A P. XIII.

Concerning Agriculture and Cattle.

I. **T**HE *Jews* in all Places are strictly enjoined not to sow two different sorts of Seed together, as Wheat and Barley, &c. nor to sow any Thing with the Seeds of Grapes. ^a *Thou shalt not sow thy Field with mingled Seed, &c.* Neither are they allowed to graft any Tree, as Peach, Apple, Orange-Tree, and the like; or to keep any grafted Trees on their Ground, but they may eat the Fruits thereof.

II. HE that plants a Fruit-Tree, must not touch the Fruit of it, till three Years after its first Plantation. The Fruit thereof in the fourth Year was formerly dedicated to the Temple, ^b but at this Time they gather it in common with other Fruits.

III. THEY take special Care to prevent two Animals of a different Species from coupling together, as the Afs and the Bull, or any other, for the Generation of Mules, according to that Prohibition, ^c *Thou shalt not let thy Cattle gender with a divers Kind.* They were likewise strictly enjoined not to let them work, draw the Plough or Cart together, ^d *Thou shalt not plough with an Ox and an Afs together.*

IV. WHEN they gathered in their Harvest, they were under an Obligation to leave some Part of it standing at one End of the Field, and likewise to leave some Grapes in their Vineyards.

V. EVERY seventh Year was a Year of Rest for their Lands, and that Year's natural Produce was always appropriated to the Support of the Poor.

VI. THEY were not allowed to eat, or put to any Use whatever, the first-born Male of a clean Female, as of a Cow, an Ewe, or of any other spotless Animal: For formerly it was the Priest's customary Due, unless they redeem'd it of him. But this Institution, whether the Animal be spotted, or not, is at present no where practised or regarded. The First-born of an Afs might be redeem'd by giving the Priest a Lamb in exchange for it.

VII. WHOEVER finds a Bird's Nest, where there are either Eggs or young ones, of that kind which are allowed to be eat, if he takes the Nest ^e, must set the Dam at Liberty.

C H A P. XIV.

Concerning their Charity to the Poor, and their Benevolence to Animals.

I. **N**OTWITHSTANDING the *Jews* lie more open and exposed than any other Nation to Injuries and Insults; and although but few of them are rich, and such as are, have little in their Possession that can properly be called Riches; yet those

^a Lev. xix.

^b Lev. xix. ver. 23.

^c Lev. xix. ver. 19.

^d Deut. chap. xxii. ver. 10.

^e Lev. chap. xxv.

^f Exod. xiii. ver. 13.

^g Deut. xxii. ver. 6.

few supply the Necessities of their numerous Poor, and succour and relieve them at all Times, and on all Occasions; so that it must be allowed that the *Jews* are very tender of and indulgent to their Poor.

II. IN all Cities of any Repute the Poor go on the Eve of the Sabbath, and other solemn Feasts, to the Houses of such as are most rich and substantial; and every House-keeper relieves them according to his Ability. Besides, the ^a *Parnassim*, or *Memunin*, who are proper Persons appointed for that Purpose, send them Money constantly every Week, but chiefly to such Poor as are ashamed to beg, and to Widows and other old or infirm People, who are not able to make their personal Applications.

III. A FUND is likewise raised for the Poor out of the charitable Contributions which are put into the Box of the Synagogue, and out of the Money which is collected by the Priests in the Time of their divine Service, as in the eleventh Chapter is already mentioned.

IV. WHEN there is a Necessity to bestow a larger Charity than ordinary, either to one of the Poor of the City, whom they know to be a proper Object, or to a Stranger, or on Account of the Marriage of a young Woman, the Redemption of a Slave, or any Thing of the like Nature, the Rulers of the Synagogue direct the Reader to go all round the Congregation, who, as he passes by them, still names the Persons to whom he speaks; saying, God bless *N.* who will bestow such or such a Sum toward such a Charity. As the *Jews* do not touch any Money on the Sabbath, and as this Collection is generally made on that Day, such Persons as are then charitably disposed, charge themselves on their Words to give such a Sum to the Reader upon that Account; and this verbal Promise is called ^b *Nedava*; which they always take care to discharge before the Week is at an End. As soon as the Reader has made his charitable Collections, the Sums thereby raised are duly distributed to such Poor as they were designed for.

V. THERE are also in all populous Cities several Assemblies or Clubs, who are very beneficent to their Poor: Some assist the Sick, others bury the Dead; that Society which collects the ^c *Zedaca*, or small Alms, are generally called *Ghemilud Hassadim*; that which undertakes the Redemption of Slaves, *Pidion Suevim*; and they who employ themselves about the Marriage of the young Women are called *Hassibetuloth*. There are several other Assemblies, more or less considerable, according to the Number of *Jews* that reside in each City.

VI. IF the urgent Necessity of any poor Person requires more than they who live in the same City are able to bestow, he makes immediate Application to the principal Rabbi's, who give him a ^d Certificate under their Hands, to this Effect: That *the Bearer hereof N. is an honest and good Man, and such as peruse it are desired to assist him.* By Virtue of this Certificate, the Bearer, wherever he goes, if to a Castle, a Farm, or any other Place where any *Jews* reside, is maintained and relieved for a Day or two together; and at his Departure is sometimes supplied with Money to support him on the Road. In every Town thro' which he passes he gets a new Certificate, or procures proper Persons to subscribe the first, with which he goes to the Synagogue, in the Name of the *Parnassim*, or of the Assemblies, or of such other Persons as are empowered to give him a Warrant. And thus he receives, in the Manner before mentioned, the Subsistence and Support which he stands in need of.

^a Those who are appointed to take Care of their Civil Affairs.

^b Liberality.

^c Justice; the *Jews* stile their Alms after this Manner, conformable to the sixth Chapter of St. Matthew, ver. 1. *Ne justitiam vestram faciatis coram hominibus.*

^d This sort of Letters was also long in Use amongst the Christians.

VII. THE *Jews*, in whatever Part of the World they reside, send Alms to *Jerusalem* every Year for the Relief of the Poor there, who pray for the Welfare of all *Jews* in general. There are likewise considerable Sums sent into other Parts of *Judea*, as to *Joppa*, *Tiberias*, and *Hebron*, the Burying-Places of the Patriarchs *Abraham*, *Isaac*, and *Jacob*, and their Wives.

VIII. BESIDES these public Charities, every Man has free Liberty to relieve the Poor privately, in such Manner, and at such Times as he thinks most convenient, and according as his Circumstances will best admit of.

IX. THE *Jews* likewise imagine that they are doing a laudable Action when they give their Alms and charitable Assistance to the Poor and Needy of all Persuasions, though not *Jews*, nor of the same City; because they look upon it as an Act of Humanity, which ought to extend indifferently to all Persons in general; and, indeed, the Rabbi's give a particular Charge relating thereunto.

X. BY the same Motive of Tendernefs and Compassion, they neither torment nor abuse any Animals whatsoever, and take all the Care they possibly can not to put them to a cruel Death; for they look upon them as the Works of God's Hands, according to the Words of the hundred and forty fifth Psalm, ver. 9. *And his Mercy is over all his Works*,

^a This is in the first Edition;

The E N D of the FIRST PART.



Gravelot inv

Le Simon sculp



AN HISTORICAL
DISSERTATION
 ON THE
 CUSTOMS and CEREMONIES
 OF THE
PRESENT JEWS.

PART II.

CHAP. I.

Concerning their Language, Pronunciation, Manner of Writing, and Preaching.



AMONG the modern *Jews* there are but few that are able to make any Discourse in *Hebrew*, or the Holy Tongue, which they call ^a *Lashon Hacodesch*, in which are written the four and twenty Books of the Old Testament. They are as much at a Loss with respect to the *Chaldean*, or the ^b *Targum*, tho' they spoke those Languages when they enjoy'd their Privileges, and were in their own Nation. They have very little Knowledge therefore of any other Language than that of the Country whereof they are Natives. Thus the *Jews* of *Italy* and *Germany* talk *Italian* and *Dutch*; and those of the East, and of *Barbary*, *Turkish* and the *Moresco* Tongues. Nay, they have made those foreign Languages so absolutely their own, that many of those *Jews* who went from *Germany* into *Poland*, *Hungary*, and *Russia*, carried the *German* Language with them into those Countries, and transmitted it to their Posterity. As for those who were forc'd

^a Holy Tongue.

^b By the *Chaldaic* Paraphrases, they mean Interpretations or Comments.

out of *Spain*, and fled for Refuge into the East, they likewise carried the *Spanish* Language along with them into those Parts. In *Italy* they use both Languages in Imitation of their Fore-Fathers. The major Part of them chuse to preside in those Countries, where they are Masters of the Language. They mingle,¹ however, many corrupt *Hebrew* Words in their Conversation. But few of them understand the Scripture thoroughly; and scarce any of them, except the Rabbi's, can make a compleat Discourse in the holy Tongue.

II. As to their Manner of Pronunciation, with respect to the *Hebrew* Language, 'tis so various, that the *Italians* and *Levantine*s can hardly understand the *Germans*. But none of them pronounce more grammatically, which they call *Dichdich*, or more intelligibly than the *Italians*.

III. THE holy Tongue, it must be allowed, lies in a very narrow Compass, and is very barren with regard to Words; for as there are no other antient Writings extant but the four and twenty Books of the old Testament, the *Jews* are obliged to borrow all their Words from thence. The Rabbi's, indeed, have enlarged it sufficiently for public Service, by introducing a great Variety of *Chaldee*, some *Greek*, and other foreign Words and Expressions into it. They have also coined several new Words for the Names of Things, and in every Age their Writers have done the same, particularly the better to express their Sentiments upon philosophical Topicks, and other Sciences, from whence they have borrowed their Terms.

IV. THIS Rabbinical *Hebrew* is generally made use of in their Books, Contracts, Journals, &c. but as for their Epistolary Correspondence, of what Nature or Kind soever, the Generaliry of them write in the Language of the Country in which they live. Some of them, however, write them in *Hebrew* Letters. The *Jews* of the *Morea* are the only People who still carry on all their Transactions in the *Hebrew* Language.

V. THEIR Sermons are composed in the Language of the Country in which they live, in order to be more universally understood. Their Quotations from Scripture, however, and from their Rabbi's, are in *Hebrew*, which the Preacher afterwards explains in the vulgar Tongue, for the Benefit of the more illiterate Part of his Audience.

VI. As every Man has free Liberty to preach, he who intends to officiate in that Character, watches his Opportunity, when the Congregation is sitting silent in the Synagogue; then covering himself with his Taled, or sometimes uncovered, he rests upon the Desk I have beforementioned, ^b and opens with a Text taken out of the Lesson that has been read, called *Nafe*, to which he adds a Sentence extracted from the Writings of those learned Men called *Maamar*. After this, he enters upon his Discourse, beginning with some Circumstance arising from his Text; afterwards he explains it, and quotes Places out of the Scripture, and brings Authorities from the Rabbi's, for the Confirmation of it. Every one does it after his own Way, which is very different, according to the Nation whereto he belongs.

VII. THEIR Sermons are preached on the Sabbath, and on their solemn Feasts, except when there is a Funeral Eulogium for the Master of any considerable Family, or for some other extraordinary Occasion, which is generally made upon common Days.

^a Subtily, their Grammar consisting only in Trifles and subtle Reflections.

^b Part I. chap. viii.

^c The Subject.

CHAP. II.

Concerning their Studies and Academies, and the Origin and Contents of the Ghemara or Talmud.

I. **T**HE best Employment they can follow is, in their Opinion, the Study of the Sacred Scripture, and the Interpretations thereupon, according to the utmost of their Ability; ^a *And thou shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, &c.* Some apply themselves to the Cabala, that is, the mysterious Theology of Scripture. Others employ their Time in the Study of Philosophy and the other Sciences, both natural and moral; but with this laudable View only, that they may understand the Scripture to a greater Degree of Perfection: For unless a Man proposes to make Physick his Profession, those Studies are deem'd very pernicious; but in that Case, indeed, it is both requisite and allowable. The Generality of them make it their Business to understand the ^b *Ghemara* or *Talmud*, in those Places where they are permitted to have it; for where they have it not, they endeavour to make themselves Masters of the Writings of their wise Men, their Paraphrases, or the Abridgment of the *Talmud*.

II. **THEY** have particular Academies called ^c *Yeshood*, erected for that Purpose; where the Rabbi's and their Pupils meet for their better Improvement in the Art of Disputation; but they are so irregular in their Practice of it, and so noisy, that one would imagine the Debates in question were Articles of the last Importance. They usually meet there after Morning Prayers; Fridays, the Eves of Festivals, Sabbath Days, and Holy-days only excepted.

III. **AND** forasmuch as all the Precepts, Customs, and Ceremonies of the *Jews* are grounded upon the *Talmud*, and have all their Authority from it, it is requisite that the Reader should be acquainted with its Origin, and have a satisfactory Account given him of what it principally contains.

IV. **IN** the first Chapter of this Work I have observed, that the *Jews* received the written Law from *Moses*, and the oral Law, which is an Interpretation of the former, from their Rabbi's, with a Collection of all their Constitutions. Whilst the Temple was standing, the *Jews* were not allowed to write down any Part of this second Law, which was thence called *the oral Law*, as it was taught only by Word of Mouth, and by Tradition.

V. **BUT** about one hundred and twenty ^d Years after the Temple was destroy'd, Rabbi *Juda*, who at that Time was called by the *Jews* *Rabenu Hacadosh*, or *our holy Master*; on Account of his exemplary Life and uncommon Virtues; this Rabbi, I say, who was a Gentleman of Fortune, and a Favourite of the Emperor *Antoninus Pius*, taking notice that the Dispersion of the *Jews* made them negligent and forgetful of this oral Law, writ down the Tenets, Ordinances, and Traditions of all the Rabbi's to his Time; this he did by way of Epitome, which he called ^e *Misna*. This Compendium of his is divided into six Parts; *the first* treats of Agriculture and Seeds; *the second* of Festivals; *the third*

^a Deut. vi. 7.

^b Perfection. It is a Supplement to the *Misna*, which is the Text, whereof the *Ghemara* is the Gloss or Explanation.

^c The Meaning of this Word is properly *Sessio*, because the Scholars are sitting.

^d The Learned do not agree among themselves about the Time when the *Talmud* was compiled.

^e This is what the Fathers have called *Denterosi*, or, as it were, a Repetition of the Law, which serves as a Text to the *Talmud*.

of Marriages, and every Thing relating to Women; *the fourth* of Law-Suits, and of the Disputes which arise from Loss or Interest, and of all Manner of Civil Affairs; *the fifth* of Sacrifices; and *the sixth* of Things clean and unclean. But this Book being very concise, and it created abundance of Disputes, which, as they daily increased, obliged two Rabbi's of *Babylon*, one named *Ravena*, and the other *Ravafce*, to collect all the Interpretations, Controversies, and Additions, which have been written upon the *Misna*, down to their Time, with a Supplement of several short Histories, Maxims, and memorable Sayings, that they had met with in their Reading; placing the *Misna* as the Text, and the rest as an Exposition, out of which they composed the Book called ^a *Talmud Babeli*, or *Ghemara*, which is divided into sixty Parts, called ^b *Masseketh*. Some Years before, one Rabbi *Jocanan* of *Jerusalem*, had composed a Treatise of this kind, well known by the Name of *Talmud Gerusalmi*, *Talmud of Jerusalem*. But this being very concise, and written in a disagreeable Style, the *Babylonian* was preferred, as being more copious and more clear. Upon this last, Rabbi *Solomon*, generally called ^c *Raschi*, made some Annotations, and an Academy of Rabbi's added some Disputations called ^d *Tossafoth*. Several Things have been taken out of this *Babylonian Talmud*, and especially out of the three Dissertations, of the Number of those six just before mentioned, because those on Husbandry, Sacrifices, and on Cleanness or Uncleanness, are now no longer practised or regarded.

VI. SINCE that Time, some of the Popes have forbidden, and others have allowed the Use of the *Talmud*. It is at present prohibited in *Italy*, where it is neither to be read nor seen.

CHAP. III.

Concerning the Promotion of their Rabbi's, their Authority, and their Excommunications.

I. **T**HE Rabbi's are no way solicitous for their Degree, but think it vain and ridiculous to shew an Over-Fondness or Inclination for it: For which Reason they never examine them, but when they find a learned and judicious Man worthy to be named a Rabbi, that is to say, a Man who hath made the oral Law his principal Study, he is looked upon by the Generality amongst them as a Doctor, and is therefore called *Cacham*, or *Wise Man*. Tho' this is the Custom in the East, yet in *Germany* and *Italy* they are created by the most antient Rabbi's, who either by Word of Mouth, or a particular Form in Writing, call the Candidate *Chaver de Rau*, his *Master's Companion*, which Title is bestowed upon young Men, not so well versed in the Sciences as the old Doctors; or sometimes they call them *Morenu* or *Rau*, *Preceptor* or *Master*.

II. THE *Cacham Rau*, or *Morenu*, determines all Manner of Debates, settles what Things are lawful and what unlawful, and passes Judgment upon all Religious Concerns; nay, his Decision sometimes is required in Civil Affairs. These Wise Men, or Preceptors, perform all Nuptial Ceremonies, and have Liberty to issue out their Divorces when they think proper. They preach, when they are duly qualified, and are the Principals of their Academies. They have the uppermost Seats in the Synagogues and Assemblies. They have a Power to punish the Disobedient, and excommunicate them when

^a *Talmud of Babylon*.

^b Treatises.

^c *R. Solomon Jaychi*, or, as the Jews call him, *Solomon Isaaki*. He was a Native of *Troyes* in *Champain*, not of *Lune* in *Languedoc*, as some have thought.

^d Additions.

they

they are obstinate or perverse; and for this Reason they are every where very much respected.

III. WHEN a Person is excommunicated, he is curs'd by them in the most solemn and public Manner, after which no *Jew* can converse with, or approach him within the Length of a Fathom, or six Foot; he is excluded from the Synagogue, and is obliged to sit barefooted upon the Ground, like one who mourns for the Death of his Relations, till he procures his Absolution, and a new Benediction from one or more of the Rabbi's.

IV. IN their more solemn Excommunications, they assemble together in the Synagogue, where lighting up some black Tapers, and blowing a Horn, they thunder out their Imprecations against the Man who hath been, or shall be guilty of such or such an enormous Crime; to which the Congregation answers, *Amen, So be it.*

CHAP. IV.

Concerning their Oaths and Vows.

I. **THEY** are strictly enjoined to refrain from swearing in vain, or pronouncing any of God's Names without an absolute Necessity, according to the Prohibition in the Decalogue, and fifth Chapter of *Deuteronomy*. ^a Lying and swearing falsely are also strictly forbidden; according to *Leviticus*, Chapter xix. Verse 12. *Ye shall not swear by my Name falsely.*

II. **THEY** are very cautious how they make any solemn Vows, but when they do, they are obliged to fulfil them. A Husband has Power to give his Wife a Dispensation for any Vow of Abstinence which she hath made to herself, though she is willing to perform it; but then he must grant it within the Space of four and twenty Hours after he knows of it. A Father has also the Privilege of breaking the Vows of his Daughter, in Case she is unmarried; according to the thirtieth Chapter of *Numbers*, and fourth Verse.

III. **NAY**, a Man or a Woman, who hath taken an Oath, or made a solemn Vow, if it be no ways prejudicial to a third Person, and they have sufficient Grounds to repent of their Rashness, may, according to their Tradition, procure a Dispensation from a Rabbi of Repute, or from any three indifferent Persons. He, therefore, who is desirous to be disengaged from his Vow, may communicate his Reasons to a Rabbi, or to three private Persons, who, if his Reasons are just and approved of, shall say, *Be thou unbound*, &c. and this shall be deem'd a sufficient Dispensation.

^a Exod. xx.

C H A P. V.

Concerning their Trade, and their Usury.

I. **E**VERY Man is obliged, both by their written and their oral Law, to be true to his Word, and not to over-reach or defraud any Person whatever, *Jew* or Stranger, and in all their Dealings to comply with the Rules of Commerce prescribed in several Places of the Scripture, and particularly in the nineteenth Chapter of *Leviticus*, from the thirty third Verse to the End.

II. SOME have ungenerously asserted and written, that the *Jews* are under an Obligation to cheat the Christians, whenever it is in their Power, and think it a laudable Action when accomplish'd; but this is meer Scandal and Ill-Nature, and only charged upon them to render them Objects of Contempt. So far is this Asperſion from being true and juſt, that ſeveral Rabbi's have written againſt it; and even our Maſter *Bachii* hath compoſed a Treatiſe in his Book ^a *Cad Achema*, Letter *Ghimel Ghezela*, where he lays down this Propoſition, That it is a much greater Crime to defraud a Perſon who is not a *Jew*, than one who is; becauſe the Action in the firſt Place is wicked in itſelf, and becauſe the Scandal is the greater: For which Reaſon ſuch a Practice is called *Chillul Aſcem*, or a *Prophanation of the Name of God*, which is a Sin of the moſt heinous Nature. If any of them therefore cheat in their Way of Trade, it is to be imputed only to ſuch Perſons as commit the Fraud. For no true *Jews* are guilty of ſuch a ſcandalous Practice; no manner of Deceit being tolerated by the Law, nor in any reſpect whatever countenanced by the Rabbi's.

III. IT is very probable, however, that as they are reduced to a deplorable Condition, by being diſperſed all over the Earth, and almoſt every where debarr'd from the Privilege of holding any Lands, and deprived of all the certain Ways of Commerce, or advancing their Stock, their Souls may have been corrupted, and have degenerated from the primitive Integrity of the *Iſraelites*.

IV. FOR this very Reaſon, they take the Liberty of turning Uſurers, depending upon this Paſſage, ^b *Unto a Stranger thou mayſt lend upon Uſury, but unto thy Brother thou ſhalt not lend upon Uſury*. By the Term *Stranger*, the *Jews* ought to underſtand no others but theſe ſeven Nations, the *Hittites*, the *Amorites*, the *Jebusiſites*, &c. whom God had ordained ſhould be ſmitten with the Edge of the Sword. But as the Generality of the *Jews* have no other Way of getting a Subſiſtence, they aſſert that it is lawful for them to lend their Money upon Uſury to all ſuch as are their ^c Brethren only by Nature.

V. ^d THOSE Paſſages therefore of the Rabbi's, which excourage Extortion from Strangers, muſt be underſtood only of the ſeven Nations beforementioned, their Opinion being grounded upon their being ſo often curſed in the Holy Scripture. But it cannot be underſtood of thoſe Nations where the *Jews* are at preſent tolerated, and where they are treated with the utmoſt Humanity, both by the Princes and the People, eſpecially amongſt Chriſtians; ſince it would be a Practice not only repugnant to the written Law, but the Law of Nature it ſelf.

^a A Buſhel of Meal.

^b Deut. chap. xxiii. ver. 20.

^c They not being permitted to hold Lands, or to inherit any Eſtate in Property, think that they are allowed to get their Livelihood by other Means, and that the Reaſon againſt Uſury is of no Force againſt them, as being founded upon the Law of Nature. The firſt Edition ſays, being not deemed by many as Brothers by Nature.

^d This is not in the firſt Edition, but only in the Copy printed at *Venice*, where it ſeems to have been added on Purpoſe.

C H A P. VI.

*Concerning their Contracts, Writings, Witnesses, Judges,
and Judgments.*

I. **A**LL Bargains, Sales, or Agreements are reckoned duly executed, and in full Force and Virtue, when both Parties have touched the Clothes or the Handkerchief of the Witnesses, which is a kind of Oath called ^a *Kinian Suddar, the Purchase of the Cloth.*

II. PUBLIC Notaries are but very little regarded amongst them, except the Notary, as a Writer, stands for a Witness, who, with two others, makes any Writings valid and effectual, whether they relate to Commerce, Wills, Marriages, Divorces, or Concerns of any other Nature whatsoever.

III. THAT such Writings may be more authentic for the future, and be in Force at all Times and in all Places, they get three other Persons, who are appointed Judges of the Affairs therein contained, to authorise them.

IV. AND to prevent their Witnesses from having the least Room to prevaricate, they must undergo an Examination in Presence of their Adversary, or the Person who is thought guilty.

V. THE principal Rabbi's are commonly Judges of the Controversies which arise amongst the *Jews*, let the Occasion be what it will; or otherwise the Parties by Agreement chuse some of their Friends for Arbitrators.

VI. THE Rabbi's form their Judgment on what is written in ^b *Chofen Hamispath*, or in the Collection of Cases adjudged, called ^c *Sheeloth Vefciuvud*, extracted for the greatest Part from the twenty first Chapter of *Exodus*; which begins thus: *Now these are the Judgments which thou shalt set before them*, with what follows to the End of the twenty third Chapter, and from the Beginning of the twenty second of *Deuteronomy* to the End of the twenty fifth. To these the Judges add their Sentiments, drawn from the Reason of the Thing, having always a peculiar Regard to the Person, the Case, and Point of Time.

VII. As for Criminal Cases, they are entirely submitted to those Princes under whose Government they live, the Authority of the Rabbi's extending no farther than to excommunicate such as transgress against any of their Ceremonies, as in the third Chapter of this second Part I have before observed.

^a This Chapter was omitted in the first Edition.

^b The Breast-Plate of Judgment. It is the Title of Part of an admirable Book concerning the *Jewish Law*, &c.

^c Questions and Answers.

C H A P. VII.

Concerning such Meats as are always prohibited, and their Manner of eating.

I. **T**HEY are not permitted to taste the Flesh of any four-footed Beast, unless it parts the Hoof, and chews the Cud, as the Cow and the Sheep: But they never eat Rabbits, Hares, or Pork. They eat no Fish without Scales or Fins, no Birds of Prey, nor Reptile, there being an express Prohibition against them, in the eleventh Chapter of *Leviticus*.

II. **W**HATEVER they eat, therefore, must be dressed by *Jews*, and the Utensils, as I have already observed, belonging to their own People, for fear of their Pollution by any forbidden Meats. Nay, ^a they are so scrupulous, as to refuse to make use of another Man's Knife.

III. **T**HEY never eat the Fat of Beef, Lamb, or Kid, as is directed at the End of the third Chapter of *Leviticus*. Neither do they eat the Sinews of the Thigh, it being prohibited at the End of the thirty third Chapter of *Genesis*. For which reason they take out all the Fat and Sinews with the utmost Precaution; and in several Places in *Italy* and *Germany* they will not eat the Hind-quarter, because very few are capable of taking out the Sinew and Fat in a proper Manner.

IV. ^b **T**HEY never eat the Blood of a four-footed Beast, nor of a Bird, nor so much as an Egg, if there be the least Drop of Blood in it. It is, perhaps, for this Reason, that that they are not allowed to partake of any terrestrial Beast, or Bird, whose Throat hath not been cut open in order to drain the Blood.

V. **I**N slaughtering any Beast, they pitch upon some skilful Person, because there are various Circumstances to be observed upon that Occasion. They must make choice too of the most proper Time, have a Knife that is very sharp, and without Notches, that the Blood may flow out as fast as possible, without the least Interruption; falling either upon the Ground, or upon Ashes, with which they cover it as soon as they have done.

VI. **T**HEY are not allowed to cut off any Part of a living Beast, or eat it, whether raw or roasted.

VII. **T**HEY must not kill a Cow and her Calf on the same Day; neither must they kill an Ewe or a Goat, and their Kids at the same Time, if they know it.

VIII. ^c **I**F any such Beasts or Birds as they are permitted to eat, happen to die of themselves, or are killed any otherwise than as beforementioned, they must not taste them.

IX. **I**N like manner, if a Bird has been prick'd by a Thorn or a Needle, or any four-footed Beast has accidentally an Imposthume, or vitiated Lungs, all which they pry narrowly into, after the Beasts are dead, they never eat of them, according to the Prohi-

^a Part I. chap. iii.

^b Levit. chap. xvii. ver. 10, &c.

^c Lev. xvii. ver. 15.

bition at the End of the twenty third of *Exodus*, and in other Places of the sacred Scripture.

X. IF a living Beast has accidentally had a Bone broken in one of those Limbs which the Rabbi's have pointed out, or has been dangerously wounded, they must eat no Part of it.

XI. FOR the better Observance of the Law before mentioned relating to the Blood, they leave their Meat in Salt for an Hour, before they put it into the Pot, that all the Blood may come out. Otherwise they can eat no Meat, unless it be roasted : And as the Liver is full of Blood, they broil it well upon the Coals, before ever they boil it.

XII. THERE is nothing worth our Observation, with respect to their eating Fish ; for they are not forbidden to eat their Blood, nor commanded, when they are dead or vitiated, to throw them away.

XIII. THEY must not eat both Flesh and Cheese, or Milk, at the same Meal ; because it is written, *" Thou shalt not suck the Milk of a Kid in his Mother's Milk."* This they understand of all kinds of Beasts, and of any Milk whatsoever. And they are so far from dressing their Meat with any Thing whereof Milk is an Ingredient, that they never mix both in a Meal, neither do they eat Flesh and Cheese at the same Hour ; because there might possibly remain some Flesh between the Teeth, they say, that might mingle itself with the Cheese. But if they eat Cheese some time before, they may eat Meat afterwards.

XIV. FOR this Reason, the Vessels used for Meat are never made use of for Things composed of Milk, each one having its peculiar Mark of Distinction ; nay, they have different Knives for each Purpose. If, by Accident, they dress either of these Eatables in such Vessels as belong to the other, they not only avoid tasting it, but likewise, if it be an earthen Vessel, either break it, or throw it aside as useless.

XV. THEY never eat any Cheese, unless they have first seen it in the Curds, lest there should be any Milk of a forbidden Beast, or any Part of the Skin mixed with the Curds, which might be reckoned both Flesh and Cheese, as also lest the Milk should have been warmed in a Vessel already used in boiling some forbidden Meat ; they therefore set a particular Mark on those Cheeses whose Curds they have seen made.

XVI. IT was an ancient Order of their Rabbi's, that they should not eat Flesh and Fish too at one Meal, it being, as they pretended, very unwholesome ; but none of the *Jews* at present observe this Direction.

^a *Exod. xxii. ver. 19. and in other Places.*

C H A P. XIII.

Concerning their Drink.

I. **S**OME *Jews*, according to the Opinion of the antient Rabbi's, imagine that they are forbidden to touch any Wine that has been made or tasted by any Persons whomsoever, besides their own People. The *Levantes* and *Germans*, indeed, are curious in this Particular; but the *Italians* think it a Circumstance not worth their Observation. Those Rabbi's, say they, who made this Institution, liv'd at that Time amongst Pagan Idolaters, with whom their People were debarr'd from holding the least Communication, which ought not to be understood of those Nations whom those Rabbi's have acknowledged to be no Idolaters, and amongst whom their People live at present.

II. THEY have also several other Customs; for Instance, at the Beginning and End of all their Feasts, in their Weddings, their Circumcision, and some other public Occasions, they never fail to thank God for his Goodness over the Glas before they drink it; whenever they drink, they say a short Grace also after as well as before. For they have a peculiar Regard for this Liqueur, because it is written, ^a *That Wine maketh glad the Heart of Man*: And in another Place, ^b *That it cheereth God and Man*.

C H A P. IX.

Concerning their Manner of making their Bread.

I. **A**FTER their Bread is kneaded, that is, after they have made a Mass of Dough about the Bigness of forty Eggs, they take a small Piece of it, and make a Cake, which is in lieu of the First-Fruits prescribed in *Numbers*, chap. xv. ver. 20. *Ye shall offer up a Cake of the first of your Dough*, &c.

II. THAT Cake was formerly given to the Priest, but now it is thrown into the Fire, and left there till it is entirely consumed.

III. As it is the Women's Business for the Generality to make the Bread, this is one of the three Precepts which they are particularly directed to observe.

C H A P. X.

Concerning their Manner of eating at Table.

I. **B**EFORE they sit down to Table, they must wash their Hands as clean as possible: The Rabbi's have been very scrupulous in this Particular, as well as upon their Manner of washing their Hands in the ^c Morning, of which I have already taken sufficient Notice.

^a Psalm. civ. ver. 15.

^b Judges ix. ver. 13.

^c Part I. ch. vii.

II. As soon as they are seated they generally repeat the twenty third Psalm, *The Lord is my Shepherd*, &c. After that, the Master of the Family takes a whole Loaf, blesses it, breaks it, and gives a Bit about the Bigness of an Olive to each of his Guests; after this Ceremony they may eat as much as they please: But the first Time any one drinks, he is obliged to say the Grace which I have before mentioned.

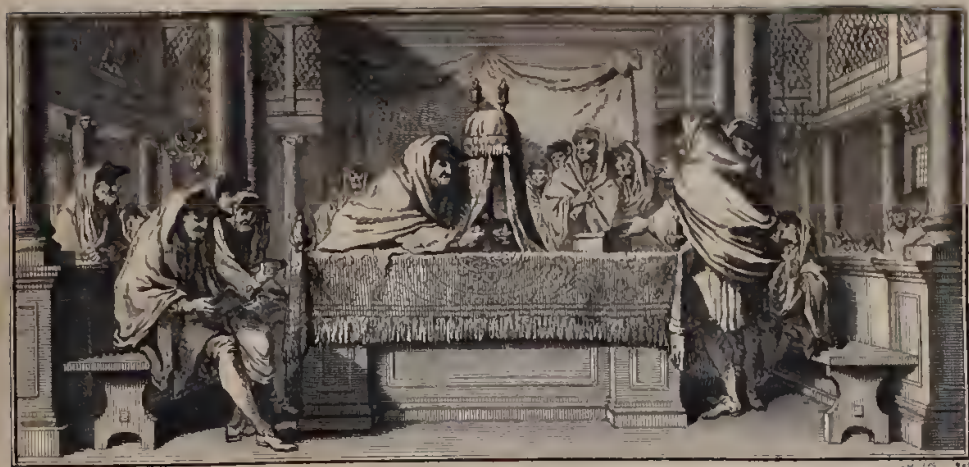
III. THE Rabbi's have written very largely on the Method of their eating with Decency and good Manners: And strictly charge them not to tread upon Bread, or throw it away, or cast any Eatable of what kind soever upon the Ground, that no Favour which God Almighty is pleased to bestow on them should be treated with Contempt.

IV. AFTER their Meal is over, they wash their Hands again, and remove the Knives from off the Table; because a Table is a Representation, as they think, of an Altar, whereon no Steel ought to be laid; and divers of them say the same Psalm which the *Levites* used to repeat in the Temple, upon that Day of the Week whereon they happen to be assembled, together with the sixty seventh Psalm, *God be merciful unto us*. If there be three or more in Company that have eaten, one of them takes a clean Glass, fills it with Wine, and lifts it up, saying, *Gentlemen, let us bless him of whose good Creatures we have partaken*; to which the others answer, *Blessed be he of whose good Things we have partaken, and who, in his Goodness, hath at this Time most plentifully fed us*. Then the first returns thanks to God, and beseeches him, that he would give to every one the Necessaries of Life, as he gave the Land of Promise unto their Forefathers; and that he would also rebuild *Jerusalem*. After this, the Master of the House blesses all his Guests, and prays for Peace: In the next Place, he gives every one of them a little Wine out of his own Glass, and drinks the Remainder himself; and then they clear the Table.

: Part I. chap. 9.

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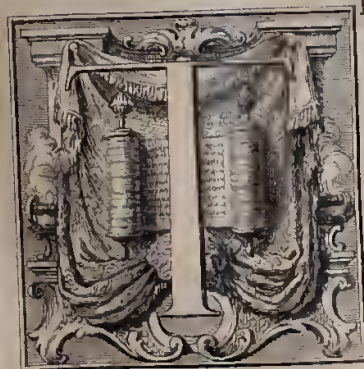




AN HISTORICAL
DISSERTATION
 ON THE
 CUSTOMS and CEREMONIES
 OF THE
PRESENT JEWS.

PART III.

CHAP. I.
Concerning the Sabbath-day.



HERE is no Festival which the *Jews* have so great a Veneration for as the Sabbath-day; because it was instituted and appointed immediately after the Creation of the World, and is mentioned in various Places and at sundry Times in sacred Writ, and particularly in the Decalogue, wherein the Performance of the least Thing upon that Day is forbidden, and a general Rest from all Labours is commanded.

II. THE Rabbi's have reduced all such Things as God hath forbidden to be done on the Sabbath-day to thirty-nine Articles, each whereof has its particular Circumstances and Dependencies; viz. to plow, to sow, to reap, to bottle, and to tie up the Sheaves, to thresh, to winnow, to sift, to grind, to bolt, to knead, to bake, to shear, to wash, to card, to spin, to twist, to weave, to dye, to tie, to untie, to sew, to break any Thing into Pieces, to fasten with Wedges or Pins, to build, to demolish, to beat with an Hammer, to hunt,

to fish, to kill, to flay, to prepare or scrape the Skin, to cut it in order for Working, to write, to erase, to make Lines for writing, to kindle, to extinguish, to carry any Thing out of Doors into the Street.

THESE are the principal Things forbidden, which take in divers Particulars; as for Instance, Filing falls under the Head of Grinding, because both break Bodies asunder; Curdling of Milk is a kind of Building, for these two out of various distinct Parts make but one. It is the same with the rest, which are all explained with great Subtily by the Rabbi's; nay, they even point out the Time when, and the Manner how Things ought to be done.

III. THEY must not either kindle their Fire, or extinguish it upon this Day, in Compliance with what is written in the thirty fifth Chapter of *Exodus*, Verse 3. *Thou shalt kindle no Fire throughout your Habitations upon the Sabbath-day.* Nay, they are not allowed to touch it, nor so much as the kindled Wood, which they must not stir up: Nor are they suffered to light up or extinguish a Lamp in cold Countries, when they have no hot Stoves; they may employ, however, any Servant that is not a Jew to kindle their Fire; if they do not, they either dispose it so as that it lights of itself, or else they sit in the Cold.

IV. FOR this Reason they dress no Meat upon the Sabbath; neither are they allowed to taste any Thing that has been dressed, or that grew, or was gathered on that Day.

V. THEY are not allowed to carry any Burden on that Day; so that they wear no more Clothes than what is absolutely necessary to cover them, or such other Things as are joined and belong thereunto; because any Thing more would be look'd upon as a Burden or Load. Their Exactness extends even to the Garb of their Women, Children, and Servants, and to the loading of their Beasts, in Conformity to what is written in the Decalogue: *Thou shalt not do any Work, thou, nor thy Son, &c.*

VI. THEY are forbidden on this Day to talk of any worldly Affairs; to make any Bargain with respect to buying and selling; and to give or take by Way of Payment; as it is written in the fifty eighth Chapter of *Isaiab*, *Thou shalt not turn away thy Foot from the Sabbath, &c.*

VII. NEITHER must they handle or touch any Thing heavy upon this Day; nor can they take in their Hands any of the Tools of their Trade, or any other Things, the Use whereof is prohibited on the Sabbath-day.

VIII. THEY are not allowed to walk above a Mile, that is to say, two thousand Cubits, out of any ^bMarket Town or Village.

IX. THE Rabbi's, to prevent the following of Occupations, or doing any Manner of Work on that Day, have added several other Prohibitions to those before-mentioned, such as touching any Money, riding on Horseback, sailing in a Boat, playing on any musical Instrument, or bathing.

X. IN Distempers which require the Surgeon's Assistance only, the Rabbi's are very rigid and austere; but with regard to Physicians, when they think the Patient is in the

^a *Exod. xx. Deut. v.*

^b The Jews can walk as long as they please on the Sabbath-day, provided they go not out of the Suburbs of the Town wherein they live. They always regard the Suburbs as a Part of the Town, and when they have a Mind to go out of Town upon that Day, they measure the Distance allowed for walking from the End of the Suburb.

least Danger, or after a Woman is just brought to Bed, every Thing that is requisite is allowed without any Reserve.

XI. WHATEVER therefore is necessary for the Sabbath is prepared upon Friday, in Conformity to what *Moses* says concerning Manna, * *And it came to pass, that on the sixth Day, &c.* To be more expensive than ordinary on that Day, is look'd upon by them as a laudable Action; since it shews a peculiar Value and Regard for that solemn Festival; as it is written in the fifty eighth Chapter of *Ishaiab*, Verse 13. Nay, their humbling themselves, and condescending to do such Things as are mean and below their Station on the Sabbath, they think an Honour done to the Day.

XII. THEY never engage in any Work on the Friday, but what they can accomplish with Ease before the Evening. About an Hour before Sun-set, they take the Provision which is intended for the next Day, and deposit it in a warm Place; after which all Manner of Work is over. In some Towns a Man is appointed on Purpose, to give Notice about half an Hour before the Sabbath begins, that every one may cease from their respective Labours in due Time.

XIII. THE Sabbath, in their Opinion, begins half an Hour before Sun-set; and consequently from that Instant all Prohibitions are strictly observed. For which Reason the Women are obliged to light up a Lamp in a Room, which has generally six or four Lights at least, which burn the greatest Part of the Night. They likewise cover a Table with a clean Napkin, and lay Bread thereon, and then cover it with another Piece of Linnen, which is both long and narrow. This Custom is observed, they tell us, in Commemoration of the Manna, which fell after the same Manner, having Dew above and below it; but none fell upon the Sabbath.

XIV. IN order to begin the Sabbath well, some of them will put on clean Linnen, wash their Hands and Face, and go to the Synagogue, where they say the ninety second Psalm, *It is a good Thing to give Thanks to the Lord, &c.* with their Common Prayers; And to these they add a Commemoration of the Sabbath, in these Words, taken out of *Genesis*, ^b *Thus the Heavens were finished, &c.* And God blessed the seventh Day, &c.

XV. THEY go directly home from the Synagogue, and their usual Salutation to each other afterwards is, *a good Sabbath to you*, and not good Night or good Morrow. Moreover, the Fathers bless their Children, and Doctors their Pupils; others add to these Benedictions several Places of the Scripture in Commemoration of the Sabbath, some before Meat, and some after, according to the Custom of the Place of their Abode.

XVI. WHEN the whole Family is seated at Table, the Master holds a Glass of Wine in his Hand, and pronounces these Words out of *Genesis*, ^c *Thus the Heavens were finished, &c.* In the next Place he returns God Thanks for having instituted and appointed the strict Observance of the Sabbath, and blesses the Wine, then drinks some Part of it himself, and gives a small Quantity to such as sit at the Table with him. After this, he repeats the twenty third Psalm, *The Lord is my Shepherd, &c.* Then he blesses the Bread, and gives it round; and they all eat, and amuse themselves that Evening and the next Day as agreeably as they can. Supper being over, they wash their Hands, and observe the Ceremonies before mentioned, concerning their manner of eating. Some Jews, after they have eaten, repeat the hundred and fourth Psalm, *Bless the Lord, O my Soul, &c.*

* Exod. xvi. ver. 22. and 26.

^b Gen. ii.

^c *Ibid.*

XVII. THEY never rise so soon on the Sabbath as on other Days, and when they go to the Synagogue, they repeat several Psalms and Prayers in Commendation of the Sabbath, which are intermixed with their Common Prayers. Then they bring out the Pentateuch, and seven Persons read the whole Section for the Day, and some Passages out of the Prophets, which have relation to what they read out of the Law. This last Lesson they call ^a *Aftara*, and is usually read by some Youth for his early Improvement.

XVIII. THEN he who holds the Book in his Hands, lifts it up, and blesses the whole Audience.

XIX. AFTERWARDS they have a solemn Benediction for the Sovereign under whose Government they live, wherein they beseech Almighty God to keep him in Joy and Peace, that all his Undertakings may prosper, that his Dominions may be encreased, and that he may love their People, as it is written, ^b *Seek the Peace of the City, whither I have caused you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof shall ye have Peace.* Lastly they repeat another Prayer called *Mussaf*, that is to say, *Addition*, which contains the Words used in the Sacrifice, which was perform'd in the Temple on the Sabbath; and therewith the Service concludes.

XX. THEY preach sometimes in the Forenoon, and sometimes in the Afternoon, in their Synagogues, or other Places appointed for Divine Worship, and take their Text from the Pentateuch, out of the Lessons for the Day. In their Sermons they recommend Virtue and discourage Vice, ^c illustrating their Notions, as I have already observed, with Passages taken from their most celebrated Rabbi's.

XXI. IN the Evening they go to the Synagogue again, and join the Remembrance of the Sabbath with their Common Prayers, and three Persons read out of the Pentateuch the Beginning of the Section for the Week following.

XXII. THEY usually make three Meals in the twenty four Hours of the Sabbath; the first is on the Friday after Evening-Service; the other two on the Day following to honour the Festival. The Cloth is never removed during the whole Time.

XXIII. As soon as Night comes on, and they can discover three Stars of any considerable Magnitude, the Sabbath is over, and they are allowed to go to Work; because the Evening-Prayer, which they rather delay than hasten, is then begun.

XXIV. To the usual Prayer for the Evening, they add a Remembrance of the Sabbath, which is distinguished from the other Days of the Week, and the ninety first Psalm, *He that dwelleth in the secret Place of the Most High*, &c. To which several Places of Scripture, and several Benedictions and good Wishes are likewise added.

XXV. ^d They make the Sabbath last as long as possibly they can, by prolonging their Hymns and Prayers; since 'tis a received Opinion amongst them, that the Souls of the Damn'd, as well as those in Purgatory, endure no Torments upon that Day.

XXVI. IN the Evening, when the whole Family is come Home, a Taper or Lamp with two Wicks at least, is immediately lighted up. The Master takes some Wine in a Cup with some odoriferous Spices, and after the Repetition of a few Passages out of the

^a That is to say *depart*, because after this Lesson out of the Prophets is read, they go home. The Word is of the same Import with our Word *Mafs*, which comes from the *Latin Missa*, or *Missa*.

^b Jerem. chap. xix. 7.

^c Part II. chap. i.

^d This was omitted in the second Edition.

Prophets; as for Instance, that out of the hundred and sixteenth Psalm, *I will take the Cup of Salvation*; and that at the End of the eighth Chapter of *Esther*, *The Jews had Light and Gladness*, &c. and such like Places, as so many sincere Wishes for the Prosperity and good Success of the Week following: He blesses the Wine and the Spice, and smells to them, to begin the Week with an agreeable Savour. After this, he blesses the Light of the Fire that has not hitherto been made use of, and then looks upon his Hands and Nails, as a Token that he is going to his daily Labours. What we have related here has several other Significations in the Writings of the Rabbi's, but the whole is intended to denote that the Sabbath is over, and is from that Moment divided from the Day of Work that ensues, and so they conclude. And accordingly the whole Ceremony is called *Abdala*, or *Distinction*: At the same Time, some pour Wine upon the Ground, as an Indication of Mirth; others sing or repeat Psalms or Passages of the Scripture, as a propitious Omen of a happy Week; after which every one pursues the Dictates of his own Inclination.

XXVII. THEIR usual Salutation that Night, is, God grant you a lucky Week, and not good Night to you.

CHAP. II.

Concerning the New Moon, the Names of the Months, and the intercalary Month.

I. **T**HE Course of one Moon makes the *Jewish* Month; the Computation begins with the New Moon.

II. WHEN the *Sanhedrim*, that is to say, the Judges of *Jerusalem*, bore Sway and exercised their Authority, two Men were appointed by them on Purpose to give Notice of the first Appearance of the Moon, and upon their Report to the *Sanhedrim*, publick Notice was given that the Month began from that Day, and thereby they fixed their Holidays with relation to the Times prescribed for their Festivals. But since the Temple was destroyed, they settle it by Computation, and print a Calendar every Year, which shews them the New and Full Moons, the Seasons of the Year, the Festivals, &c. They set down at present likewise in their Calendars, the Festivals of the Christians, that they may know what Days are the most proper to trade with them.

III. THE New Moon is a Festival, because it is instituted and appointed in the Book of *Numbers*; and because there was a new and grand Sacrifice offered on that Day. This Festival is sometimes part of two several Days, that is, the End of one Day, and the Beginning of the other. They are not debarred from working or trading upon this Day; the Women only lay aside their Work, and they all indulge themselves a little more than usual in their Way of Living.

IV. IN their Prayers they make mention of the first Day of the Month, and repeat from the hundred and thirteenth Psalm to the hundred and eighteenth, upon that Day. They bring out the Pentateuch, and four Persons read it, to which is added, the Prayer call'd *Mussaf* ^b. They also read the Institution of the Sacrifice, which was formerly offered on this Day.

^a Numb. x. ver. 10. and xxviii. ver. 11.

^b *Addition*, as we in our Offices say, to commemorate any particular Festival.

V. ON the Eve of the Sabbath after the New Moon, or some other following Evening, as soon as the Half-Moon is visible, the *Jews* assemble together, and join in a particular Prayer to God, in which they stile him the Creator of the Planets, and the Restorer of the New Moon. Then, with their Hands devoutly lifted up towards Heaven, they beg of God to deliver them from all Evil, and having remembred King *David*, they salute each other, and so depart.

VI. THE Names of their Months are as follow, viz. *Tifri, Hassuan, Chisleu, Teved, Scevat, Adar, Nisan, Jiar, Sivan, Tamus, Au, Elul*. *Tifri*, their first Month is the same with our *September*; but of this I shall discourse more fully when I come to speak of the Beginning of the Year.

VII. THEY make each Cycle or Revolution to be nineteen Years, that the Solar Years and the Lunar may be equal; and seven of these nineteen Years have thirteen Months a-piece in them, so that every second or third Year contains thirteen Months in it, which is called ^a *Meubar*. When this happens, the Month of *Adar* is reckon'd twice, and plac'd betwixt *February* and *March*; so that they have *Adar* the first, and *Adar* the second, which they call ^b *Veadar*.

CH A P. III.

Concerning the Passover.

I. THE fifteenth Day of the Month *Nisan*, which often answers to our *April*, is the first Day of the Passover, which is called ^c *Pesach*, in Commemoration of the *Jews* Departure out of *Egypt*, and continues a whole Week: But such as live out of *Jerusalem* and its Territories, make it hold eight Days, according to the antient Custom, when the New Moon by the *Sanhedrim*'s Order was proclaimed, as I have already said in the foregoing Chapter, without any Computation. This Festival is ordain'd in the twelfth Chapter of *Exodus* ^d, and in several other Places of Holy Writ.

II. THE two first and two last Days of the Passover are solemn Festivals, on which no Person is permitted either to work or do any manner of Business; nay, they keep them as strict as the Sabbath: But they may make a Fire indeed, dress their Meat, and carry what Things they want from Place to Place. On the four middle Days they are only oblig'd not to work, but are permitted to touch Money; and there are only some few Particulars which distinguish those Days from their usual Working-Days.

III. DURING these eight Days they must neither eat, nor have any leavened Bread, or any Leaven in their Houses, or even in their Custody; so that they eat none but unleavened Bread all that Time; which Bread they call ^e *Azymba*.

IV. IN order to obey this Precept as punctually as possible, they search all the House over with the utmost Precaution, to clear it of every Thing that is fermented. They pry into every Corner, into all their Trunks and Cupboards on this Account. When the House is scower'd, they white-wash it, and supply it with new Table and Kitchen

^a Intercalated.

^b And *Adar*, or second *Adar*,

^c Passage.

^d *Exod. xii. ver. 14.*

^e *Exod. xii. ver. 15, 16, 17.*

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Furniture, or with such as is reserved for the Service of this Day only. If they have been used before, and are of Metal, they must be first heated in a Forge, and new polish'd before they can be used on this Occasion, because nothing which has touch'd leavened Bread may be made use of during those eight Days : For which Reason, on the Vigil of the Holiday, the Master of the Family searches all the House over, to see if he can find no leavened Bread. About eleven of the Clock the next Day, they burn a Bit of Bread, to give Notice, that the Prohibition against leavened Bread is then begun ; and this Ceremony is attended with a particular Declaration, that the Head of the Family has no Leaven in his Custody ; that if he has, it is unknown to him, and that he hath done to the utmost of his Power to prevent it.

V. IMMEDIATELY after, they fall to making of unleavened Bread, called by them *Maz-zoth*, and they make as much of it as they think will last during all the eight Days. They take particular Care that their Meal has never been wet, or heated, lest it may have been damaged. Of this they make flat heavy Cakes in various Forms ; and for Fear they should swell up, they bake them directly in an Oven, and keep them very neat and clean. These they eat instead of Bread during the Holidays. Some of them are made with Eggs and Sugar for the Dainty and the Sick ; but these are likewise void of Leaven, and are called *Mazza Afcira*, or *rich Cakes*.

VI. ON the Eve of the Passover, which is the fourteenth of the Month *Nisan*, the First-born in every Family usually fasts, in Commemoration of God Almighty's smiting upon the Night following all the First-born of *Egypt*.

VII. THEY go to Prayers in the Evening ; and at their return Home sit down to a Table which is duly prepar'd for their Entertainment in the Day Time, and set off with all the Elegance and Grandeur that the Circumstances of each Person will well admit of. Instead of the Ceremony which was formerly observed, in Conformity to what was written in the twelfth Chapter of *Exodus*, viz. *to eat the Lamb with unleavened Bread and bitter Herbs*, &c. they have some small Pieces of Lamb or Kid, dress'd with unleavened Bread, and bitter Herbs, such as Celery, Succory, and Lettice, brought to Table in a Dish, or little Basket, with proper Sauce in a separate little Dish ; all which is provided in Commemoration of the Lime and Bricks which they were obliged to make in *Egypt*. Then each of them holding a Glass of Wine in his Hand, says the ^a *Hagada*, in which is contained all the long Series of Troubles which their Forefathers underwent in the Land of *Egypt*, and the Miracles which God wrought for their happy Deliverance. After this, they return God Thanks for all those undeserved Mercies, and say the hundred and thirteenth Psalm, and those that follow, which they call ^b *Hallel*, and then refresh themselves. After Supper is over, they continue saying and singing the Remainder of those Psalms, and other Hymns, peculiarly adapted to the Solemnity of the Day, and so retire to Bed. The Night following the very same Ceremonies are repeated.

VIII. THEIR Morning Prayers on this Occasion are the same which they make use of upon other Festivals, except only the Addition of those Prayers which are proper for the Day, with the Psalms abovementioned, from the hundred and thirteenth to the hundred and nineteenth. Then they take out the Pentateuch, and five Persons appointed for that Purpose successively read the twelfth Chapter of *Exodus*,^c and the Ordinance of the Sacrifices of the Passover. After this, they repeat the Prayer which they call *Muffaf* ; then they read some Passages out of the Prophets, which bear some Relation to what has been read in the Pentateuch ; that is, as we have before observed, the Lesson called *Astara*, in the same Manner as on the Sabbath. After they have din'd, they com-

^a The Narration.

^b These are Psalms which begin with Alleluia.

^c Numb. xxviii.

memorate the Festival, and pray for the Prince under whose Government they live, after the same Manner as they do upon the Sabbath.

IX. THEY observe the same Ceremonies upon the two last Days, excepting, that they do not perform those at the Table on the two last Evenings which they did the two first.

X. THE Festival concludes with the Ceremony which they call *Habdala*, as it is observ'd on the Sabbath, with respect to the Words, but they omit the Spice; when this is over, they are allow'd to eat leavened Bread.

XI. THEY compute forty nine Days from the second Night of the Passover to the Feast of Weeks, at which Time they formerly offer'd an Handful of Barley-Ears, call'd *Homer*; from thence they take the Phrase, *To count the Homer*: ^a *And ye shall count from the Morrow*, &c. Every Night, after the Benediction of the Commandment is over, they say, now we reckon so many Days from the *Homer*.

XII. FROM the Day after the Passover to the thirty third Day following, they spend their Time in a kind of Mourning; they neither marry, nor dress themselves in any new Clothes, neither do they cut their Hair, or shew any Demonstrations of public Joy; because at that Time, that is, from the Day after the Passover until the thirty third Day after, it happened, that there was a great Mortality amongst the Pupils of Rabbi *Hachiba*, who was one of their most celebrated Doctors. And forasmuch as, after the Death of some thousands, the Sickness ceased on the thirty third Day of the *Homer*, that Day was call'd ^b *Lag*, which signifies thirty three, if we take the Letters for so many Figures. This Day is kept with general Rejoicings, and as a kind of Festival, and puts an End to the least Appearance of Sorrow or Concern.

CH A P. IV.

Concerning the Festival of Weeks, or Pentecost.

I. **O**N the fiftieth Day of the *Homer*, which is the sixth of *Sivan*, is celebrated the Festival *Shavuoth*, or of Weeks, which is so named, because it is kept at the End of the seven Weeks, which they compute, as I have already observ'd, from the Passover. This Festival in Scripture is likewise called, the Day of the First-Fruits; ^c because the First-Fruits were offered in the Temple upon that Day. It is also called the Feast of Harvest; for then they began to cut their Corn. It has likewise different Denominations in different Places of the Scripture, and at present is observ'd for two Days together.

II. THESE two Days are observ'd almost as strictly as the Passover Holidays; for no Work is allow'd to be done upon them, neither can they transact any Business, or in short, do any thing more than on the Sabbath, excepting only, that they are allow'd to kindle their Fire, dress their Victuals, and carry whatever they want from Place to Place.

^a Levit. xxiii. Ver. 10. and 15.

^b L and G, in *Hebrew*, make 33.

^c Deut. xvi. Exod. xxiii. Lev. xxiii. Numb. xxviii.

III. UPON that very Day their Tradition assures them, that the Law was given on Mount *Sinai* : For which Reason ^a they adorn their Synagogues, the Places where they read, and even their own Houses, with Roses and other gay and odoriferous Flowers, artfully wreath'd in the Form of Crowns and Festoons ; and of these Decorations they are very profuse.

IV. THEIR Prayers are adapted to the Feast, and they read the Account of the Sacrifice made on that Day out of the Pentateuch ; as also the *Aftara* out of the Prophets, and the Benediction for their Prince ; and in the Afternoon there is a Sermon preach'd in Commendation of the Law.

V. WHEN the second Day of the Feast is over, the Ceremony of the *Habdala* is performed in the Evening, as we have before observed at the Close of the Passover, to denote that the Feast is concluded.

CH A P. V.

Concerning their New-Year's-Day, and the Month Elul.

I. THE *Talmudists* do not agree in fixing the Time when the World began. Some insist, that it was in the Spring, that is, in the Month *Nisan*, which is our *March* ; others, that it was in Autumn, that is to say, in the Month *Tifri*, which answers to our *September*. This last Notion has so far prevail'd, that they begin their Year from that Time. And notwithstanding it is written in the Scripture of the Month *Nisan*, ^b *This Month shall be unto you the Beginning of Months* : And according to this way of Computation, they counted thence, the first, second, third Month, and so to *Adar*, which was the twelfth and last Month ; yet afterwards they alter'd it, and began their Year with the Month *Tifri*, or *September*.

II. FROM thence came the Feast *Rosch Hasana*, or *New-Year's-Day*, which is kept on the two first Days of *Tifri* ; for, in *Leviticus* ^c it is written, *in the seventh Month, in the seventh Day of the Month, shall ye have a Sabbath, &c.* During this Festival, as on the two others beforementioned, all manual Operations and Transactions in Trade are entirely laid aside.

III. THEY hold it from Tradition, that on this Day particularly, God Almighty judges the Actions of the Year past, and orders all Things that shall happen for the Year to come: This Day being, as it were, the very Point of Time of the World's Birth, they imagine that God thereon carefully revises all the Occurrences of the preceding Year. From the first Day of the Month *Elul* therefore, which is just before this, they begin their Penance ; and in some Places wash themselves before 'tis Day, say their Prayers, acknowledge their manifold Sins and Iniquities, and repeat some Penitential Psalms. There are many of them who begin their Fasting and Penance upon this Day, and give Alms without ceasing, until the Day of Absolution, which I shall particularly treat of in the next Chapter. This they continue forty Days, and sound the Horn on the Beginning of the Month *Elul*, for a Reason which shall be given in its proper Place.

^a Exod. xix.

^b Exod. xii.

^c Chap. xxiii. Ver. 24.

IV. THESE Religious Ceremonies are for the Generality observed on the Week at least before the Feast, and on the Eve thereof, when several employ their Time in washing, and procuring, by Way of Discipline, thirty nine Stripes to be given them ; as ^a it is written, ^b *Forty Stripes he may give him, and not exceed*, &c. and this is called ^c *Maleuth*.

V. ON the first Night of the Year, as they return from the Synagogue, their Salutation is, *May'st thou be written in a good Year* ; and the Reply is, *And thou also*. 'Tis customary on this Day to bring Honey and leavened Bread to Table, and all such other Things as may preface a plentiful and pleasant Year.

VI. THERE are several of them who on the Morning of these two Feasts go dress'd in White to the Synagogue, as an Indication of their Repentance and Purity. Some of the *Germans*, at that Time, wear such Clothes as they intend for their Burial, as a Mark of their Mortification. They have more Prayers on this Festival than on any other, on Account of their Wishes for a happy New Year, and the free Remission and Pardon of their Sins. They take the Pentateuch out, and five different Persons read the Account of the Sacrifice which was usually offer'd on this Day : Afterwards they say the *Astara* out of the Prophets, and then the Benediction for the Prince in whose Dominions they live.

VII. AFTER this, they sound the Horn thirty Times, sometimes slow, sometimes quick, in Conformity to what it is written in ^d *Leviticus* and in *Numbers*, *It is a Day of blowing of Horns unto you*, &c. This is done, they say, to remind them of God's Judgments, and affrighten Sinners, and bring them to Repentance. To this they add the Prayer which they call *Muffaf*, and several other Circumstances appropriated to the Day : And then they sound the Horn as they did before. After their Return Home, they eat, and after that spend the rest of the Day in hearing Sermons, and in other Acts of Devotion. These two Days are in all respects alike, and in the Evening which closes the Feast they perform the *Habdala*, as I have before observ'd, in speaking of their other Festivals.

C H A P. VI.

Concerning the Chipur, or Day of Forgiveness.

I. AFTER these two Holy Days are over, they still continue to rise before 'tis Day, to say their Prayers, and to do Penance until the tenth of the Month *Tisri*, which is the Fast of Expiation, and called ^e *Jom Hachipur*, instituted in the twenty third Chapter of *Leviticus*. *On the tenth of this seventh Month, there shall be a Day of Attone-ment*, &c. and during that Day all Manner of Work is laid aside, as on the Sabbath ; and they observe this Fast with that Strictness, that they neither eat nor drink one Thing or another.

II. THEY formerly practis'd a particular Ceremony on the Eve of this Festival, which consisted in striking a living Cock thrice against their Heads, at each Time say-

^a Deut. xxv.

^b The Scripture proscribes forty Stripes, but the Tradition in the *Talmud* only thirty nine. St. Paul informs us in his second to the *Corinthians*, Chap. xi. Ver. 24. that this Tradition was observed in his Time.

^c Stripes.

^d Lev. Chap. xxiii. Ver. 24 Numb. xxix. Ver. 1.

^e Day of Expiation.

ing, let this be sacrificed in my Stead. This Custom was called ^a *Capara*, but it is now rejected and laid aside in *Italy* and the *Levant*, because they have acknowledg'd it to be an idle and groundless Piece of Superstition.

III. THEY indulge themselves in eating on this Eve, because the next Day is a Fast. Abundance of them wash, and have thirty nine Stripes given them, called *Malcutb*. Such as are possessed at that Time of other People's Effects, if they have any Conscience, make them Restitution. They ask Pardon of such as they have injur'd, and forgive those that have injur'd them. They give Alms, and shew for the Generality, all the Demonstrations of a sincere Repentance.

IV. Two or three Hours before the Sun sets they go to Prayers, and then to Supper, but all is over before Sun-set. Many of them at this Time dress themselves in New Robes, or put on those Funeral Clothes which I have before mention'd; and in these penitential Habits go without their Shoes to the Synagogue, which is on this Night finely illuminated with Lamps and Candles. There each Nation, after their own Manner, repeat several Prayers and Confessions, as a Demonstration of the Sincerity of their Repentance, which last three Hours at least; after which they go home to Bed. Some indeed will stay all Night long in the Synagogue, saying their Prayers and repeating Psalms; and in case they happen to be sleepy, they indulge themselves but a very little Time.

V. THE next Morning, such as went Home, repair again by Day-break to the Synagogue, dressed as the Day before, and there stay till Night, saying their Prayers without Intermission, repeating Psalms and Confessions, and beseeching God to pardon all their Transgressions. This Prayer is divided into four Parts. That for the Morning they call *Schabbritb*: And that which succeeds ^b *Muffaf*: The Afternoon Prayer they call *Mincha*, and the Evening ^c *Nehila*. At the first and third, they take out the Pentateuch and read in it, at six of the Clock in the Forenoon and at three in the Afternoon. To this they add the *Aftara*, or Lessons out of the Prophets.

VI. AFTER the *Muffaf*, they read the Account of the Sacrifice, and relate the celebrated Ceremony of the High-Priest, who was never suffered but on that Day only to enter into the Holy of Holies, to burn Frankincense and cast the Lots upon the two Goats, one of which was for the Lord, and the other for ^d *Hazazel*, as it is written in the sixteenth Chapter of *Leviticus*.

VII. WHEN it is so dark as that the Stars appear, they sound the same Horn which was sounded on the first Day of the Year, to denote that the Fast is ended. Then, as they are going out of the Synagogue, wish one another a long Life, after a very friendly and courteous Manner. They bless the New-Moon, as in the third Chapter I have before observ'd, and after their Return Home, and the Repetition of the *Habdala*, they break their Fast sitting down to Supper.

C H A P. VII.

Concerning the Feast of Tents or Tabernacles.

I. ON the fifteenth Day of the same Month *Tifri*, is the Feast of Tents, Tabernacles or Booths; which is called *Succoth*, in Commemoration of their Incampment in the Wilderness when they departed out of *Egypt*. Thus it is written in the twenty

^a Expiation.

^b This is like our Lands which have been added to our Mattins.

^c The Close; because that Prayer closes that of the Evening, like our Compline, which is sung after Vespers.

^d This is the Name of a Hill whither the Goat used to run, and the Hill took its Name from the Goat, for *Azazel* is a Compound Word, signifying a running Goat.

third Chapter of *Leviticus*, Verſe the forty ſecond : *Ye ſhall dwell in Booths ſeven Days, &c.* Every one therefore makes a Booth in ſome open Place near his Houſe, which he covers with Leaves, and adorns it all round in the beſt Manner that he poſſibly can. The Rabbi's have been very punctual as to the Faſhion and Nature of theſe Booths, as well as their Dimensions. They eat and drink in them, and ſome lie all Night in them ; or at leaſt ſpend ſo much Time of the Night and Day in them, as they uſed to paſs at Home, during all the eight Days that the Feſtival laſts.

II. IT continues nine Days in Reality, whereof the Law inſtituted and commanded ſeven, and an antient Cuſtom has added one, as in the Paſſover which I have before mentioned in the third Chapter of this third Part. Another Day is likewiſe ordain'd over and above for the ſolemn Aſſembly. ^a *On the eighth Day ye ſhall have a ſolemn Aſſembly, &c.* The two firſt, and the two laſt Days of this Feſtival, like thoſe of the Paſſover, which I have before mentioned, are very ſolemn ; but the other five are not ſo ſtrictly obſerved.

III. THERE is nothing particular in the Prayers on this Occaſion, except the Additions proper for the Feaſt. They repeat the *Hallel*, that is, from the hundred and thirteenth, to the hundred and nineteenth *Pſalm* ; and take out the *Pentateuch* and read in it ; after this, they ſay the *Aftara*, and the Benediction for their Prince : Then follows the *Muffaf*, and the Leſſon relating to the Sacrifices which were made at this Time, as it is written in the thirty ninth Chapter of *Numbers*, Verſe the thirteenth ; viz. on the firſt Day thirteen Bulls, on the ſecond twelve, on the third eleven, and ſo on daily decreasing, which in all makes ſeventy for the ſeven Days ; and on the eighth Day, only one.

IV. UPON this Day, they always contrive to ſecure one Branch of Palm-Tree, three of Myrtle, two of Willow, and one ^b of the Citron, perfect and compleat. And during the Repetition of the *Pſalms* called *Hallel* in the Synagogue, they hold all thoſe Branches bundled up together in their Right Hand, that of the Citron only excepted, which they hold in their Left ; and after they have brought all theſe Branches near one another, they ſhake them towards the four Quarters of the World ; as it is written in the twenty third Chapter of *Leviticus*, *And ye ſhall take you on the firſt Days the Boughs of goodly Trees, Branches of Palm-Trees, &c.* And as they are ſinging ſome particular Hymns, they move in ſolemn Order once a Day round the little Altar or Desk which is erected in the Synagogue, graſping in their Hands thoſe Boughs and Citron-Branches with their Fruit upon them ; this Ceremony being in former Times perform'd in the Temple round the Altar.

V. ON the ſeventh Day of the Feaſt, called ^c *Oſaana Rabba*, theſe Boughs are thrown away, and inſtead of them they take Willow Branches, and move in ſolemn Order ſeven Times round, ſinging the twenty ninth *Pſalm*, *Give unto the Lord, O ye Children of the Mighty, or Princes, give unto the Lord Glory and Strength, &c.* This Day is celebrated with much more Solemnity than any of the others.

VI. THE ninth ^d and laſt Day is called *Simcha tora*, or a general Joy on Account of the Law ; becauſe on this Day they have read the whole *Pentateuch* through, according to the Diviſion which was made for every Week, as in the ſecond Chapter of the firſt Part has been already mentioned.

^a Numb. xxix. Ver. 35.

^b The Branch muſt have its Fruit whole and perfect.

^c To help wonderfully.

^d This ninth Day was inſtituted by the Rabbi's.

VII. AND as the Year then concludes, they select two proper Persons out of each Synagogue, who are called the *Bridegrooms of the Law*: The one, whom they call ^a *Chatban Tora*, reads the Conclusion, and the other, named ^b *Chatban Berefcith*, begins immediately again; and this they perform with all the outward Demonstrations of Alacrity and Joy. All their Synagogues observe the same Ceremony, and the Remainder of the Day is spent in innocent Amusements.

C H A P. VIII.

Concerning their Fasts both obligatory and voluntary.

I. **O**N the seventeenth Day of the Month ^c *Tamuz*, which is our *July*, the *Jews* observe a solemn Fast, in Commemoration of some particular Afflictions with which formerly their Forefathers were visited upon that Day at *Jerusalem*, and because *Moses* upon the same Day broke the first Tables of the Law in his Anger, on Account of the golden Calf.

II. ALL their Fasts which are usual and ordained begin in the Evening: And they neither eat nor drink till the Stars begin to appear the next Night.

III. AT their Morning Devotions on Fast Days, they add to their Prayers some particular Confessions, and a Recital of the mournful Calamities which happened on those Days. Afterwards the Pentateuch is brought out, and these Words of the thirty third Chapter of *Exodus*, ver. 11. *And Moses besought the Lord, &c.* are read to the Congregation: In the Afternoon, at the Prayer called *Mincha*, they read again in the same manner: And instead of the *Astara*, that other Passage in the fifty fifth Chapter, ver. 6. of *Isaiah*, *Seek ye the Lord while he may be found, &c.*

IV. THERE are some of the *Jews*, who from the seventeenth of the Month *Tamuz* to the ninth of *Au*, (which makes three Weeks) neither eat Flesh, nor drink any Wine: But this is a voluntary Abstinence; and they comply with it for no other Reason but that all those Days were formerly fatal to *Israel*.

V. THE ninth Day of the Month *Au*, is a Fast called ^d *Tisba beau*. This Fast is observed more strictly than the others: For on this Day *Nebuchadnezzar* burnt the Temple, and on the same Day, the Emperor *Titus* burnt it a second Time. It commences on the Eve, about an Hour before Sun-set; from which Time, till the Stars begin to appear the next Night, they neither eat nor drink. They go barefooted, or at least without Leather Shoes, and without washing themselves all that Time.

VI. WHEN their Evening Service is over in the Synagogue, they sit disconsolate on the Ground, whilst the Lamentations of *Jeremiah* are read. The next Day the same Lamentations are read over again, with several others which are added to them; and they continue disconsolate all the Day long; neither are they allowed to read in the Law; but only in *Job*, *Jeremiah*, and such other sorrowful Books.

^a Spouse of the Law.

^b Spouse of *Berefcith*, i. e. of the Beginning of the Law, because the Law begins with the Word *Berefcith*.

^c They make *Tamuz* generally answer to our *June*. Which is to be observed in the following Months.

^d The ninth of *August*, or rather of *July*, reckoning *Tamuz* for *June*.

VII. THE Sabbath, which is immediately subsequent to this Fast, is called *Necham*, or *Consolation*. For at the reading these Words of ^a *Isaiah*, instead of *Aftara*, *Be ye comforted, be ye comforted, O my People*, &c. they comfort themselves with the agreeable Expectation, that both *Jerusalem* and the Temple shall be again restored.

VIII. ON the third Day of the Month *Tisri*, which is the first Day after the Feast of the New Year, they fast, as usual, from one Evening to the next; because *Gedaliah* the Son of *Abikam*, ^b who was an upright Man, and the only surviving Support of the Remnant of *Israel*, was that Day kill'd. As this Day is set apart for Acts of Repentance, they take this Opportunity to remember that righteous Man; for which Reason this Fast is called ^c *Zom Gadalia*.

IX. AFTER this comes on the Fast called *Chipur*, or of ^d Attonement, which is celebrated, as I have already observed, on the tenth of *Tisri*, and of which I have treated at large in a preceding Chapter.

X. THEY also observe a Fast on the tenth of *Teved*, which is our *December*, because *Nebuchadnezzar* laid Siege to, and afterwards took *Jerusalem* on this Day.

XI. THE thirteenth of the Month *Adar*, which answers to our *March*, is likewise observed as a Fast-Day, and called *Purim*^e. This they keep in Commemoration of *Esther*, who fasted, as we read in her History, on Account of her Misfortunes.

XII. THESE are the Fasts which are ordained and obligatory. If there be any others, they are peculiar to each Nation; as for Example, the *Germans*, who, after the Feasts of the Passover, and of the Tabernacles, observe three several Days as Fasts, viz. the two Mondays following, and the Thursday that intervenes, for Fear they should have offended God in the preceding Feasts of eight Days Continuance. They fast on the last Day of the Year, for the same Reason; and some of them on the Eve of the first Day of every Month.

XIII. IF, for Mortification's sake, or out of private Devotion, any of them are inclin'd to prolong this Fast (except it be on Occasion of some particular Dream, which Circumstance I have already mentioned) their Custom is, before Sun-set to say, *I will fast To-morrow*. After this they neither eat nor drink till the same Hour the next Evening; to this solemn Promise they add a Prayer to God, that he would be pleas'd to accept of their Fasting instead of a Sacrifice.

CHAP: IX.

Concerning the Feast of ^f Hanuca or Lights:

I. THEIR antient Sages appointed a Feast of eight Days, which begins on the twenty fifth of *Chisleu*, with us *December*, in Commemoration of the Victory which the *Maccabees* obtained over the *Grecians*. On the first Day they light up one Lamp, two on the second, and so on till the last Day, at which Time they light up eight Lamps. The Occasion of this Ceremony is this: The Enemies having entered the City,

^a Chap. xl.

^b Jeremiah xli.

^c Fast of *Gadalia*.

^d Part III. chap. vi.

^e Lots or Chances.

^f This is what we call Dedication.

and the Temple and polluted it, *Jonathan* and his Sons drove them out and defeated them. And since, at his Return, there was not Oil left sufficient to light the Lamps of the great Candlestick, he found just enough for one Night only in a small Vessel; but by a Miracle it lasted eight; which obliged him, in Commemoration thereof, to light as many Lamps as I have before-mentioned. At this Feast likewise they commemorate *Judith's* heroic Attempt upon *Holofernes*, though not executed at that Time of the Year, as some Criticks have observed.

II. DURING these eight Days they are allowed to transact any Affairs, or perform any manual Operation; for the only Circumstance in this Feast which is extraordinary, consists in the lighting of the Lamps, and the Addition of an Eulogy to their Prayers in Remembrance of this glorious Victory, and every Morning the hundred and thirteenth and following Psalms, called *Hallel*; as also the thirtieth, *I will extol thee, O Lord*, &c. There is also some trivial Difference in their Eating.

III. THIS Feast is called *Hanuca*, a Term which signifies *Exercise* or *Renewal*; because the Service of the Temple was at that Time renewed, which had been before polluted and profaned.

C H A P. X.

Concerning the ^a Purim.

I. ON the fourteenth of the Month *Adar*, which is our *March*, ^b is the Feast of *Purim* observed, in Commemoration of *Esther*, who upon that Day preserved the People of *Israel* from a total Extirpation by the Conspiracy of *Haman*, who was hanged with all his Children. This Feast was called *Purim*, because it was written in the ninth Chapter of *Esther*, *Therefore they called those Days Purim*, &c.

II. THIS Festival holds two Days, but the first only is strictly and solemnly observ'd. They fast on the Eve, as I have before mentioned: But during these two Days they may traffick, or do any manner of Work; yet on the first Day, though under no Obligation, they voluntarily abstain from both.

III. ON the first Night they go to the Synagogue, where, after their ordinary Prayers, they commemorate their happy Deliverance from that fatal Conspiracy, and read the whole Book of *Esther*, which is written on Vellum, and rolled up like the Pentateuch. They also call it *Meghilla*, or *Volume*. During the reading of it, some of them clap their Hands at the Name of *Haman*, as a Testimony of their utter Abhorrence and Detestation. They observe the same Ceremonies in their Morning Service, and read on this Day out of the Pentateuch the seventeenth Chapter of *Exodus*, ver. 8. *Then came Amalek*, &c.

IV. ON this Feast they bestow their publick Alms upon the Poor, and all Relations and Friends send each other some Presents of such Things as are good to eat. Scholars make Presents to their Tutors; Masters to their Servants; and Persons of Distinction to their Inferiors. In short, the whole Day is spent in Cheerfulness and Gaiety, as it is, written in the ninth Chapter of *Esther*, *That they should make them Days of Feasting and Joy, and of sending Portions one to another, and Gifts to the Poor*, &c.

^a Lots or Chances.

^b Or *February*

V. ON the Evening of the second Day every one provides as magnificent an Entertainment as his Circumstances will admit of, and they eat and drink more plentifully than usual. After Supper they visit one another, and after a friendly Reception, spend the Remainder of their Time in all manner of Diversions.

VI. THERE is no new Lesson on the second Day, nor is the Feast so solemn; yet they make it a Day of Diversion.

VII. WHEN the Year consists of thirteen^a Months, and there are two^b *Adars*, as I have already observed, they call the fourteenth Day of the first *Adar*, the little *Purim*. But none of the Ceremonies of the Feast are observed; for that Day is only nominal.

^a Part III. chap. ii.

^b The last Month of the Year is reckoned twice in the intercalary Year.

The END of the THIRD PART.



AN HISTORICAL
DISSERTATION
ON THE
CEREMONIES and CUSTOMS
OF THE
PRESENT JEWS.

Translated from the

Italian of LEO OF MODENA, *a Rabbi of Venice.*

By Monsieur DE SIMONVILLE.

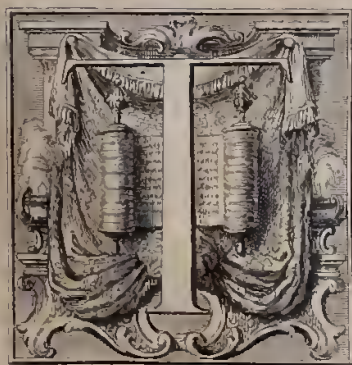


AN HISTORICAL
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PRESENT JEWS.

PART IV.

CHAP. I.

Concerning illegal Conversation with Women:



THE greatest Sin which a Man can possibly commit with a Woman is, in the Opinion of the *Jews*, to lie with another Man's Wife, or one that was only betrothed. The next to this flagrant Crime is, to have unlawful Conversation with a Relation in the Degrees prohibited by the eighteenth of *Leviticus*. The Children therefore that are thus begotten are called *Manzerim*, or *Bastards*, * and are by no means to be received into any Family: *A Bastard shall not enter into the Congregation of the Lord*. The third is, to have criminal Conversation with a strange Woman, though she be not a *Jewess*, (this is founded upon *Esdra's* Prohibition) or with a *Jewish* Prostitute. So that neither Reason nor the Law allow them to tolerate a common Harlot, as is said in the seventeenth Verse of the same Chapter, *There shall be no Whore of the Daughters of Israel*, &c.

* Deut. xxiii.

II. IT is likewise a Sin to have unlawful Conversation with any Woman whatsoever : They are to know no Woman but their Wives ; for to lie with a Virgin and not marry her, is a Commission of the Sin of Fornication.

III. THEY are not allowed to lie with a Woman during her Terms, or Monthly Flowers: *Levit. xviii. Thou shalt not approach unto a Woman to uncover her Nakedness, as long as she is put apart for her Uncleaness.* This Prohibition extends, as I shall shew hereafter, to a Man's Wife as well as any other Stranger whomsoever.

CHAP. II.

Concerning Marriage.

I. EVERY Jew is under an indispenfable Obligation to marry, and the Time appointed for it by their Rabbi's is at eighteen Years of Age : He who lives fingle till he is twenty, is reckoned to live in the actual Commission of a known Sin : This is grounded on the Duty of Procreation, in Obedience to that Command which God gave to our first Parents: * *Be fruitful, and multiply, and replenish the Earth.* But when they have Issue Male and Female, the Precept is accounted as accomplish'd. On the other Hand, as a fingle Man is often subject to commit Fornication, they think it a Duty incumbent on him to marry, and remove the Temptation.

II. THERE are several Passages in the old Testament which might be produced to justify a Plurality of Wives ; and the Eastern Jews frequently practise it ; but the Germans do not allow it at all, nor do the Italians approve of it ; and then only comply with it, when after many Years Cohabitation with a first Wife they have had no Issue by her.

III. THEY are allowed to marry their Nieces, that is, their Brother's or Sister's Daughters, and their first Cousins for the same Reason ; but a Nephew must not intermarry with his Aunt. As for the other Degrees of Consanguinity which are forbidden, they may be seen in the eighteenth Chapter of *Leviticus*.

IV. SOME are very cautious how they marry a Woman who has buried two or more Husbands, branding her with the ignominious Title of a *Husband-Killer* ; but this is not prohibited, and is left to be understood of a Man, who may have had two or more Wives.

V. A Widow, or a Woman divorced from her Husband, cannot marry again till ninety Days after the Death of the one, and the Separation of the other, that it may thereby be certainly known whether the first Husband is Father of the Child.

VI. IF a Man dies, and leaves behind him an Infant that sucks, the Widow cannot marry again till the Child be two Years old ; the Rabbi's having limited that Time, for the better Maintenance and Education of the Orphan.

* Gen. i.

C H A P. III.

Concerning Betrothings and Weddings.

I. **W**HEN the *Jews* have settled the Terms of Accommodation, the Marriage Articles are signed by the Husband, and the Relations of the Wife; after which the former pays a formal Visit to the latter, and takes her by the Hand. In some Countries the Bridegroom presents the Bride with a Ring at the same Time, and then marries her. But this is not the usual Practice in *Italy* nor *Germany*. They are often solemnly engaged for six or twelve Months, and sometimes two Years, according to the Convenience of the Parties, or the Agreement made between them: During which Time the young Lover pays frequent Visits to his Mistress, and spends his Time in her Company with the utmost Familiarity, but with a strict regard to Decency and good Manners.

II. **W**HEN the Marriage-Day is appointed, (which is usually at the Time the Moon changes, and in Case the Bride be a Maid, or a Wednesday or Friday, but if a Widow, on a Thursday) the Bride, if she be free from her Terms, goes the first Night into a Bath, and there washes herself, of which I shall take more particular Notice in the following Chapter. But if she be not, all carnal Conversation with her is prohibited till she can wash; however, the Nuptial Solemnities are seldom delay'd upon that Occasion.

III. **S**OME insist that the married Couple should fast on the Wedding-Day, till the Blessing be over.

IV. **F**OR the Solemnization of this Marriage, the Lovers who are thus betrothed, meet at an Hour appointed for that Purpose, in a kind of State-Room, and there sit under a Canopy, whilst a select Band of Musick attends, and plays before them; or whilst proper Children, as is the Custom in some Places, move in solemn Order round about them, having Torches in their Hands, and singing at the same Time some proper Epithalamium. All those who are of their Synagogue being assembled, a *Taled* is put upon the Heads of the Bridegroom and the Bride, which is a square Veil, with those Tufts beforementioned hanging down at the Corners. After this, the Rabbi's of the Place, or the Reader of the Synagogue, or some near Relation, takes a Glass, or any other Vessel filled with Wine, and after having blessed God *for the Creation of Man and Woman, and the Institution of Matrimony, &c.* gives Part of this Wine to the Bridegroom and the Bride. Then the Bridegroom putting a Ring upon the Finger of his Bride before two credible Witnesses, who are commonly Rabbi's, says, *Thou art my Wife according to the Ceremonies of Moses and Israel.* After which the Marriage Articles are read, wherein the Bridegroom acknowledges the Receipt of the Consideration Money, the Obligation he is under to make his Wife a Jointure, and to maintain and live peaceably with her all the Days of his Life. For the due Performance of all and singular the Articles above-mention'd, he gives a Duplicate to his Wife's Relations. After this, more Wine is brought in a new Vessel, and having sung six more Benedictions, which make seven in all, the Bride and Bridegroom drink a second Time, and the Residue of the Wine is thrown upon the Ground as a Declaration of their Joy. The Glass or Vessel being empty, the Bridegroom takes it, and breaks it all to Pieces; this moral Ceremony is performed that their Mirth may give them an Idea of Death, who dashes us to Pieces like a brittle Glass or Vessel, and teaches us not to be proud or self-conceited. In the mean Time all Persons present cry out, *Mazal tou, may it prove propitious,* and then withdraw.

V. **I**N

V. IN the Evening they make a grand Entertainment for their Friends and Relations: And in some Places all the Guests who are invited, present the Bride with a Piece of Plate; some before, and some after Supper is over; then follow the seven Benedictions before mentioned, and which are before repeated at the Solemnization of the Nuptials; and after this they all rise from Table.

VI. IN Case the Bride has washed herself, she then is put to Bed to the Bridegroom; and if she be a Virgin, as soon as the Ceremony is over, the Man gets out of Bed, and can have no more Conversation with her till after an appointed Time, (which I shall take Notice of when I speak of married Women) and she has washed herself a second Time.

VII. ON the Sabbath-Day Morning, after the Consummation of their Marriage, the Bridegroom and the Bride go to the Synagogue together. The Bride is attended by all the Women that were present at the Wedding; and at the Lessons of the Pentateuch, the Bridegroom is desired to read: Whereupon he promises to give liberally to the Poor, and all who come with him follow his good Example. When Prayers are over, the Men wait on the Bridegroom home, and the Women on the Bride; after which they part with Abundance of Courtesy and Complaisance. The Bridegroom in some Places lives the first Week with his Wife's Relations, where he amuses himself with his Friends and Acquaintance.

VIII. THIS is the general Practice in all Weddings, tho' there are some little Variations observed, according to the various Countries in which they live.

IX. IF the Wife dies and has no Issue, they are obliged to act according to the Customs of the Country they live in, which vary almost in every Nation.

CHAP. IV.

Concerning the Measures a Woman must take to obtain a Divorce, and the Punishments a Man is liable to who debauches a Virgin.

I. **W**HEN a Child who is under ten Years of Age, ^a whether her Father be alive or dead, becomes a Widow, and afterwards marries with the Consent of her Mother or Brothers a Man whom she does not approve of, she may have a Divorce till she attains the Age of twelve Years and one Day, at which Time she is deem'd a Woman. If she declares, that she will not have such a Man, it is sufficient. And when she has taken two Witnesses to set down her Refusal in Writing, she may obtain a Divorce, and marry again with whom she pleases.

II. A MAN who abuses a Maid by Violence, or any other way, the Judge obliges him to marry her, if the Girl and her Relations are willing to it; nor can he ever be divorced from her, according as it is written in the twenty second Chapter of *Deuteronomy*: Or otherwise an Attonement for the Scandal or Injury must be made by depositing such Sum of Money as shall be mutually agreed on between the Parties.

^a The *Jews* oftentimes marry their Children very young, though the Marriage be not consummated till they are of a proper Age; these are the Matches here meant.

CHAP. V.

Concerning Women in the Time of their Courses, and their Lyings in.

I. **A**S soon as a Woman is sensible of her Impurity, she is under an Obligation to acquaint her Husband with it, who can have no more Conversation with her till the Obstacle be removed. He can give her nothing, nor take any Thing from her ; he can neither eat out of the same Dish, nor drink out of the same Glass or Cup with her.

II. **A**T the End of five Days at the most, when this Obstacle is generally removed, (tho' if it should last longer they must still have Patience) the Wife puts on clean Linnen, lays fresh Sheets upon her Bed, and seven Days afterwards pares her Nails, and makes them very clean. She then washes and combs her Hair, and goes into a Bath which must be of running or Rain Water, and not brought by a Man ; it must be three Cubits high at the least, and one Cubit broad, or else it is deficient and ineffectual. Where they have no Bath, the Woman must go to some Spring, River or Well, or to the Sea, and there bathe her self stark naked, and every Part of her Body must touch the Water ; nay, if she has only a Ring upon her Finger, that should be so close as to prevent the Water running thro' it, her bathing would be insufficient, the Ring must be taken off, and she be oblig'd to wash her self again. When a Woman therefore goes into the Bath, another attends her, and takes particular Care that the Water shall cover her all over. After this, she may converse with her Husband, till her Impurity returns.

III. **W**HILST a Woman lies in, she must also be separated from her Husband seven Weeks if it be a Boy, and three Months when 'tis a Girl. In some Places the Separation is not of so long Continuance. A Week before the Time is expir'd, the Woman puts on clean Linnen, and bathes after the Manner I have already mentioned ; and when she has observed the Formalities required, she may then converse with her Husband as freely as before.

CHAP. VI.

Concerning Jealousy and Divorces.

I. **I**N Antient Times it was the Custom for a Husband that was jealous to carry his Wife to a Priest, who gave her a particular Potion which bursted her in Case she was guilty, but if innocent, had no Effect, according as it is written in the fifth Chapter of *Numbers* : At present a jealous Husband only entreats his Wife not to see the Man who occasions his Uneasiness. But, if after such a gentle Reproof, the Woman continues to disoblige him, and there are very good Reasons to suspect her ill Conduct, or if she be found in Company with her Lover, and they are both catch'd in the very Act of Adultery, then the Rabbi's oblige the Husband to divorce her, even against his own Inclination, and never to receive her into Favour any more. As to the Manner of his divorcing her, I shall speak more largely in another Place. The Woman however may afterwards marry any Person whomsoever, the Man only who was the Cause of her Divorce excepted.

II. A HUSBAND^a may obtain a Divorce upon the least Dislike whatever, altho' her Conduct be never so innocent or blameless, *Deuteronomy xxiv. When a Man hath taken a Wife and married her, and it comes to pass that she finds no Favour in his Eyes, &c.* Yet they are not to sue out a Divorce, unless they have some Reasons to suspect their Wives Behaviour, or can lay some criminal Action to their Charge. For the Rabbi's have prescribed abundance of Formalities, which require a great deal of Time and Trouble in the Performance, to prevent Men from making an ill Use of this Privilege; so that frequently they alter their Minds and hearken to Terms of Reconciliation, before the Bills of Divorce can be procur'd, and afterwards live in perfect Love and Unity together.

III. THE Form of the Bill of Divorce which they give their Wives, is called^b *Gbett*, and is written by a Notary or Proctor, in the Presence of one or more of their learned Rabbi's. It must be written upon Vellum and be rul'd, and contain twelve Lines and no more: It must also be written in square Characters, with a thousand other trivial Punctilio's, both as to the Hand, the Manner of writing it, and the Names and Surnames of the Man and the Woman. Moreover, neither the Notary, nor the Rabbi's, nor the Witnesses, are allow'd to be any Ways a-kin either to the one or the other.

IV. THIS is the Purport of the *Gbett*, or Bill of Divorce. *Such a Day, Month, Year, and Place, &c. I A. B. do voluntarily and freely divorce thee, and put thee away, and discharge thee C. D. who hast formerly been my Wife; and I do hereby give thee full and free Permission to marry whom thou pleassest, &c.*

V. AFTER the Bill or *Gbett* is thus written, the Rabbi examines the Husband very strictly, and after a very artful Manner, with Intent to find out whether this Discharge is procur'd with his own Approbation.

VI. THERE are ten Persons generally present at the signing this Letter or Bill, besides the two subscribing Witnesses to the Deed, and two to the Date.

VII. AFTER this the Rabbi charges the Woman to open her Hands, and hold them close together, that she may take the Bill and not drop it: Then the Husband after being re-examin'd, gives her the Instrument, saying, *This is thy Divorce, I put thee away from me, and I give thee free Liberty to marry whomsoever thou pleassest.* The Woman takes the Parchment and delivers it to the Rabbi, who reads it over again, and then the Woman is divorc'd. There are several other little Punctilio's which have been contriv'd, only to render these Divorces more difficult and troublesome, as I have before observ'd, and which I shall purposely omit, for fear the Reader should charge me with being too tedious and impertinent.

VIII. AFTER this is over, the Rabbi exhorts the Woman not to marry till after the Expiration of three^c Months, lest she should prove with Child. Neither the Husband nor the Wife thus divorced can live together again, or be alone; but both of them may marry whom they please.

^a This Custom of divorcing Wives has been long used in the *Greek Church*

^b There is a Treatise in the *Talmud* concerning Divorces, entitled *Gbittin*.

^c Ninety Days.

C H A P. VII.

Concerning the Ibum, and Caliza.

I. IF a Husband dies without Issue by his Wife, or any other Woman, then his Brother, if he has one living, has a Power over the Widow, and may either marry her himself, or permit her to marry any Person else ; as it is said in the twenty fifth of *Deuteronomy*, *If Brethren dwell together, and one of them die, and have no Child, the Wife of the Dead shall not marry without unto a Stranger ; her Husband's Brother shall go in unto her, and take her to him to his Wife.* If a Man dies and leaves several Wives behind him, his Brother can only dispose of one, but is not allow'd to marry the others ; and where there are several Brothers, the eldest has the Title and Preference ; tho' any one of them may give the Widow leave to marry again.

II. THE intermarriage with such a Widow they call *Ibum* ; for the Meaning of that Term is, *to marry a Sister-in-law* ; and the Brother might marry her without any Formality at all, if it suited his Inclination : But the Rabbi's have directed that those Matches should be in the usual Form ; whereupon all the Goods and Chattels of the Deceased belong to him ; he receives the very Portion the Woman brought to her Brother : In short, she is then reckon'd his own Wife.

III. IN antient Times, such as married their Brother's Widow were more beloved and respected than such as gave them their Liberty to marry whom they pleased ; but being now become more avaricious and sensual, they prefer Beauty and Riches to their Duty ; so that very few marry their Brother's Widow, especially among the *Germans* and *Italians*, who chuse rather to indulge the Woman, and leave her to her own Choice.

IV. THIS sort of Permission to marry they call *Caliza*, or *the loosing of the Shoe*, as it is written in the twenty fifth of *Deuteronomy*, *Then shall his Brother's Wife come unto him in the Presence of the Elders, and loose his Shoe from off his Foot, and spit in his Face.* The Ceremony is thus performed : Three Rabbi's, and two Witnesses of inferior Degree, go out on the preceeding Evening, and agree upon a proper Place : The Day following, after Morning Service, the Congregation waits on the Rabbi's and the other Witnesses, who being assembled, sit down, and oblige the Widow and the Brother-in-Law to appear before them, who then make a publick Declaration that the Design of their coming was to procure their Freedom and Discharge. The principal Rabbi examines the Man, argues with him, and uses his best endeavours to prevail on him to take the Widow for his Wife ; but after a Re-examination, and an obstinate Refusal to comply, the Man puts on a Shoe that is too big for him, and the Woman, attended by one of the Rabbi's, repeats the seventh Verse of the Chapter before mentioned : *My Husband's Brother refuseth to raise up unto his Brother a Name in Israel, he will not perform the Duty of my Husband's Brother :* Then the Brother-in-Law answers in the Words immediately following ; *I like not to take her.* Upon this Declaration the Widow looses the Shoe, and takes it off ; then throws it on the Ground with a seeming Resentment and Disdain, and spits upon the Man, saying in *Hebrew*, with a little of the Rabbi's Assistance, *So shall it be done unto that Man, that will not build up his Brother's House, and his Name shall be called in Israel, the House of him that hath his Shoe loosed.* This Form of Words she repeats thrice, and thrice this Answer is repeated by the Assistants, *his Shoe is loosed.* Immediately the Rabbi acquaints the Widow, that she has free Liberty to marry whom she pleases ; and if she requires a Certificate of the same, the Rabbi's readily grant it. Upon a due Examination of this whole Ceremony, every Circumstance here observed plainly appears to be taken from the twenty fifth of *Deuteronomy*.

V. BUT

V. BUT, as in the Case before us the Woman can neither recover her Portion, nor marry again without such a publick and legal Discharge, some Brother-in-Laws are very troublesome and vexatious, and delay the Ceremony as long as possibly they can, in order to oblige the Widow to purchase their Compliance. It is customary, therefore, for a Father, when he marries his Daughter to a Person who has any Brothers, to make a previous Contract, that in Case of his Decease, the Widow shall be set at Liberty without relinquishing any of her Pretensions. Some will oblige the Husband, in case he happens to prove dangerously ill, to grant his Wife a Divorce, that her Brother-in-Laws, after his Decease, may have no Authority over her.

C H A P. VIII.

Concerning Circumcision.

I. **O**N the Birth of a Son, the Father is congratulated in the following Terms, *I give you Joy*, by all his Friends and Acquaintance. Some write the Words *Adam and Eve* upon small Pieces of Paper, and lay them in each Corner of the Mother's Bed-Room. ^a Others write *Lilit be gone*, and the Names of three Guardian Angels, as a Charm to secure the Child from Hurt by any impious Incantations. They are no ways enjoin'd, or obliged to the Observance of this Ceremony; but 'tis the Effect only of Superstition, and a tender Regard for the Infant's Welfare.

II. THE Father lies under an indispensable Obligation to have his Son circumcised on the eighth Day, in Obedience to that sacred Command, ^b *He that is eight Days old shall be circumcised among you, every Man-child in your Generations*. The same is repeated in the twelfth Chapter of *Leviticus*, *And in the eighth Day, the Flesh of of his Foreskin shall be circumcised*. This cannot be done till the Expiration of the eight Days; but in Case the Child be sick or infirm, it may be deferred till he is perfectly recover'd.

III. THE Night before the Day appointed for the Circumcision of the Child is called the *Watch*; because the whole Family then sits up to take care of the Infant. That Evening, as a Testimony of their Joy, is spent in all manner of innocent Amusements; for the Relations and Friends of the Father wait on him, and the Women visit the Mother on this happy Occasion.

IV. THEY chuse a Godfather to stand for the Child at the Time of its Circumcision, and a Godmother to carry it to the Synagogue, and bring it back again. Some Relation of the Father's or the Mother's is usually selected for the Performance of this friendly Office. As for the *Moleh*, or Circumciser, they make Choice of such Person as they think most proper; for any one is allowed to do it that understands the Operation. An artful Circumciser is look'd upon amongst the *Jews* as an ingenious, valuable Man; and in case the Infant's Father is well skill'd in the Operation, he may perform that Office for his own Son.

V. ON the Morning that the Child is to be circumcised, two Seats with Silk Cushions in them, are provided, either in the Synagogue, or their own House, in case the Ceremony is to be performed in private: One whereof is laid for the Godfather, who holds

^a *Lilit*, according to the *Jewish Tales*, was *Adam's* first Wife, who being disobedient, and an eternal Scold, left him, and flew up into the Air by the Means of a magical Incantation. She is taken for a nocturnal Fury, an Enemy to Women in Child-bed, and to new born-Babes; and is what the *Latins* call *Striges Lamie*.

^b Gen. xvii.



THE CIRCUMCISION of the PORTUGUESE JEWS.

A. The Child's Father.
B. The Mother and Godmother in a separate Room, the Jewish women being excluded from this Ceremony.
NB. Those present are Christians.

C. The Godfather holding the Child on his Lap, during the Operations.
D. An employé for drawing the Prophets.
E. The Moor or he that performs the operation.
F. A Rabin, Relation, or friend, holding of cup.

La CIRCONCISION des JUIFS PORTUGAIS.

A. Le Père de l'Enfant.
B. La Mère dans une autre chambre, avec la Marraine, car les femmes Juives n'assistent pas à cette Cérémonie.
NB. celles qu'on voit ici, sont des Chrétiennes.

C. Le Parrain tenant l'Enfant sur ses genoux, pendant l'opération.
D. Un siège vuide pour le Prophète Elie.
E. Le Moïse ou celui qui fait la fonction de Circonciser.
F. Le Rabin, un Parent, ou un Ami tenant la Coupe.



THE REDEMPTION of the FIRST BORN.

A. W. Priest of the Race of Aaron, carrying the child away.
B. The father offering money to redeem it.
C. The child's mother.

D. The Heder.
E. The Rabin, the rest are Relations, Friends &c. invited to the Ceremony.

Le RACHAT du PREMIER NE.

A. Un Sacerdote, ou descendant de la Famille d'Aaron, emportant l'Enfant pour le racheter.
B. Le Père offrant de l'argent.

C. La Mère de l'Enfant.
D. La Sage Femme.
E. Les Veu x. Les autres sont des Parents, &c. amis, invités à cette Cérémonie.



the Child, and the other for the Prophet *Elias*, whom some of them imagine to be present, though invisible, at all their Circumcisions, he being more than ordinary strict in the Observation of the Law. Abundance of People flock to the Synagogue on these Occasions, and the Person who is to perform the Operation comes with a Dish in his Hand, in which all his Instruments and other Requisites are regularly laid; such as a Razor, astringent Powders, Linnen, Lint, and Oil of Roses: Some bring likewise a Porringer full of Sand, in which they throw the Foreskin as soon as it is cut off. They employ themselves in singing Anthems suitable to the Occasion till the Godmother comes, who brings the Infant in her Arms, attended by several Women; but none of them are allow'd to go any farther than the Door of the Synagogue. There the Godmother delivers the Babe to the Godfather, and immediately all the Congregation cries aloud, *Baruch Aba, the Father is welcome.*

VI. THE Godfather having placed himself in the Seat provided on purpose for him, lays the Infant on his Knees; and the Circumciser unwraps the swaddling Clothes. Some make use of a Pair of Silver Tongs to take hold of that Part of the Foreskin which is to be cut off. Then the Operator taking his Razor, says, *Blessed be thy Name, O Lord, who hast instituted for our Use the Circumcision.* Whereupon he cuts off the thick Skin of the Prepuce; and then with his Thumb-Nails tears off a thinner Skin which is left behind. During this Operation the Father blesses God, and thanks him for his Appointment of this sacred Ordinance, and those who stand round about him, wish him the Happiness of bringing up his Child till he be of Age to marry. The Circumciser proceeds, and sucks the Blood that runs from the Wound two or three Times, and spits it out into a Cup full of Wine: Afterwards he takes some Dragon's Blood, Powder of Coral, &c. which he applies to the Wound in Order to heal it, and binds up the whole with a Bolster dipped in Oil of Roses.

VII. THE Operation being over, he takes a Cup of Wine, and after he has blessed it, he repeats another Benediction for the Infant, and at the same Time gives him such Name as his Father best approves of; then he pronounces these Words out of the fifteenth of *Ezekiel*, *I said unto thee, when thou wast in thy Blood, live, &c.* In the mean Time he wets his Lips with the Wine, into which he had spit the Blood. After this they repeat the whole hundred and twenty eighth *Psalms*, *Blessed is every one that feareth the Lord, &c.* As soon as the Service is over, the Godfather returns the Infant to the Godmother, that she may carry him home again, and deliver him safe into his Mother's Arms. And all the Congregation at their Departure, salute the Father, and kindly wish, *That he may be present at the Child's Wedding.*

VIII. AFTERWARDS the Person who circumcises the Child, as well as the Gossips, Friends, and Relations, send Sweetmeats, or some other Presents of the like Nature to the Mother. When the Parents happen to be poor, they send them Money, but more or less according as they are charitably disposed.

IX. ON the same Morning the Father entertains the Circumciser, the Gossips, his Relations and Friends, in as handsome a Manner as his Circumstance will admit. At the End of the Entertainment, they add Benedictions and Prayers for the Infant, and beg of God to bless him with Health and Prosperity, and give him Grace to live in his Faith and Fear.

X. THE Infant is usually well in about four and twenty Hours. Some *Jews*, therefore will send Sweetmeats and other Presents to the Parents and Friends of the Child on the third Day, that they may be merry together at his Recovery.

XI. THERE are no Ceremonies when the Child is a Girl, except only that she is carried to the Synagogue as soon as her Mother's Month is up; and there the Reader, after a short Benediction for the Child, gives her such Name as her Father has design'd her. It is customary amongst the *Germans*, for the Reader to go to their respective Houses; and when he has taken the Girl out of the Cradle, he blesses her, and gives her the Name; requir'd. If a Male-Child happens to die before Circumcision, and within the eight Days, some *Jews* will circumcise him with a Reed before they bury him.

CHAP. IX.

Concerning the Redemption of the First-born.

I. **T**HE First-born belongs to the Priest, in case it be a Boy, altho' as I have already observ'd, his Father has at that Time, or has had Children before by another Wife, ^a according to that Injunction, ^b *Sanctify unto me all the First-born*. And afterwards, *All the First-born of Man amongst thy Children shalt thou redeem, &c.*

II. IN Compliance with the sacred Injunction just mention'd, as soon as the Child is full thirty Days old, they send for one of the Sons of *Aaron*, whom the Father approves of best. Several Friends and Relations being assembled in the House, the Father brings a considerable Sum of Gold and Silver in a Dish or Bason, and also the Child to deliver him into the Hands of the Priest, who turning to the Mother, says with a loud Voice, *Madam, is this Boy yours?* To which she replies, *Yes*. *Had you no Child before this,* continues the Priest, *either Male or Female? Or have you ever miscarried?* To this she replies, *No*. Then adds the Priest, *this Child, being your First-born, is my Right and Property*. Whereupon he turns to the Father, and says unto him; *If you are inclin'd to have this Child again, you must redeem it*. *This Gold and Silver,* replies the Father, *was brought for that Purpose: You have then an Inclination to redeem it;* says the Priest. *Yes,* says the Father, *I have*. Then the Priest turning towards the Assembly, says with an audible Voice, *This Child being a First-born is my Property, according as it is written in the eighteenth Chapter of Numbers, Verse the sixteenth. And those that are to be redeemed from a Month old, shalt thou redeem according to thine Estimation, for the Money of five Shekels, &c. instead of which I content myself with this*. Then taking two golden Ducats, or more, as he thinks fit, he returns the Child to his Parents. This is also a Day of great Joy and Rejoicing.

III. IN case the Father or Mother are Descendants either of Priests or *Levites*, then they are not oblig'd to redeem their First-born.

CHAP. X.

Concerning the Manner of educating their Children, and their coming to Age.

I. **W**HEN a Child once begins to talk, they first teach him to read, and then to translate the Bible into the Language of the Country wherein they reside, without the least regard to Grammar-Rules, which they call *Dichdub*. But as soon

^a Part I. Chap. xii.

^b Exod. xiii.

as the Child is about ten Years old, then he may study the Grammar, if his Inclination leads him to it. But the ^a *Jews* in general shew little or no Regard to that Branch of Learning, and most of them, especially the *Germans*, talk, read and write without any Idea of Grammar-Rules.

II. AFTER this, they make their Youth read some of their Commentators upon the Bible, as ^b *Rabbi Salomon*, and an Abridgment of the Ceremonies and Religious Customs of the Rabbi's, such as ^c *Rabeneu Moses* and others. These Books are very difficult to be comprehended aright, because they have neither Points nor Vowels; and are written in a quite different Stile from that of the Bible, so that they can never be learnt ^d by establish'd Rules.

III. SUCH Youth as are forward and ingenious, immediately after their Study of those Books, read the *Misna* and *Talmud*, which in their Opinion is the best Foundation of their future Accomplishments. Some, as I have observed in the second Chapter of the second Part, apply themselves to other Sciences.

IV. WHEN a Youth is thirteen Years and a Day old, he is look'd upon as a Man, and is under an Obligation to observe all the Commandments of the Law. For which Reason they are called *Barmizva* by some, and by others *Minian*, ^e which signifies *Number*. As he is then of Age, he can make Contracts, and transact any Affairs of Life without any Dependence on his Guardians, and may act both in regard to temporal and spiritual Affairs according to his own Inclination. As to Girls, they are reputed Women at twelve Years and a half old.

CHAP. XI.

Concerning the Reverence and Respect due to Relations, &c.

I. CHILDREN, among the *Jews*, think themselves strictly bound in Duty to honour their Parents. *Honour thy Father and Mother*, says the fifth Commandment; and this the Rabbi's have fully expounded, as well with respect to the Duties which Children are oblig'd to pay to their Parents during their Lives, as after the Time of their Decease.

II. THEY also instruct a Father how he ought to behave towards his Son, but more particularly when he is grown up, that he may have no Opportunity of transgressing against the Reverence and filial Respect which he owes his Parents.

^a But few of the *Jews* are for that Reason able to teach the old, or the *Rabbinic Hebrew*, for want of Method.

^b He was a *Frenchman*, and has written Expositions on the Bible and *Talmud*. *De Lira* has taken a great many Things from him.

^c The famous Rabbi *Maimonides* has compos'd a judicious Epitome of the whole *Talmud*, in the *Rabbinical Hebrew*, in a pure and easy Stile.

^d Yet the *Hebrew* of the Rabbi's, altho' it be difficult, may be reduced to Rule and Grammar.

^e *Minian* signifies Number: And there is a Book of *R. Moses*, intitled, *Minian Hamitsvot*, that is to say, the Number of the Precepts which the *Jews* are obliged to observe.

III. THEY maintain likewise, that by Virtue of the same sacred Direction, we ought to honour an elder Brother and a Mother-in-law. Nay, they are of Opinion, that there is more Reverence and Respect due to a spiritual Pastor, than to a natural Parent; the latter only having given us Life, but the former makes that Life both agreeable and happy. They require also that every one, both by his Words and Actions, should honour not only pious and learned Men, but ^a the aged, and even such as are not of their own Persuasion; because, according to the Rabbi's, they are antient Citizens as it were of the World, have seen more Events, and have much more Experience: ^b *With the Antient is Wisdom, and in Length of Days, Understanding.*

^a Levit. Chap. xix.

^b Job xii.

The END of the FOURTH PART.





AN HISTORICAL

DISSERTATION

ON THE

CUSTOMS and CEREMONIES

OF THE

PRESENT JEWS.

PART V.

CHAP. I.

Concerning the Heretical Jews: Together with a Supplement relating to the Caraites and Samaritans.



SHALL not here treat of the various Heresies which broke out some short Time before the Destruction of the second Temple; my Intention in this Work being only to speak of such Things as are in present Practice. Of all the many Heresies which then prevail'd, there is but one that has^a been transmitted down to us. Such as follow it, are look'd upon as Hereticks by the *Jews*, notwithstanding they observe the Law of *Moses*, and are called *Caraim*, a Word derived from *Micra*, which signifies, *the pure Text of the Bible*; because they rely wholly on the Pentateuch,^b and practise it in its literal

Sense, without paying the least Regard to the Expositions, Paraphrases, and Precepts of the Rabbi's.

^a The Author has forgot the *Samaritans* of our Days: See the Supplement.

^b This is false, as you will see lower, and particularly in the Supplement, wherein I have corrected many Things against the current Opinion concerning the *Caraites Jews*.

II. SINCE they will not swerve from the Letter of the sacred Scripture, they must doubtless be reformed *Sadducees*; with this Difference, that the antient *Sadducees* deny'd the Immortality of the Soul, and by consequence Paradise, Hell, Purgatory, the Resurrection of the Dead, and some other Articles which the Moderns maintain. But lest they should render themselves odious to all Religions which acknowledge these important Truths, they have acquiesced in, and even admitted some of the antient Traditions, to make themselves more acceptable to the *Jews*, whose Name they assume. I do not question, however, but that they owe their Origin to the *Sadducees*, and that they were of that Sect^a before they had adopted this new Belief.

III. THERE are some of these *Caraites* at this Day in *Constantinople*, *Cairo*, and other Parts of the *East*, and also in *Muscovy*, where they live according to their own Manner, have their own Synagogues, and observe such Ceremonies and Customs as are peculiar to themselves; though at the same Time they insist that they are *Jews*, and the only true Observers of the *Mosaic Law*.

IV. SUCH *Jews* as deviate from their Persuasion, they call *Rabbanim*, or *Disciples of the Rabbi's*. But these last have a natural Aversion to the *Caraites*, and will make no Alliances, nor have any Conversation with them. They call them *Manzerim*, or *Bastards*, because they keep none of the Precepts of the Rabbi's relating to Marriages, Divorces, or Purifications of Women. Nay, their Hatred is so inveterate, that if a *Caraites* had an Inclination to turn *Rabbinist*, the other *Jews* would not consent to his Admission.

S U P P L E M E N T.

Concerning the Caraites.

I. IT would be a difficult Task to fix the exact Time when *Caraimism* began. Father *Morin*, who has treated on this Topick, traces the Origin of this Sect to the eighth Century, soon after the Publication of the *Talmud*; and imagines, that this large and laborious Work is not near so antient as most of the *Jews* think it is. In fact, *Caraimism* took its rise from the Publication of the *Talmud*. For we do not find that the Word *Caraites* was so odious before that Time, as it has been since. On the contrary, by the Term *Carai*, was intended a Person who had a consummate Knowledge of the sacred Scriptures. So that the Rise of this Sect proceeded from the learned *Jews* of that Time, who opposed a thousand idle Dreams, which were published under the specious Name of the Traditions of *Moses*; altho' most of them had no other Foundation than the Pride and Ambition of some of their Doctors, who would have palmed their own private Decisions upon the illiterate Vulgar, as so many Oracles delivered upon Mount *Sinai*. And as those *Jews*, who would not embrace these vain Traditions, made use of the Scripture for the Refutation of them, which they call *Micra*, they took from thence the Name of *Caraim*; as we ourselves have seen some Protestants, who called themselves *Evangelists*, because they would receive no other Authority than that of the Gospel, and rejected all Traditions whatsoever.

II. BUT such *Jews* as declared themselves for the *Talmud*, styled these others, *Samaritans* and *Sadducees*; not because they were really so, but because they imitated them with respect to those Traditions, which they would not receive: Though since that Time there have been *Jews* who have imagined that a *Caraites* was in Reality a *Samaritan*.

^a This is false. See the Supplement.

tan and a *Sadducee*: And they have been the more confirmed in this Error, for want of applying themselves to History and Chronology. The Author of this Work, who very well knew that the present *Caraites* maintained quite different Doctrines from the *Samaritans*, has raised a new imaginary Sect of *Caraites* to reconcile this Contradiction; as if the ancient Sect were in Reality no other than *Samaritans* and *Sadducees*, and the modern had either altered their Opinion, or at least, were grown more moderate. But this Sentiment of our Rabbi is only grounded on the Ignorance of the *Jews*, as has been observed, and the Arguments which he produces, are too weak and insufficient to support his Notion.

III. OUR modern Criticks have been very grossly mistaken with Regard to the *Caraites*, by too boldly relying on the Authority of the *Jewish* Writings; for the *Rabbinists*, who are their inveterate Enemies, have charged them falsely in almost every respect. Father *Morin* has acted much more generously; for he has made use of a Comment upon the Pentateuch which was composed by a *Caraité*; and since I have that very Manuscript in my Custody, I determine here to shew my Reader fairly, without any Prejudice or Partiality, in what *Caraism* does consist, and wherein the *Caraites* differ from the Rabbi's or *Jewish* Doctors. I shall begin with their Sentiments relating to the Text of the Bible; our Author in this respect having confounded them with the *Samaritans*, who acknowledge the Pentateuch only as authentic; and there are several learned Men at this very Time, who imagine that the Opinion of the *Caraites*, as to the Text of the Bible, is vastly different from that of the other *Jews*. I cannot conceive where a certain Doctor of the *Sorbonne*, and *Regius* Professor of the Hebrew Language, met with what he has lately publish'd upon this Topick, relating to the *Caraites*. He explains the Word *Caraim* or *Caraites* in the following Terms: *viz. Such as only admit of Consonants without Points in their Bibles, such Points having, as they imagine, no other Authority than Tradition*: And adds afterwards, *That the Caraites have insensibly gain'd Ground of the Jews in general, but more particularly of the Talmudists and allegorical Writers; and that thus they were easily induced to believe that such Books of the Law as have Points in them are profane*. There is scarce one Word of Truth in all that this learned Professor has offered, as will plainly appear by the Sequel of this Discourse.

IV. THE *Caraité*, who wrote the Comment above mentioned, calls himself *Aaron* Son of *Joseph*, who lived about the Close of the thirteenth Century. He acknowledges that all the Books of the Scripture contained in the Canon of the *Jews* are authentic, and, as the other *Jews* do, allows their Number to be twenty four. The better to distinguish them from human Traditions, he sometimes calls them *Prophecies*, thinking it an impious Affront to the Deity to bring his holy Word in Competition with any human Composition whatsoever; and herein he severely reproves those *Jewish* Doctors, who set the Fictions of the *Talmud*, and the idle Chimæras of their Ancestors, upon the same Footing with the Books of the holy Scripture. The *Caraites* however, as he plainly shews, do not reject, as some pretend, all kinds of Traditions, but such only as are false and romantic, some Instances whereof he has furnished us with in the Beginning of his Work, where he very merrily exposes them. He tells us what a whimsical Explication these Rabbi's give of the Serpent which we read of in the Beginning of *Genesis*. For both the Rabbi's and the *Cabalists* say, *That he was as large as a Camel, and that Samael* ^a *sat upon him; nay, that God himself rode, and diverted himself upon his Back*. In the same Place he produces some other allegorical and *Cabalistical* Commentaries of these very Rabbi's, which he learnedly confutes, and further adds, *That in these, and other Explications of the like Nature, they rely upon no other Authority than the Tradition of their Fathers*. Then breaking out with a religious Zeal against those who treat the Word of God so disrespectfully: *Cursed be the Man, saith he, whose Behaviour is so audacious and profane*.

^a The Devil.

V. To demonstrate that they admit of such Traditions as are both rational and well-grounded, he distinguishes those Traditions which are sure and antient, from those that are false and doubtful. And his Rules for the Authority of Traditions seem to be the same with those which the learned *Vicentius Lirinensis* has given us: In short, he not only professes to admit of the Scripture, but also to adhere to Reason and such Tradition as has been sure and of old Standing, but not to that of modern Invention. He acquiesces in the Doctrine of the Antients, where none have presumed to vary it, and where it is conformable to such authentic Writings as have met with the general Approbation of the *Jews*. Upon this Principle they admit of all the Books of the Bible, as well as the *Jewish* Rabbi's; and what is still more remarkable, they acknowledge them as they are pointed at present; for they have no other Transcript than that of the *Masora*. And whenever they read in a different Manner, it is as Criticks only, in Imitation of the Rabbi's *Juda*, *Jona*, *Abenesra*, *Kimchi*, *Abenmelec* and other *Rabbinist* Grammarians.

VI. OUR *Caraites*, who is very curious and industrious in his Enquiries into the literal Sense of the Text, frequently quotes the various Lectures in order to chuse out the best. And in this Particular he imitates the *Rabbinists*, who do the same. He strictly observes the most minute Circumstances in Grammar, to make out the true literal Sense. It would be needless to produce any Instances here; because he observes this Method throughout the whole Work.

VII. I SHALL not attempt to confute the Notion of such as imagine that the *Caraites* have Transcripts of the Bible, which vary from the Vulgar, having already observed, that they not only admit, as all other *Jews* do, the four and twenty Books of the Scripture, but that they make use of the *Hebrew* Copies also, exactly as they now stand pointed by the *Masorets*.

VIII. As to their Theology, it is no ways different from that of the other *Jews*, except that it is more pure and less superstitious: For they pay no regard to the Explications of the *Cabalists*, or their Allegories, which in Reality have no Foundation. Moreover, our *Caraites* discovers very plainly his Sentiments relating to the Nature of the Soul and a future State, in his Explication of these Words of *Genesis*, *Let us make Man in our own Image*. The *Spirit of Man*, says he, *owes its Rise and Origin to Things above, and his Body to those which are below*. For his Soul, adds he, *is of an angelic Nature*. And immediately after, *The future State was made for the Soul of Man*. This Notion is directly repugnant to that of the *Sadducees*, and plainly demonstrates, that all the Errors with which the *Caraites* are charged, are the Effects only of Calumny and Detraction.

IX. As to the Ceremonies and Religious Customs of the *Caraites*, they are so numerous that to describe them all would require a long Discourse: But I presume it will be sufficient in general to observe, that the *Caraites* reject all the Ordinances of the *Misna* and *Talmud*, which are not conformable to the Scripture, or cannot be drawn as necessary and apparent Consequences from it. I shall content myself with producing only three Instances. The first is relating to the Commandment of *Mezouzot*, or Parchments, which the *Jews* fasten to all the Doors through which they daily pass. The second, relating to the *Tephilim*, or *Phylacteries*, spoken of even in the New Testament. The third relates to the Prohibition of eating Milk with Flesh. Notwithstanding the two first seem express and positive in *Deuteronomy*, where you have these Words; *Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes, and thou shalt write them upon the Posts of thy House, and on thy Gates*: Yet our *Caraites* insists, that this is a figurative way of Expression; and that when God directs the *Jews* to write them upon the Posts, his Intention was, that at their coming in, and going out, they should always

have their Minds intent upon them. And by this Interpretation the *Caraites* are exempted from the Observance of a vast Variety of Ceremonies, or rather Superstitions, which the *Jewish* Doctors have invented relating to the *Mezouzot* and *Tephilim*. Hence it is likewise, that the *Caraites* laugh at and ridicule the Rabbi's, when they see them at Prayers with these *Tephilim* on their Foreheads, according to our Description of them in the eleventh Chapter of the first Part of this Work; nay, they do not scruple to call them *Asses with Bridles*. St. *Jerom* speaks of these *Tephilim* almost in as contemptible Terms; for, in his Exposition on the Words of the Gospel, wherein the *Phylacteries* are spoken of, he says, *The Pharisees, by a false Construction of this Passage, wrote the Ten Commandments of Moses on Parchment, which they rolled up and tied on their Foreheads; making a kind of Crown round their Heads, that they might always have them before their Eyes.*

X. THE third Instance is taken from the Prohibition of their Eating Flesh and Milk Diet at the same Meal, grounded on this Passage of *Exodus*; *Thou shalt not seeth a Kid in his Mother's Milk*. But our *Caraites* regards none of those Traditions which give this Passage such a figurative Sense. For this Place is, in his Opinion, to be explained by that other where it is said of a Bird's Nest, *Thou shalt not take the Mother with the Young ones*. And when the *Jewish* Doctors are press'd home on this Subject, as I have press'd them myself, they answer, *Ameru Hachamenu: This is the Interpretation of our Masters or Sages*; for they imagine that the Decision of their Fathers is as authentic as the very Text of the Scripture; and that God himself delivered that Explication to *Moses* on Mount *Sinat*.

XI. I SHALL not trespass on the Reader's Patience any longer, by speaking of their other Ordinances which are innumerable, because most of them are no more than Commentaries of the *Jewish* Doctors, which the *Caraites* despise. They read the Text of the Bible with a quite different View from that of the Rabbi's, who embrace all the Opportunities they can, to find out new Interpretations. The *Caraites* read the Scripture in a rational way, and expound it from the Context, that is, they explain the Sense of what follows by what precedes. In short, they reject every Thing that has not Scripture, Reason, and a Tradition which has never vary'd, for their Foundation.

XII. HOWEVER, the *Caraites*, as they are Men of Sense and Ingenuity, readily comply with the *Jewish* Doctors in some particular Points of Discipline, notwithstanding they very well know that 'tis no ways conformable to the Scriptures. For Instance, they follow their Calendar, and the Computations of Rabbi *Hillel*; because, since 'tis absolutely necessary to be determined by some Method, they prefer this to any other: Just as some Protestants make use of the reformed Calendar, although at the same Time they are conscious it is not perfect and compleat in every Particular.

XIII. THEY not only conform to the *Rabbinists*, as to their Method of Circumcision, but make use of them too sometimes for that very Purpose: For Circumcision is appointed in Scripture, though the manner of its Operation be not particularly specified; hence the *Turks*, as well as *Jews*, circumcise their Children, but differ in the manner of its Performance. The former, when they have once cut off the Skin, never meddle with it any more; but the latter tear the Edges of the Skin which remain after Circumcision in several Places with their Thumb-Nails; and I am apt to believe this is the Reason why *Jews* are sooner heal'd than *Turks* after Circumcision.

XIV. THE *Caraites* make use likewise of the *Taled*, of which our Author has taken particular Notice in the first Part of his Book. Their *Taled* is somewhat different however from that of the *Rabbinists*; for it is cut in another Form, and the Strings which hang like Tufts, are not like theirs.

XV. To what I have already said of the *Caraites*, I shall only add, that our *Caraites* never writes the Name of *Jehovah*, or the *Tetragrammaton*, with the usual Letters, *Jod, He, Vau, He*, but with these three only, *Jod, Vau, Jod*: And I am of Opinion therefore, that the ancient *Caraites* did not read *Jehovah*, as it is written in our modern Transcripts, but *Jave*, which *Lection Theodoret* ascribes to the *Samaritans*: Unless we imagine these three Letters may be termed a Contraction of the Name of *Jehovah*, as we see other *Jews* often write it with two or three *Jods*.

XVI. As to that Assertion of our Author, that the *Jewish* Doctors have such a natural Aversion to the *Caraites*, that they call them Bastards, and refuse to make any Alliances with them, or admit them when they are inclin'd to turn Rabbiniſts, it is an undeniable Proof of the great Esteem which the *Jewish* Doctors have for the Traditions of their Fathers. I have heard, however, that in the *Levant*, when a *Caraites* is desirous to become a *Rabbiniſt*, and to have Children that may be reckon'd such, they oblige him to marry a Slave, and the Children by such a Wife are not looked upon as *Manzerim*, or Bastards, but as *Rabbiniſt Jews*.

SUPPLEMENT.

Concerning the Samaritans.

I. **T**IS very surprizing, that the Author of this Treatise should take no Notice of the *Samaritans*; since he promised to give us an Account of all such Hereticks as are at present amongst the *Jews*. It must be confess'd that this Breach between them has been of long standing; but as it has been, and still continues to be irreparable, he might have said something one would think about them. I shall not here take Notice of the Origin of the *Samaritans*, because it is expressly set forth in the sacred Scripture; and it is not to be questioned in the least, but that those who bear that Name in divers Parts of the World are of the same Sect. My Intention is only to speak of these last, whose Memory has but lately been revived in our Time on Account of their Pentateuch, which has been printed in the celebrated Bibles of *M. le Jai*, and the *English Polyglot*.

II. THE modern *Samaritans* reside at *Gaza*, ^a *Sichem*, *Damascus*, *Cairo*, and other Parts of the *Levant*, in which Places they boast of having Priests, who are, as they insist, Descendants from *Aaron*. Their Temple, or rather their Chapel where they offer their Sacrifices, stands upon Mount *Garizim*. *Joseph Scaliger*, who was acquainted with it, wrote several Letters to the *Samaritans* in *Egypt*, and to the High Priest who resides at *Sichem*. They resolved all the abstruse Questions which he proposed to them in those Letters; these Resolutions were dated in the nine hundred and ninety eighth Year of *Mahomet's Hegira*, which answers to our 1590. but *Scaliger* never receiv'd them.

III. IN their first Letter, written in the Name of the Assembly of *Israel* in *Egypt*, they declare, that they annually celebrate the Passover the fourteenth of the first Month, upon Mount *Garizim*, and that their High Priest at that Time was named *Eleazer*, the Son of *Phineas*, the Son of *Aaron*. They proceed in the next Place to the Solution of those knotty Points which he had proposed to them; but since they are more fully explained in the Answer which was wrote in the Name of the High Priest *Eleazer*, and of the Synagogue at *Sichem*, directed to the said *Scaliger*, I shall only take Notice of this last, which will sufficiently demonstrate what the *Samaritans* are. The Contents are as follow.

^a *Naplouse*.

1. THE *Samaritans* strictly observe the Sabbath according to the Commandment in *Exodus*: For no one presumes to stir from the Place where he happens to reside on that Day, unless to the Synagogue, where they read the Law, and sing Hymns of Praises to Almighty God. They do not so much as lie with their Wives that Night, neither do they, nor their Servants, kindle any Fire all that Day; whereas the *Jews* break the Sabbath in both those Particulars: For they walk out of Town, kindle their Fires, and converse with their Wives; neither do they wash after they have approached them.

2. THE Passover is look'd upon as their most solemn Festival, which begins at Sun-set, by the Sacrifice prescribed in *Exodus* for that Purpose. They make no Sacrifices, however, but upon Mount *Garizim*, and there they read the Law, and say their Prayers; after which the High Priest dismisses the whole Assembly with his Benediction.

3. THEY also observe the Festival of the Harvest for seven Days; but do not agree with the *Jews* as to the Day of its Commencement; For the *Jews* compute from the next Day after the Celebration of the Passover, whereas the *Samaritans* compute their fifty Days from the next Day after the Sabbath, which falls in the Week of the Feast of unleavened Bread; and the Festival of the Harvest commences the next Day after the seventh Sabbath then ensuing.

4. THEY keep the Festival of Expiation on the tenth of the seventh Month, and spend the whole twenty four Hours in Prayers and Psalmody, without eating. For every Body fasts but such Infants as suck the Breast; whereas the *Jews* except all Children that are not seven Years old.

5. ON the fifteenth of the same Month they keep the Feast of Tabernacles upon the same Mountain.

6. THEY never delay the Circumcision longer than eight Days, according as it is ordained in *Genesis*; whereas the *Jews* frequently do.

7. THEY are under an indispensable Obligation to wash themselves in the Morning, if they have conversed with their Wives, or have been otherwise accidentally polluted in the Night-Time; and all such Vessels as are capable of Pollution, become so, by their touching them before they have washed themselves.

8. THEY take away the Fat of their Sacrifices, and give the Shoulders, Jaws, and Entrails to the Priest.

9. THEY never intermarry, as the *Jews* do, with their own Neices, and content themselves with one Wife only; whereas the others are indulged by their Laws with a Plurality.

10. THEY believe in God, *Moses*, and Mount *Garizim*. And whereas the *Jews* (as they say) put their Confidence in others, we submit to nothing but what God has expressly commanded in the Law; who therein made use of the Ministry of *Moses*. The *Jews* have forsaken what God has ordained in the Law, to follow the Inventions of their Fathers and their Doctors.

11. THIS is the Purport of the Answer made by the Direction of the High Priest *Eleazer*, and written by his Secretary *Abzebuta*, the Son of *Joseph Harmacus*, who resided at *Gaza*. It is also observed, that *Eleazer* had a Son called *Phineas*, who followed the same Employ in his Father's Presence; that they always reside in that holy Place in the

the Sight of God, and that such as have any Doubts to resolve, resort to them from all Parts; forasmuch as they decide all disputable Matters according to the strict Laws of Equity and Truth.

12. FROM *Aaron* down to themselves, they compute one hundred and twelve High Priests, of whose Names they keep a particular List, and peremptorily deny that the *Jews* have any Priests of the Family of *Phineas*, and that they are guilty of a gross Mistake when they call the *Samaritans*, *Cutheans*; that they are Descendants from the Tribe of *Joseph the Just*, by *Ephraim*; that their *Samaritan* Characters are the same that God himself made use of when he wrote the Law, and that he communicated them to *Moses*. The Answer of the Synagogue in *Egypt* makes this remarkable Addition, that the Characters now made use of by the *Jews* in writing their Law, are the impious Invention of *Esdra*s, and accursed for ever.

IV. WE might make several Remarks here upon these two Letters, but we shall purposely decline them, and content ourselves with this one Observation, that the *Samaritans* are not in the least infected with the erroneous Principles of the *Sadducees*, and that in this Respect the *Jews* are partial, and do them Injustice. What gave Rise to this Calumny is, that the *Samaritans* will not acknowledge the idle Traditions of the *Jews*, as I have already observ'd in speaking of the *Caraites*; and this is the Reason why the *Jews* confound the *Samaritans* with the *Sadducees* and *Caraites*. 'Tis my Opinion, that we cannot at this Time learn the Purity of the *Jewish* Law better than from the *Samaritans* of *Sichem*, who, as Father *Moren*, and *M. Peyresc* have observed, still continue according to the antient Institution to sacrifice on Mount *Garizim*. To survey the Place where they sacrifice, to observe its Form, its manner of Erection, its Order and Proportion, and more particularly to take the Dimensions both of the Altar and of the Vessels which are appropriated to that sacred Purpose, would be a very agreeable Curiosity: So likewise would it be to see their High Priest dressed in his Pontifical Robes, especially on Easter-Day, when he is attended by all his numerous Train of inferior Officers. 'Tis surprising, methinks, that none of our Travellers have had this Curiosity.

V. PART of the Account which I have here given of the *Samaritans*, is confirmed by the Travels of *Benjamin* the Jew. This Doctor, who lived in the twelfth Century, tells us, that in his Time there were but a hundred *Samaritans* in the Synagogue of *Sichem*, two hundred in that of *Egypt*, about three hundred in the Synagogue of *Ascalon*, and between three and four hundred in that of *Damascus*. He likewise takes Notice, that they have Priests who are the Descendants of *Aaron*, and for that Reason called *Aaronites*, who never marry, except it be with such Women as belong to their own Family, that they may not confound the sacerdotal Race with others; that these Priests make their Oblations on Mount *Garizim*, where they have a Stone Altar, which was erected by the *Israelites* after their Passage over *Jordan*. He adds, that these *Samaritans* are of the Tribe of *Ephraim*, and that the Burying-Place of *Joseph* the Son of *Jacob*, whom they stile their Father, is still in their Possession. In short, he says, that the *Samaritans* are very cautious how they touch a dead Body, or come near any Burying-Place for fear of Pollution; that they change their Habits when they go to the Synagogue, and wash themselves before they put them on.

VI. THE *Samaritans* have Time out of Mind stiled themselves the Descendants of the Tribe of *Ephraim*, and the true Sons of *Jacob*, and boast of it, as is evident from the Question which the Woman of *Samaria* asked our blessed Lord: *Art thou greater than our Father Jacob?* As to their Tombs, besides the Account which *Benjamin* gives us of the Burial-Place of

of *Joseph*, the *Samaritans* shew those of their Prophets likewise which lie round about their Temple ; particularly those of *Eleazer*, and *Ithamar* the Son of *Aaron*, and even that of his Grandson *Phineas*. They pretend also to have the Sepulchres of *Joshua* and *Caleb*, and of two others, named *Abinon* and *Joseph*, the Sons of *Carath* or *Parath*. They have likewise an Inscription in their Temple, which was wrote, as they tell us, in the fifteenth Year from the going up of the *Israelites* into the Land of Promise, by the Hand of *Phineas*, who was the Son of *Eleazer*, and Grandson of *Aaron*.

VII. As those ill-natur'd Reflections which the *Jews* usually cast upon the *Samaritans* are inconsistent with themselves, I shall not here trouble the Reader with a Confutation of them : For they charge them not only with *Sadduceism*, but Idolatry too, in paying divine Adoration to the Image of a Dove in their Temple. Their Calumnies are equally unjust, when they charge the *Samaritan* Alphabet with the Want of these three Letters, *He*, *Heth*, and *Gnain* ; and likewise when they say, that the *Samaritans*, in the Beginning of *Genesis*, have written, *Asma created*, instead of *God created* ; I my self having had ocular Demonstration of the Falshood of that Assertion ; for we have an *Hebrew* Pentateuch in the *Samaritan* Character, in which those three Letters are now to be met with, so that they have those Letters, and likewise the Word *Elohim*, *God*, as well as the *Jews*.

VIII. It must be acknowledg'd that the *Samaritans* think the Pentateuch of *Moses* are the only authentic Books of the sacred Scripture. They have the History of *Joshua* indeed, and some few of the other Histories of the Old Testament amongst them ; but they vary from ours : Neither do they look on them as Books of divine Authority, because the *Jewish* Canon, which has determin'd the Number of the Books of the Bible, is of a much later Date than their Separation, as well as the greatest Part of those very Books ; which were compos'd, as they imagine, with a peculiar Regard to the Posterity of *David*, and to establish it on the Throne. For this Reason they call *Esdra*s an Impostor, who (according to their Notion) laid aside the genuine, primitive *Hebrew* Letters, for those which the *Jews* still make use of in the writing of the Old Testament. And indeed St. *Jerom*, and our most celebrated Criticks are all fully perswaded that the Original *Hebrew* Characters were those of the *Samaritans*, and that *Esdra*s, after the Return from the Captivity, made use of the *Chaldee* Characters, in which the Books of the Old Testament are at present written. It is very probable, that this was done to distinguish the *Jews* from the *Samaritans* in a more conspicuous Manner than they were before, and that there might be nothing common between them. It is very probable, likewise, that the People had accustomed themselves to these Characters during their Captivity, when they learn'd the Language : My Reason for this Supposition is this, that they were oblig'd at that Time to make a *Chaldee* Paraphrase on the *Hebrew* Text, in order to understand it.

IX. THE sole Difference between the *Samaritan* and the *Jewish* Pentateuchs lies in the Characters. The *Samaritans*, says St. *Jerom*, have the Pentateuch written in as many Characters as the *Jews* ; they differ only in the Form of their Points. St. *Jerom* makes use of the Term *Apex* to express a *Point*, which is a small Hair-Stroke, with which the *Jews* embellish the Top of some of their Characters, placing it over them in the Shape of a Crown. These they make use of in those Books which are read in their Synagogues, and in their *Mezouzot*. It is very probable, that our Saviour referred to those Hair-Strokes, in that Saying, *Iota unum, aut unus apex non peribit à lege*. For the Points which are now in use were unknown at that Time.

X. IN fine, when I assert with St. *Jerom*, that the *Samaritan* Pentateuch is different from that of the *Jews* in its Characters only, I would not be understood in a strict Sense ; but they are to be look'd upon as two Transcripts taken from one and the same Original, which each Nation has copied in such Characters as were peculiar to themselves :

^a Matthew.

Tho' it was morally impossible, but that in Process of Time some Alteration must happen in the various Lectons. St. *Jerom* has taken the Pains to point out some of them, as others were equally industrious before him. And it is by the Observation of all these Circumstances that the Controversies which have already been, and continue still upon this Topic, are to be reconciled: For were the *Greeks*, who acknowledge the Pope, desirous and fond of writing the *Latin Vulgate* in *Greek Characters*, and always have the same in common Use, I am fully persuaded that in length of Time, there would be some Alteration in those two Transcripts.

XI. THE *Samaritans* have not only the *Hebrew Pentateuch* in *Samaritan Characters*, but also two Versions of it, one in *Arabic*, and the other in *Syriac* or *Chaldee*, which they call the *Samaritan Version*, as if it were a distinct Language, tho' it is only a kind of *Syriac* or *Chaldee*, which differs in some Respects from the common *Syriac*. Those two Versions are likewise written in *Samaritan Characters*, and rang'd with the Text in three Columns. *M. De Pyresc* had a Transcript of these *Tritapla*, altho' somewhat imperfect. The *Hebrew-Samaritan Pentateuch*, and the *Samaritan Translation* are printed in *M. Le Jay's Bible*, and in the *English Polyglot*, the Characters whereof were taken from that Transcript which is deposited in the Library of the Fathers of the Oratory at *Paris* near the *Louvre*. These printed Transcripts however are not so beautiful or majestic as the Manuscript. There are Abundance of these *Samaritan Transcripts* still to be met with in private Libraries. But no Person ever made so curious a Collection of them as *M. De Pyresc*: For he had divers Fragments of the Works of select Authors which were wrote in a Language somewhat different from the common *Syriac*, tho' it might properly be called *Samaritan*, besides the *Tritapla* abovementioned. In short, *Postel* assures us, that the *Samaritans* have Grammars of their Language.

XII. As the *Samaritans* write the Text of their *Pentateuch* without Points or Vowels, we cannot determine whether their Manner of reading is the same with that of the *Jews*, which is now settled by the *Massorets*. To hear a *Samaritan* read the *Pentateuch*, however, would be a curious Amusement, that we might see whether it was in every Respect conformable to the *Jewish* Manner, which we follow very closely, because we have no other. Some Traveller, we hope, who is a perfect Master of the *Hebrew* Tongue, will some Time or other gratify our Curiosity in this Respect, as it might be a singular Advantage to the whole Church. It would be needless to mention the *Greek* Version of the *Samaritan Pentateuch* in this Place, because every one that has any tolerable Knowledge of the *Greek* Fathers, know perfectly well wherein it consists. We are not however to confound the *Samaritans* in general with a particular Sect, whose Leader's Name, as the *Arabians* call him, is *Dositheus*, or *Dousis*. This *Dousis* (if we may believe a *Samaritan*, who has wrote the History of his own Nation) altered the Text of the *Pentateuch* in divers Places, for which he was severely reprimanded by the High-Priest. Some of his Disciples, however, made use of his corrupted *Pentateuch*, as will more fully and at large appear in the Commentaries of *Abraham Echellensis* upon the Book of *Hebedjesu*. * *Photius* likewise takes Notice of one *Dositheus* or *Dosten*, a celebrated Corrupter of the Sacred Scripture, who was a *Samaritan*, and Contemporary with *Simon Magus*. This Man was the Leader of that Sect of the *Samaritans* call'd *Dosthenians*.

ONE of our most learned and judicious Moderns is of Opinion, that this *Dositheus* was the Author^b of our *Hebrew-Samaritan Pentateuch*. But there is no Foundation notwithstanding to support such a Notion, the *Hebrew-Samaritan Pentateuch*, but lately printed, being the same with that which is read in all the Synagogues of the *Samaritans*. I am conscious, I own, that some learned Men who are well versed in all Matters which re-

* In his *Bibliotheca*.

^b *Cyprianus Arnach*.

late to the Eastern Nations, are astonish'd to hear it asserted, that the modern *Samaritans* have any particular Place on Mount *Garizim* for their Sacrifices; because say they, *Pietro della Valle*, who had been in Person among the *Samaritans* of those Parts, takes not the least Notice of it in his Travels: And that the extreme Poverty to which they have been reduc'd oblig'd them to decline their Sacrifices. But whether we enquire or not into *Pietro della Valle's* Account of the *Samaritans*, or whether the *French* Translation of his Travels be exactly just and faithful to the *Italian*, or even whether *Valle* was so curious as to inform himself of every minute Circumstance that related to them, whilst he was in Person amongst them, all Arguments against Facts, which may with Ease be indisputably proved, are idle, and urg'd to no manner of Purpose. But that in *Scaliger's* Time the *Samaritans* at *Naplouse* had Priests is not to be question'd; since in their Letter to him, they requested that he would send them some fine Linnen to make proper Vestments for their High-Priest. Several Memoirs likewise relating to the Sacrifices of the *Samaritans*, were found amongst the numerous Papers of *M. De'Pyresc*, who had receiv'd his Instructions from such Travellers as he had prevail'd on to visit the *Samaritans*, on purpose to purchase some of their most valuable Books. The same *Samaritans* of *Naplouse* have lately written to some of our reverend and learned *English* Divines, to whom they give the friendly and affectionate Title of their dear *Samaritan* Brethren of *England*. In their Letters they insist, that they have a High-Priest of the Race of *Phineas*, and that their Priests in general are Descendants of *Levi*. And in their last Letter, which was written in 1676, they inform them of the much-lamented Death of their High-Priest, and at the same Time entreat them to assist them under their present Calamity, to send their Oblations to the sacred Mount *Garizim*, to furnish them with Vestments for their Priests, and lastly, to send their charitable Contributions to the Sepulchres of their Fathers. Father *Morin* likewise, who had been curious in his Enquiries relating to the *Samaritans*, has assured us, that they still sacrifice on Mount *Garizim*, and that the Authority of their High-Priest, who resides at *Naplouse*, extends over all the *Samaritans*, to whom he annually by his Circular Letters gives timely Notice of the Passover, and the other solemn Festivals, which he expects strictly to be observ'd.

CH A P. II.

Concerning their Divinations and Sorceries.

I. **T**HE *Jews* look upon it as a very heinous Sin to put the least Confidence in any Prediction of what Nature or Kind soever, be it by Astrology, Geomancy, Chiromancy, or any other Sorceries and Divinations.

II. **B**UT it is still in their Opinion a more heinous Sin to delight in Necromancy, magical Incantations, or Delusions, Theurgy, the Conjuraton of Angels or Devils, or the Consultation of the Dead, in Expectation to receive Answers from them; and in short, to do any of those Things which are forbidden, and particularly specified in the eighteenth Chapter of *Deuteronomy*.

III. **T**HEY are likewise commanded not to cut their Skin, and put Ink, or any other Colours whatsoever upon it, *Leviticus*, Chap. xix. *Ye shall not print any Marks upon you.*

IV. **T**HE Rabbi's have also forbidden many other Superstitions, which were in Use among the ^b *Amorites*, and stiled *Darche Ha-Emori*.

^a This Chapter was omitted in the first Edition.

^b The Ways of the *Amorites*.

C H A P. III.

Concerning their Profelytes.

I. ^a **W**HEN any one has an Inclination to become a *Jew*, three Rabbi's, or others of Authority and Reputation, are oblig'd to examine him very strictly, to find out if possible, the true Reason of this Resolution, and to observe whether Interest and not Religion be the real Motive. For when they perceive 'tis with any such View, they discharge him, representing to him at the same Time that *Moses's* Law is very severe; that its Followers are at present in an abject and despicable Condition, and that 'tis more for his Advantage to continue a Member of his own Church.

II. If after such a friendly Exhortation, the Man still requests to be admitted, they circumcise him; and, when he is healed, wash his whole Body in Water in the Presence of the three Rabbi's who before examin'd him. After the Performance of this Ceremony, he is look'd upon to be as perfect a *Jew* as themselves.

C H A P. IV.

Concerning their Precepts which peculiarly relate to the Women.

I. **W**HATEVER the Men are enjoin'd, by negative Precepts, to refrain from, the Women are under the same Obligations. But as for the Affirmative Precepts, the Rabbi's have agreed that no Woman is obliged to observe such as require an establish'd Time for their Execution; their Opinion in this Particular being grounded on the Delicacy and Tendernefs of the Sex, the Obedience due to their Husbands, and the Duty they are bound to pay them.

II. **T**HESSE three following Precepts therefore are all that are recommended to the Women in particular; the first is, to avoid their Husbands with the utmost Care and Precaution in the Time of their monthly Pollutions, and to bath themselves before they converse with them again. The second is, after they have kneaded their Bread, to make a Cake, and throw it into the Fire; tho' in former Times it was an Offering which was made to the High Priest. ^b The third and last is, as I have already observed, to light the Friday Night's Lamp for the Eve of the Sabbath.

III. **T**HERE are some amongst them, however, who are more warm and zealous in their Devotions than the Men; and who not only take Care to train up their Children in the Way that they should go, but use their utmost Endeavours, likewise, to reclaim their Husbands from a vicious Course of Life.

^a This Chapter was left out in the second Edition.

^b Part III. Chap. i.

CHAP. V.

Concerning their Slaves.

THE antient *Jews* made a great Distinction between their Slaves; some of them being *Hebrews*, and some *Canaanites*: But at present they purchase none except it be in the Eastern Parts, and in *Barbary*. Such as are possess'd of them, make them do all menial Offices, and either keep them, or sell them, according to the Custom of the Place where they live; and in Case their Slaves are desirous to become *Jews*, they circumcise and wash them, and then make them free.

CHAP. VI.

Concerning their Confession and Penance.

I. THEY have no other Form of Confession, than that which they make to God himself in their Prayers. They most commonly have one ready composed and alphabetically digested, which they call ^a *Viddui*. Every Letter denotes some grievous Sin to which they are naturally addicted: But such as are Men of Ingenuity enumerate the Particulars, and take Notice of the various Kinds of them, and the aggravating Circumstances with which they are attended.

II. MONDAYS and Thursdays are the stated Days set apart for making these solemn Confessions; and on every Fast-Day they are likewise repeated: As also in private on the Fast of Expiation, of which I have already given the Reader a sufficient ^b Description. They repeat likewise their Confession every Night and Morning in Times of Sickness, and when they are exposed to any apparent Dangers.

III. THE Days appointed for Penance commence on the first of the Month *Elul*, and hold till the Day of Expiation; but it is more customarily observed from their New-Year's-Day to the Day of Expiation aforesaid. All Times are equally proper for such whose Minds are uneasy, and their Consciences accuse them. Such as have not a sufficient Capacity to discharge this Duty aright of themselves, consult some Rabbi, and beg his Assistance; or if they have Understanding enough, they apply to Treatises written upon the Subject of Penance, and there they are inform'd what Penance is most proper for their peculiar Sins, whether Abstinence, Fasting, Scourgings, Benefactions to the Poor, Prayers, or Good Works, to make an Attonement, as far as they are able, for the Sins which they have from Time to Time committed.

^a Confession.

^b Part III. Chap. vi.

C H A P. VII.

Concerning their Sickness and their Death.

I. **T**HEY look upon it as a very laudable Action, and a bounden Duty to visit the Sick, and to assist them in the Time of their Distress.

II. **W**HEN any one is apprehensive that his Life is in apparent Danger, he sends for about ten Persons, more or less, as he thinks most convenient, one of whom at least must be a Rabbi; and then in a solemn Manner repeats the general Confession which I have just now mentioned in their Presence; and then makes a Prayer, in which he humbly begs of God, if it be his blessed Will, to restore him to his former State of Health; or, if not granted, he then recommends his Soul to him, and prays that his Death may be accepted as an Expiation for his Sins. If his Conscience is over-charged with any Sin, or he has any Secret which he would willingly reveal, he declares it to the Rabbi. After all this he begs Pardon of God, and of all such as he has at any Time offended, and forgives likewise all such as have offended him, and even his most inveterate Enemies. In Case he has any Children, or Domesticks, he calls them to his Bed-side, and gives them his Benediction; and if his own Father or Mother be present, he receives their Blessing. If he has an Inclination to make his Will, and to dispose of that worldly Estate with which God has been pleased to bless him, he has free Liberty to execute it in such Manner as he himself thinks most convenient.

III. **T**HERE are some who take care to have a publick Prayer put up for them in the Synagogue, and change their Name, as an Indication of their Change of Life. At such Times they promise and bestow their Charity to the Synagogues as well as to the Poor.

IV. **W**HEN the Person who is sick is in Danger of Death, or just expiring, they never leave him alone, but watch with him Day and Night: For to be present at the Separation of the Soul from the Body, especially if the Person be a learned or pious Man, in their Opinion, is not only a laudable but a meritorious Action: For it is written in the forty ninth Psalm, ver. 10. *That he should not see the Grave, &c.* The Person who is present when the sick Man gives up the Ghost, according to the ancient Custom, tears some Part or other of his Garments.

V. **T**HERE are some of them, who at such a Time will throw into the Street all the Water which they have in the House, or can find in the Neighbourhood. This is accounted an ancient Custom, denoting that somebody lies dead not far from the Place.

C H A P. VIII.

Concerning the Dead, and their Funerals.

I. **A**S soon as any one is dead, his Body is laid upon the Ground in a Sheet, his Face is cover'd, and a lighted Taper is set by his Head.

II. A **P**AIR of Linnen Drawers is immediately provided, and some Women sent for to sew them; who for the most part perform this friendly Office out of Charity and good Will: After this, the Corpse is thoroughly washed with warm Water, in which Camomile and dried Roses have been boiled. In the next Place, a Shirt and Drawers are put on, and over them some put a kind of Surplice of fine Linnen, a *Taled* or square Cloak, with

with the Strings which hang at the Corner of it, and a white Cap on his Head. Thus dressed, he is laid in a Coffin made on Purpose, with one Linnen Cloth under, and another over him. If the Party deceased be a Person of any considerable Fashion, his Coffin is made in some Places with a piked Top; and if a Rabbi, a considerable Number of Books is laid upon it. Then the Coffin is covered with black, ^a and carried out of the House.

III. THEN all the People croud round about it; and since the Attendance on a Corpse, and the Conveyance of it to the Grave is look'd upon as a very meritorious Action amongst them, they all carry it upon their Shoulders by Turns some Part of the Way. In some Places the Mourners follow the Corpse with lighted Flambeaux in their Hands, singing some melancholy Anthem as they march along. In others this Ceremony is omitted; the Relations, however, who are in Mourning, accompany the Corpse in Tears to the Grave.

IV. AFTER this solemn Manner the Dead are carried to the Burial-Place, which is most commonly a Field set a-part for that Purpose, called *Beth Hachaim*, or *House of the Living*, the Dead being look'd upon as Living, on Account of their immortal Souls. When the Deceased is laid in his Grave, in case he was a Person of any extraordinary Merit, there is a proper Person present who makes his Funeral Oration. As soon as this Eulogium is over, they repeat the Prayer called *Ridduc Addin*, the *Justice of the Judgment*, which begins with these Words of *Deuteronomy*, Chap. xxxii. ver. 4. *He is the Rock, his Work is perfect; for all his Ways are Judgment, &c.*

V. A SMALL Bag of Earth is deposited under his Head, the Coffin is nailed up, and convey'd to a Grave dug on Purpose, as near the Place as conveniently may be, where the Family of the deceased are interred. In some Countries, when a Coffin is brought within a short Space of the Grave, ten Men go in a solemn Manner seven Times round it, repeating a Prayer for his Soul; but in other Parts this Ceremony is not observed. The nearest Relation rends some little Part of his Garments, and then the Corpse is put into the Grave, and covered with Earth, and each Friend throws in a Handful upon the Corpse till the Grave is filled up.

VI. ^b THE *Jews* account it a Sin, either in Man or Woman, to tear their Flesh, or their Hair on this melancholy Occasion, either when they weep over the Deceased, or at any Time afterwards; for in *Deuteronomy* Chap. xiv. it is written, *Ye shall not cut yourselves, &c.*

VII. AT their Departure from the Grave, every one tears up two or three Handfuls of Grass, and throws it behind him, repeating at the same Time these Words of the seventy second Psalm, , ver. 6. *They of the City shall flourish like the Grass of the Earth.* This they do by way of acknowledgment of the Resurrection. Then they wash their Hands, sit down, and rise again nine Times successively, repeating the ninety first Psalm, *He that dwelleth in the secret Place of the most High.* After this they return to their respective Places of Abode. These are the usual Ceremonies of the *Jews* at their Funerals; and if there be any Variation, it is only in a few trivial Particulars.

^a This Custom, as well as many others which our Rabbi takes Notice of, are used in some particular Places only. And the *Jews* observe even some of the Customs of the Places wherein they live.

^b This is not in the first Edition.

C H A P. IX.

Concerning their Mourning, their Prayers, and Commemoration of the Dead.

I. **W**HEN the nearest Relations of the Party deceased are return'd home from the Burial, be they Father, Mother, Child, Husband, Wife, Brother, or Sister, they directly seat themselves on the Ground; and having pulled off their Shoes, refresh themselves with Bread, Wine, and hard Eggs, which are immediately brought before them; according as it is written in the thirty first of Proverbs, ver. 6. *Give strong Drink unto him that is ready to perish, and Wine to those that be of heavy Heart, &c.* He whose usual Place it is to crave a Blessing on their Meals, introduces a proper Word or two of Consolation. In the *Levant*, and in several other Places, the Friends of the Deceased frequently send in Provisions for seven Days successively, Morning and Night, to some of his nearest Relations, for the sumptuous Entertainment of such Guests as they think proper to invite; and on a Day appointed for that Purpose, they themselves partake of the Feast, and console with them.

II. **W**HEN the dead Body is convey'd away from the House, his Coverlid is folded double, his Blankets are rolled up, and laid upon a Matt; afterwards a Lamp is lighted up at the Bed's Head, which burns for a Week without any Intermiſſion.

III. **S**UCH as are so nearly related to the Deceased as I have abovementioned, reside in the House for a Week together, and during all that Time sit and eat upon the Ground, except on the Sabbath-Day, on which they go with a select Company of their Friends and Acquaintance to the Synagogue, where they are more generally condol'd with, than at any other Place. During these seven Days, they are not allowed to do any Manner of Business; neither can the Husband lie with his Wife, and ten Persons at least go every Night and Morning to pray with them under their Confinement. Some add to their Devotions on this solemn Occasion the forty ninth Psalm, *Hear this all ye People, &c.* and afterwards pray for the Soul of their deceased Friend.

IV. **T**HEY dress themselves in such Mourning as is the Fashion of the Country in which they live, there being no divine Direction relating thereunto.

V. **A**FTER the Expiration of the seven Days, they leave the House, and go to the Synagogue, where several of them order Lamps to be lighted, procure Prayers to be said, and promise their charitable Contributions for the Soul of the Deceased. This Ceremony is repeated at the Close of each Month, and likewise of the Year: And if the Person who is dead be a Rabbi, or a Man of Worth and Distinction, they make his *Eſſep* upon those Days, that is, a Funeral Harangue in Commendation of his Virtues.

VI. **A** SON for the Generality goes daily to the Synagogue, Morning and Night, and there repeats the Prayer called *° Cadish*, for the Soul of his Father or Mother, eleven Months successively; and some of them fast annually on the Day of their respective Deaths.

VII. **I**N some Places they set a Monument over the Grave, and cut the Name of the Deceased upon it; as also the Day, Month, and Year of his Decease, and a Line or two, by Way of Encomium.

[°] Holy.

C H A P.

CHAP. X.

Concerning Paradise, Hell, and Purgatory.

I. **S**INCE the Reader has been already inform'd that the *Jews* pray for the Souls of their deceased Friends, I think my self obliged to give him some Reason for that Practice. They are of Opinion that there is a Paradise, which they call ^a *Gan Eden*, and that such Souls as are in that happy State enjoy the beatific Vision. As for Hell, which they call ^b *Gehinnam*, they imagine that the Souls of such as are wicked are burnt there in raging Flames, and endure other inconceivable Torments: That some of them have no hopes of Mercy, and suffer those Pains for ever and ever; whilst others, however, are doom'd only to remain there for a certain Term. This they call Purgatory, which, as to the Place, is the same as Hell, and only differs from it in the shorter Duration of its Torments.

II. ^c **THEY** believe, that all such *Jews* as are not Hereticks, and have not offended against the Commandments of the Rabbi's, are discharged from Purgatory within a Year at farthest; and these they imagine make up the greatest Number. For there are very few, according to their Notion, who remain in Hell on Account of their Sins for ever and ever.

CHAP. XI.

Concerning the Metempsychosis, or Transmigration of Souls; and likewise concerning the Resurrection, and the last Day of Judgment.

I. **S**OME *Jews* are of Opinion with *Pythagoras*, that Souls transmigrate from one Body to another, which they call ^d *Ghigal*, and produce several Passages of Scripture, principally extracted from *Ecclesiastes* and *Job*, for the Confirmation of it. But this Doctrine is not for the Generality received; neither is a Man look'd upon as a Heretick, whether he believes it, or thinks it idle and romantic.

II. **THEY** acknowledge the Resurrection of the Dead; and it is one of the thirteen Articles of their Creed, firmly to believe that the Dead shall rise again at the last Day; and that God will at that Time pronounce an universal Judgment on all Mankind, both in Body and Soul, according as it is written in *Daniel*: ^e *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.*

^a Garden of Pleasure.

^b It is thus pronounced in the *Chaldee*; but in the *Hebrew*, *Gehinnom*. It is the Valley of the Children of *Hinnom*, so famous in the Bible; from thence came the Word *Gehenna*.

^c This was left out in the second Edition.

^d Revolution. As if the Souls were perpetually revolving from one Body to another.

^e *Daniel* xii. 2.

C H A P. XII.

Concerning the thirteen Articles of their Belief.

SINCE ^a I have already given the Reader an Account of the Ceremonies and religious Customs of the present *Jews*, I think I have nothing more to do, than in this last Chapter, to transcribe the thirteen Articles of their Creed, which contain all that they believe, according to what Rabbi *Moses* ^b the *Egyptian* has said of it, in his Commentaries on the *Misna*, in the Discourse *Sanedrin*, Chap. *Helec*, which the *Jews* have receiv'd without any Opposition.

I. THAT there is One God, the Creator of all Things, and first Principle of all Beings, who is Self-sufficient and independent, and without whom no created Being can subsist.

II. THAT God is One, and indivisible ; but of an Unity peculiar to it self alone.

III. THAT God is an incorporeal Being, and that he has no bodily Quality of any Kind whatever, which either is possible, or can any ways be imagin'd.

IV. THAT God is eternal, and that all Beings except himself had once a Beginning.

V. THAT none but God is the Object of divine Adoration ; and that no created Being ought to be worshipped as a Mediator or Intercessor.

VI. THAT there have been, and still may be Prophets duly qualified to receive the Inspirations of the supreme Being.

VII. THAT *Moses* was a Prophet superior to all others ; and that God Almighty honour'd him with a peculiar Gift of Prophecy which was never granted to any of the rest.

VIII. THAT the Law left them by *Moses* was the pure Dictates of God himself, and that nothing therein contain'd relates in the least to *Moses*, and by Consequence the Explication of those Commandments, which were handed down to them by Tradition, came entirely from the Mouth of God, who delivered it to *Moses*.

IX. THAT this Law is unchangeable, nor can there be the least Addition to, or Diminution from it.

X. THAT God perfectly knows, and governs all the Actions of Mankind.

XI. THAT God rewards those who observe his Law, and severely punishes such as are guilty of the least Violation of it ; that eternal Life is the best and greatest Reward, and the Damnation of the Soul the most severe Punishment.

XII. THAT a Messiah should come, more deserving than all the Kings that have ever lived ; that altho' he thinks proper to delay his Coming, no one ought on that Account to question the Truth of it, or set an appointed Time for it, much less produce Scripture for the Proof of it, since *Israel* will never have any King to rule over it, but one that shall be of the Line of *David* and *Solomon*.

XIII. THAT God shall raise the Dead, as we have already observ'd. These are their Fundamental Articles, and thus I conclude my Dissertation on their Practice and Belief.

^a This whole Chapter was left out in the second Edition.

^b This is the same Person who is called, *Maimonides*, or *Rambam* ; that is, Rabbi *Moses Ben Maimon*, who was the most learned and least superstitious of all the *Jews*.

^c See the Supplement where this pretended Immutability of the Law is discours'd of, which the *Jews* generally oppose to the *Christians*.

The END of the FIFTH PART.

A SECOND
DISSERTATION
ON THE
CEREMONIES of the *JEW*S.

In which those CEREMONIES, and the
DISCIPLINE
OF THE
CHRISTIAN CHURCH
are compar'd together.

Intended as a SUPPLEMENT to the first
DISSERTATION.

By *F. SIMON*.

DISSERTATION

ON THE HISTORY OF THE

REPUBLIC OF

THE UNITED STATES

OF AMERICA

IN THE YEAR 1776

BY



A SECOND

DISSERTATION

ON THE

CEREMONIES of the JEWS.

CHAP. I.

*An ENQUIRY into the first Principle of Religion
wherein both Jews and Christians agree.*



OTH *Jews* and *Christians* agree in this Particular, that each of their Religions are grounded as well upon the Word of God as upon Tradition. We may say, at the same Time, that both of them acknowledge but one Fundamental Article of Belief, which they call Revelation, or the Word of God revealed unto Mankind. For be this Word written or not, it is still the same, if it be certain that it comes from God. For which Reason, the *Jews* never scruple to put their Traditions in Competition with the Law of *Moses*; nay, they insist, that the written Law, if once separated from the *Oral Law*, or Tradition, would be no more than a Lamp without Light, or a Body without a Soul. They are obliged to believe under Pain of Excommunication, that God dictated to *Moses* every Syllable which is contained in the Pentateuch; and farther, that he delivered to him likewise on Mount *Sinai*, the Explication of that Law which was preserved amongst them, as they pretend, without Interruption from his Time, till at last they were under an indispensable Obligation to set it down in Writing. ^a *Moses*, writ several Copies of the Law before his Death with his own Hand, and gave one to every

^a *Ramban* in his Preface to the Treatise *Jad. Hazeha*.

Tribe; and one in particular which he put into the Ark. Afterwards he communicated, *Viva Voce*, the Exposition of the said Law to the *Sanhedrim* of his Time. *Joshua* likewise after *Moses's* Death, taught that Exposition which was receiv'd immediately from God to the Elders in his Days; and his Successors did the same to others; so that if what the *Jews* say be taken for granted, their Religion is to this Day in its native Purity. But tho' their Principle relating to Traditions may be true in general, yet it is no difficult Task to demonstrate the Falshood of it, by examining into each Particular; for not only the Prophets, and our Saviour have condemned several of their Traditions; but their own Doctors likewise have disagreed about the true Successors, who have preserved those Traditions, and of which we have several Catalogues made by several Authors. This alone may justly create a Jealousy, and make them less worthy our Notice and Regard.

It must be acknowledged however, that for the Preservation of a Religion in its Purity, it is absolutely necessary to admit of this Principle of Tradition in general, as the Author of the Discourse intitled *Cozri*, has made appear by several undeniable Arguments, which plainly demonstrate that the various Opinions of Philosophers and Heretics relating to Religion proceed from the Instability of their Principles, they not being founded on any constant Tradition. As to those *Jewish* Traditions which our Saviour rejected, his Intention was only to abolish some false ones, which the *Rabbins* had added to the old; and when this our blessed Master refers us to the written Law, *Scrutamini Scripturas*, we must not suppose that his Aim was to refer us to the bare Text of Scripture, but to that Text as interpreted by the Doctors, who were the Successors of *Moses*. ^a *They sit*, says he, speaking of those Doctors, *in Moses's Seat*; *all therefore whatsoever they bid you observe, that observe and do*; and this in Conformity to the Words of the Law. ^b *If there arise a Matter too hard for thee in Judgment, thou shalt come unto the Priests, the Levites, and unto the Judge that shall be in those Days*. And if we diligently examine the Testimonies brought by the Apostles from the Old Testament to confirm their Doctrine, it will plainly appear, that they quoted them in no other Sense than that which was generally receiv'd in their Time. *St. Irenæus*, *Tertullian*, and the rest of the Primitive Fathers of the Church, referred to that very Tradition in their learned Disputations and Debates with Heretics, and to the Episcopal Succession in the most celebrated Churches, and particularly to that of *Rome*, which they own was establish'd by those great Apostles *St. Peter* and *St. Paul*. And several we see, who were present at the Council of *Trent*, for this Reason never scrupled to make the old Traditions as authentic as the Holy Scripture, and regard them as Revelation. ^c *Tanto le Tradizioni quanto le Scritture son Parole di Dio e primi Principii della Fede, con accidental Differenza tra loro, che quelle rimanessero Scritte ancora ne' Libri, e queste solamente ne' Cuori*. This Manner of Expression is exactly conformable to that of the *Jews* when they speak of their Traditions; and *Tertullian* formerly asserted that the Sacred Scripture was the sole Right and Property of the Catholic Church: *Scriptura Sacra Ecclesiæ Catholicæ Possessio est propria*: And the *Jews* insist, that the Synagogue is the sole Mistress of those Holy Writings, and that other Nations have the Letter only, and not the Spirit of them. But to confess the Truth, there is such a Number of Traditions at present amongst the *Jews*, that the whole Life of *Moses* would have been too short to have taken them from God on Mount *Sinai*, where they imagine he took them in the Compass of forty Days which he passed on the Mount. This is not so much the Fault of Tradition, consider'd in itself, as of those with whom it has been entrusted: We must therefore look upon this favourite Maxim of the *Jews*, *Halakab le Mosce mi*

^a Matt. xxiii. 2.

^b Deut. xvii.

^c Palavic. Hist. of the Council of *Trent*, Chap. xiv.

Sinai, It is a Decifion received by *Mofes* on Mount *Sinai*, to be no more infallible, than this other Principle which our own Divines are fo fond of, *This is an Apostolical Tradition*; fince it is demonftrable, that both the one and the other are fallible; and that even in the firft Ages of Chriftianity, there were fome learned Men who have conferr'd the pompous Title of Apostolical Traditions on fome Tenets which were Heterodox and of their own Invention. Wherever the *Jews* can demonstrate that any Precept has been received among them without Variation from *Mofes's* Time, no one without Prejudice and Partiality will difpute the Truth of that Tradition. ^a *Vincentius Lirinensis* would have the Catholicks regulate their Faith by the fame Maxim; for he propofes that fuch Things as have been receiv'd in all Places, at all Times, and by all Mankind fhould be admitted as Articles of their Belief: *Id teneamus quod, ubique, quod femper, quod ab omnibus creditum est*. For which Reafon, the Fathers of the Council of *Trent* have recommended to us fuch Traditions only as infallible, which we have directly receiv'd from our Bleffed Saviour by his Apostles, ^b or from thofe Apostles to whom the Holy Spirit had revealed them, and which were tranfmitted to us without any Difcontinuance.

IN fhort, the *Jews* notwithstanding their extraordinary Zeal for thefe Traditions, which they pretend have been tranfmitted to them by their Forefathers, and their Support of them with that Obftinacy, as to imagine that 'tis their Right and Duty to kill fuch as oppofe them; yet they could never determine to their own Satisfaction, who thofe Authors were by whom they were tranfmitted; which very plainly appears by a Comparifon of fuch Treatifes as have been publish'd upon this Subject: As for Example, the Commentaries made on that, intitled, *Pirke Avoth, the Chapters of the Fathers*. *Isaac Abrabanel* has ufed his utmoft Endeavours, indeed, to juftify this Tradition, which they pretend to be uninterrupted, but fail'd in the Attempt. His Controverfy was with Rabbi *Mofes*, who had written a Treatife relating to fuch as were to be join'd together. Neither *R. Joseph Hajon*, *R. David Ganz*, the Author of *Jubafin*, or the *Book of Genealogies*, nor thofe other *Jews* who have difputed on this Queftion, agree amongst themfelves: So that in order to preferve their Connection, moft of them are obliged to maintain that fome of their Rabbi's lived for feveral Ages, the better to cement the broken Links of the Chain of their Succeffion. The *Jews* in this Particular have had one Advantage above other Nations, nay, above the *Greeks* themfelves; for herein they have fearlefs and undaunted impofed upon the whole World. Their Treatifes are full of romantic Tales; and that there fhould be any *Chriftians* now-a-days who fhould give Credit to their Dreams and idle Chimæra's, particularly with Regard to their Traditions, is very wonderful and furprifing. They generally agree in this, however, that from *Jofhua*, who fucceeded *Mofes*, till *R. Juda*, furnamed the Saint, who firft made a Collection of all their Traditions, and wrote them down, there was firft an Affembly or Set of Elders, who received the Expoftion of the Law from *Jofhua*; that the Prophets fucceeded this antient Body, the firft of whom was *Samuel*, and that the grand Affembly or Synagogue held under *Efdras*, and partly compofed of Prophets, fucceeded them. ^c *R. Mofes de Corfi*, a learned *Jew*, in order to make this Chain of Tradition compleat, and at the fame Time to demonftrate that it continued uninterrupted during the Captivity of the *Jews* at *Babylon*, introduces fome illuftrious Perfons who were of the Tribes of *Juda* and *Benjamin*, and carried Captives to *Babylon*; nay, he affures us, that thefe very Captives founded there the celebrated Academy of *Nahardea* on the *Euphrates*; which with their Traditions were afterwards preferved, and the latter taught to fuch as returned with *Zerobabel* and *Efdras* from *Babylon* to *Jerufalem*, where an Academy was erected in Imitation of that at *Nahardea*, which ftill fubfifted, becaufe all the *Jews* did not return to *Jerufalem*. To conclude, thefe their Traditions were tranfmitted down from *Efdras*, who

^a Vincent. Lir. adv. Hær. c. 3.

^b Concil. Trid. Sef. 4.

^c Abrav. in his Preface on *Nahalot Avoth*.

^d *R. Mofes de Corfi* in his large Treatife on the Precepts of the Law.

was the Leader of the *Assembly*, which is generally called the Great, till the Time of this *R. Juda*, of whom we have already spoken, who made a Collection of them towards the Close of the second Century, under the Empire of *Commodus*, or, as some say, under *Antoninus Pius*. For my Part, I cannot see any Reason why we should believe the *Jews* in the following Particular, more than in many others, *viz.* That their Tradition, as they pretend, during all that Time received no Variation; unless they should produce some authentic Records to support that Assertion.

CH A P. II.

Concerning the Theology of the Jews, with suitable Reflections thereupon.

THE whole *Jewish* Creed is comprised in thirteen Articles, called by them the Fundamental Principles of their Religion; and in this they follow *R. Moses*, Son of *Maimon*, who digested these Principles into Order; the first of which relates to the Existence of the supreme Being; the second to his Unity; the third to his Spirituality, and the absolute Impossibility of his being Corporeal; the fourth to his Eternity, a Perfection peculiar to himself alone; the fifth to the Service and Adoration due to him alone; the sixth to Prophecy, *viz.* that there have been Prophets and may be more amongst the *Hebrews*; the seventh to the peculiar Prophecy of *Moses*, which was above the Degree of Prophecy communicated to the rest of the Prophets. The eighth absolutely determines that the Law of *Moses* came not from himself, but that God was the sole Author of it; and was graciously pleased likewise afterwards to expound it. The ninth specifies, that this Law is immutable, and that no Person whatever is permitted to add to, or diminish it. The tenth establishes God's Providence, and his peculiar Regard and Affection for all his Creatures. The eleventh implies, that God will be the sure Rewarder of all those who observe the Precepts of the Law, and the severe Punisher of all those who dare to transgress it. The twelfth specifies, that the Messiah will come, and that altho' the Time thereof may be prolong'd, and must not be determin'd, it ought however to be depended on as absolutely certain. The thirteenth and last relates to the Resurrection of the Dead. These thirteen fundamental Principles of the *Jewish* Religion distinguish them from all other Nations, as the sole Favourites of the Almighty, and his true Children, to whom he promised the Inheritance; and for this Reason they account all such as deny these Principles, abominably wicked, and deserving Death itself. The *Jews* therefore would doubtless be much to be feared even at this Day, were they invested with Power; for although they outwardly acknowledge that the *Christians* are not to be look'd upon as abominably wicked, since they believe the Unity of the divine Being as well as the *Jews*; yet the *Christians* in their Opinion are perfect Idolaters, because they maintain the Doctrine of the Trinity, and thereby multiply, as they think, the Godhead, by a Multiplication of its Persons. Notwithstanding the *Jews* for the Generality embrace the Opinion of Rabbi *Moses*, relating to these thirteen fundamental Principles of their Religion, yet there are some of their Doctors, and amongst other *R. Hasdai*, *R. Joseph Albo*, and *Don Isaac Abrabanel*, who do not follow it in every Particular. Their Scruples are worthy our Notice, as they may contribute very considerably towards the clearing up of the Christian Religion. In the first Place then, they say, that it is no easy Matter to understand that Article aright, which establishes the Adoration of one God only; and at the same Time prohibits all Addresses to any other, either by Way of Mediation

^a *R. Hasdai* in the Treatise *Or Ahonai*. *R. Jos. Albo* in the Treatise *Ikkarim*. *R. Abrabanel* in the Treatise *Rosamana*

or Intercession ; since the *Jews* in their Necessities make their solemn Applications to the Angels.

SECONDLY, the Article relating to the Immutability of the Law seems repugnant to that which God himself has practis'd from the Beginning of the World, he having at first prescrib'd peculiar Laws, and prohibited the eating of any Flesh. Afterwards he gave quite other Commandments to *Noah* ; then he ordered *Abraham* to be circumcis'd ; and lastly, *Moses* received from God several other Commandments. From whence it seems unreasonable to assert, that there should be but one Law only, and that not subject to the least Variation. Neither can it be alledg'd, that there can be no Addition to, or Diminution of it ; since it is evident, that *Solomon* and others after him added many Things to it ; but this Prohibition relates only to particular Persons, who upon their own private Authority can neither add to the Law, or take one Tittle or Jota from it.

THIRDLY, the Article relating to the coming of the *Messiah* does not appear to be fundamental, for *R. Hillel* maintained, that the *Jews* ought to live no longer in Expectation of their *Messiah*, because he came according to his Sentiments in the Days of *Hezekiah*. This Doctor, however, was not the less a Member of the *Jewish* Communion on that Account.

FOURTHLY, there are many other Things which seem to deserve a Place among the fundamental Articles of the *Jewish* Belief ; such as God's various Attributes, which *R. Moses* has omitted, where he treats of the Grounds and Principles of Religion ; and moreover, the World's Creation, Man's Free-will, his Belief of such Miracles as are comprehended in the Law ; the Soul's Immortality, Prayers, the Usefulness of Penance, and several other Points which the *Jews* are under an indispensable Obligation to believe ; from whence it is evident, that there are many more Articles of their Belief which *R. Moses* hath omitted. It must be confess'd, however, that the same Rabbi doth speak of other Articles in another Place. But his Intention in all Probability was to take Notice of the principal and fundamental Articles only ; and *Abrabanel* has endeavour'd to justify him much after this Manner.

It will be proper here to shew the several Methods which the *Jews* have at several Times practis'd for the Explication of their Theology. The antient *Jews* for the Generality have had Recourse to Fables and Allusions, with which they have so embellish'd their Books, that there is a kind of Mythology amongst them as well as amongst the Pagans ; and their having several Constitutions, which prohibit the reading of the Philosophers and other prophane Authors, has contributed very much, in my Opinion, to the Ignorance of the antient *Jews*. Some of them, however, have applied to the *Platonic* Philosophy, in which they have blended their own idle Chimæra's, from whence their *Cabalistic* Learning principally proceeded. We must likewise ascribe several of those Ways of Expression which frequently occur in their old allegorical Writings, and are much the same with those the Christians make use of to explain the Mystery of the Trinity, to this Study of the *Platonic* Philosophy.

BUT after the *Arabians* had spread the Philosophy, but more particularly the Logic and Metaphysics of *Aristotle* into several Provinces, some of the *Jews*, who were not so very scrupulous, applied themselves close to those Studies ; and at the same Time translated this Philosopher's Works out of *Arabic* into the *Hebrew* of the Rabbi's. From that Time the Theology of the *Jews* seems perfectly chang'd, at least their manner of explaining it, which created such great Disorders amongst them, that such as had applied themselves to the reading of the antient Books, and the Traditions of their Fathers, were highly offended to see their Theology over-run with Metaphysics, and their Authority sub-

mit to Reason. When *R. Moses* published his Book, entitled *Moreh Nevokin*, some of their other Doctors accused him with having corrupted their Religion, by introducing too much Philosophy into it, as the Letters of the chief Rabbi's of those Times, and those of *R. Moses* himself too plainly demonstrate. The *Jews*, however, have gradually accustomed themselves to these kinds of Subtilties, and at last approved the Writings of that Rabbi. It is certain, with respect to the other Articles of the *Jewish* Belief, that they not only reverence Angels as we do, but pretend to be well acquainted with their Names and distinct Employments. Those Names, however, were for the most part invented by their *Cabalistic* Divines, who gave them such distinct Titles as suited best with the Effects which they were thought to be the Cause of; we ought therefore to distinguish what they believe from what they do not, concerning Angels. * They believe, that all Things here below are subservient to the Powers above, and that every Kingdom is dependent on some Angel or other, reserving only the *Hebrews*, who directly rely upon God, and want not the Assistance of a Mediator. The fifth Article of their Belief is understood in this Sense, according to *R. Moses*, in his Exposition whereof he says, that no Power but God alone is to be the Object of our Adoration, or reverenc'd as a Mediator or an Intercessor.

WHAT the *Jewish* Doctors say in their Writings relating to Angels, is not always to be taken in the literal Sense, it being little else but Allegories and Fables invented at Pleasure by such People as made a wrong Use of their vacant Hours, and of the easy Credulity of the illiterate Vulgar; not to mention the Introduction of their Names for the Solution of some Difficulty or other, as the antient Poets brought in their Gods on the like Occasions. These very Doctors were the Projectors of the *Cabalistic* Art, which is a chimerical Science, without the least Foundation: And therefore such *Jews* as apply themselves to it are for the most part Enthusiasts, and so possessed with their own divine Fancies, as to imagine that by the Assistance of this Art they are able to work Miracles at their Pleasure.

THEIR *Cabala* is divided into speculative and practical. This last they make use of for the Operation of their imaginary Miracles, which they accomplish by the Pronunciation of some particular Names of God, and of Angels, or some Verses out of the Psalms, applicable to their Purpose. The *Jews*, particularly those of *Poland*, and some other Places in the North, are in this respect so superstitious, that in case any of them are accidentally condemned to Death, they have Recourse to this practical *Cabala*; but we do not find it has prov'd of any great Advantage to them, except in the historical Dissertations which they have published relating to the Miracles performed by it; nay, sometimes it unluckily falls out, that their Judges, being ignorant of the Vanity of that Science, pass Sentence on them, and punish them as Conjurors. In Reality, the idle Results of Magic, which we find in *Agrippa*, and some other modern Authors, who have been look'd upon as celebrated Magicians, are generally extracted from the *Jewish Cabala*, to which other fabulous Amusements have been added, the better to impose upon and delude the unthinking Vulgar.

FOR the better Explication of the *Jewish* Belief relating to the Adoration of Angels, to whom they pretend no Supplications ought to be made, either as Mediators or Intercessors, it is requisite to observe, that this does not seem intirely consistent with their own Writings; in which we find several Prayers directed to Angels, to implore their Aid and Assistance. *Josbua* bowed down to an Angel, and the *Jews* themselves acknowledge St. *Michael* as their Leader and Patron; nay, they are so accusom'd to attribute all Things to their Angels, particularly when they talk in the Style of the *Cabalistic* Doctors, that they own them as the Authors of most of their Actions. There were none but the *Sad-*

* *R. Abrabanel Rosamana.*

duces that denied the Existence of Angels, as if what *Moses* had said of them was all an Allegory : But our blessed Saviour himself has condemned this Sect, and approved of the general Belief of the *Jews*, relating to the Existence of Angels, which was afterwards confirmed by the Apostles, and receiv'd by the whole Church.

IN short, the *Jews* believe also that there is a Hell, a Purgatory, and a Paradise : And tho' it be difficult to prove these three Articles of their Belief by any formal Quotations from the Law of *Moses*, yet no one will presume to deny them. It is of no great Importance whether their Purgatory be a separate State, rather than a separate Place from that of Hell, as the *Christians* in the *Levant* distinguish it ; it is sufficient for them to acknowledge that there is a Paradise, where the Souls of the Righteous are perfectly happy, and a Hell, where the Souls of the Wicked are miserably tormented in unquenchable Fire, and other inconceivable Punishments ; and that some are consign'd to those dreadful Torments for ever and ever, and others only for a certain Season. But I cannot conceive what should induce the Rabbi's to imagine, that those *Jews* who are not Heretics, or have not offended against some principal Point of the Law, remain in Purgatory but one Year only. For thus they not only atone for all trivial Offences in Purgatory, but flagrant Crimes too, for which they are doubtless detained a much longer Time ; this the *Jews* account as their peculiar Privilege ; for being (as they say) the true Children of God, it is for their Sakes in particular that he has made another World, out of which all other Nations are excluded by them, except such as acknowledge the Unity of a God, and some other Fundamental Articles contain'd in their Writings : For we must not suppose that the *Jews* are so rigid, as absolutely to damn all other Nations who will not embrace their Law. This general Harmony in Religion throughout the World was reserv'd for the Time of the *Messiah*, and in this they entirely agree with us.

IT would be needless to make any Reflections here upon the Affinity which there is between the Belief of the *Jews*, and that of the *Christians*, relating to most of the Articles already mention'd : For doubtless the Christian Religion took its Rise from that of the *Jews*, which must be accounted its Basis and Foundation : And St. *Austin* says, that in Reality they are but one and the same Religion. For which Reason our blessed Saviour assures us, that he did not come to destroy the Religion of the *Jews*, but to compleat and perfect it ; and what is still more remarkable, is, that he has left no Writings behind him for the Confirmation of his new Law, but what still adds a greater Lustre and Beauty to the old One. The most learned *Jews* themselves agree with us in this, that the *Messiah* will add new and more shining Perfections to the Law of *Moses*.

C H A P. III.

Concerning the Morality of the Jews, compared with that of the Christians.

THE *Jews* have no other Foundation of their Morality than that of the Decalogue, and the *Christians* are indebted to them for it. The Love of God, before all other created Beings, is recommended to them by their Doctors as strenuously as it is to us, with this Restriction, that most of their Remarks have something peculiar in them, and are very affected, or rather superstitious, which is no Defect however in their Law, but is entirely to be attributed to their Doctors.

WE do Injustice to the *Jews*, in my Opinion, when we assert, that they acknowledge no other Righteousness than that which consists in the Ceremonies of their Law; as if they imagin'd, for Instance, that they had atton'd for their Sins, when they had wash'd their Bodies with the Element of Water. They sincerely believe, on the contrary, that all external Ceremonies were ordain'd only as so many Inducements to internal Holiness. Their Fastings and other external Mortifications must be internal too, and proceed from the Heart; and they think likewise, that besides an outward and ceremonial Penance, if I may be allow'd the Expression, we ought also to have a true Sorrow for, and a sincere Repentance of our Sins, if we are desirous to satisfy divine Justice. That this is the Belief of the *Jews*, is too plain to need a Proof, since most of their Books which treat of Morality and Repentance abound with these Maxims. I thought proper to make this Observation, that they might not be so freely censur'd as they commonly are, with being bound down to the Letter of the Law, without regarding the true Sense and Meaning of it. They insist, on the contrary, that in our Researches into the Meaning and Spirit of the Law, there is no Necessity for us absolutely to decline and forsake the Letter, which is an Admonition, as it were, with respect to the internal Sense of the Law itself.

BUT the *Jews* have very probably reformed their Doctrine relating to the true Spirit of the *Mosaic* Law, by the Aid and Assistance of those beautiful Instructions which they have drawn from the various Dissertations of the *Christians*. When our Blessed Saviour says to his Disciples, in his Discourse on Charity, that ^a he gives them a new Commandment, he only revives the old one, which had been shamefully corrupted by the false Expositions of their Doctors. As for Example, the Love of our Enemies is as strongly enforc'd by the Old, as it is by the New Testament; but it was requisite that our Lord should revive that Injunction, because the *Jews* at that Time had laid aside the Practice of it; for which Reason he says to his Disciples, *Mandatum novum do vobis, ut diligatis Invicem*. Their ^b Doctors, in order to give them an adequate Idea of the high Esteem which they have of Charity towards their Neighbours, affirm that the World is establish'd on three Foundations, *viz.* the Law, Prayer, and Mercy. We may very well say, however, that they are fonder of, and adhere more strictly to the Ceremonies of their Law, than to the real Performance of any good Actions; and the Reason is this, because the vast Variety of Precepts with which they are over-burthen'd principally consist in external Acts.

THE abject Condition to which they have been reduc'd for these many Ages contributes very much towards making them more wicked; particularly such as live in *Europe*, unknown, and in Obscurity; some of whom imagine that if a *Jew* can keep his Religion to himself, without making any external Profession of it, it is sufficient. Many of them, deluded by this Principle, think it no Sin to embrace the Christian Religion, whilst at the same Time they are in their Hearts as perfect *Jews* as ever. There are in *Spain* a great Number of these hypocritical *Christians*, whom even the Rigour of the Inquisition there will never be able to reform, because there is no Nation so fully convinc'd of their Religion as the *Jews* of theirs. In *France* indeed there are not so many of them, and they have good Reasons for not coming there.

WE ought likewise to attribute to the abject Condition in which they are at present the usurious Contracts which they are daily engag'd in: For as they are not permitted to purchase Lands, and possess any real Estates amongst us *Christians*, they are oblig'd to improve their Money some other Way in which they traffick, as the rest of the World do in other Commodities: And this Practice might probably be innocent enough in

^a John xiii. 34.

^b Treatise of *Avith*, or of the Fathers.

CASE their Law had not prohibited all Manner of Usury : But they restrain this negative Commandment, and pretend that it extends no farther than to their own Brethren They readily lend them Money therefore, not only without any Prospect of Advantage, as our Lord has directed with Respect to his Disciples in the Gospel ; but they will not receive the least Interest for it, tho' freely offer'd, under any Pretences whatsoever. This Practice is inviolably kept up even amongst the *Caraites* ; which plainly demonstrates, that they take the Prohibition of *Moses* relating to Usury in the strictest Sense, at least with Respect to their own People. As to the *Christians* indeed, since, as I have observ'd above, they account them Idolatrous Multipliers of the Deity, they imagine they have a Right by Consequence to destroy them as much as possibly they can. They upbraid us likewise with not strictly complying with the Prohibition of Usury on any Account by our Lord himself ; and insist, that even Contracts authorised by any Government whatever are usurious according to that Prohibition. So far are they from applying the Law of Usury to such only as are in Necessity, and the Objects of our Compassion, that they positively insist, it is as much an usurious Act to take Interest from the Rich, as it is from the Poor.

C H A P. IV.

Concerning the Commandments, Constitutions, and Judgments of the Jews.

THE Apostle St. *Peter* very justly call'd the Ceremonies which were observed amongst the *Jews* under the Old Testament, a Yoke, which neither they, nor their Fathers could ever bear ; ^a *Jugum quod neque nos, neque Patres nostri portare potuimus* : Yet the *Jews* even now, look upon them as a peculiar Blessing from God towards their Nation, and a Prerogative of their Religion above all others in the World. They admit however, that it is not absolutely necessary for the Attainment of eternal Life to observe them all ; it being impracticable for them, whilst without a Temple and without Sacrifices, to keep a great many of them.

THEY divide the Commandments or Precepts of the Law into six hundred and thirteen principal Ones, which are subdivided into an infinite Number less obligatory, and with all the Artifice and Judgment imaginable deduced from them. These six hundred and thirteen Commandments are contained, as they conceive, in this *Hebrew* Word *Tora*, i. e. Law, the Letters whereof, consider'd as Numerals, make up six hundred and eleven ; and the better to account for the two remaining Precepts, ^b they insist, that God himself gave the two first which relate to his Unity, ^c and to the Prohibition of paying divine Adoration to any Images or Statues. So that according to this Notion, by those Words of *Deuteronomy*, ^d *Moses commanded us a Law*, is understood the six hundred and eleven Commandments only ; but this is nothing more than a Subtilty of the *Cabala*, which they call *Gematrix* ^e. The most learned of the Rabbi's therefore are of Opinion, that the Words of the Law, wherein the Unity of God is spoken of, do not express a Precept peculiar and separate from the others, but that they are used as an Introduction, as it were, to the whole Decalogue^f. Some other *Jews*, by the Aid of a Nicety not unlike that of

^a Acts xv. 10.

^b R. Bechai upon the Law.

^c Eliezer Pirke.

^d Deut. xxxiii. 4.

^e *Mecillta Raschi Albo. Arab.*

^f R. Abraham Seba.

the *Cabala*, pretend that these six hundred and thirteen Precepts of the Law are all compris'd in the Words of the Decalogue, which they say includes six hundred and thirteen Letters. But forasmuch as there are in Reality six hundred and twenty Letters, some have also extended their Precepts to the same Number. But there is no Necessity to dwell any longer on these Niceties, which arise from the Philosophy of *Pythagoras* and *Plato*, altho' it must be acknowledg'd, that Reflections of the same Nature are to be met with in the Works of those Fathers of the Church, who had apply'd themselves to the Study of the *Platonic* Philosophy. They do not however lay such a Stress on those mysterious Numbers as the Rabbi's do, who have made, as we have already observ'd, an Art of it, which they call the *Gematric*, or Geometric *Cabala*.

THEY farther divide these six hundred and thirteen Commandments into two hundred and forty eight affirmative, and three hundred and sixty five negative ones. The two hundred and forty eight Affirmatives, according to the *Jewish* Doctors, answer to the same Number of Members which are to be found, as they imagine, in a human Body : And forasmuch ^a as it is written in the Book of *Ecclesiastes*, that *to keep God's Commandments is the whole Duty of Man* ; they add, that all the Members of a Man are supported and maintain'd by these Commandments ; as if each Limb answer'd to some particular one. As for the three hundred and sixty five Prohibitions, they make them answer the three hundred and sixty five Days of the Solar Year ; since we lie not only under an indispensable Obligation to accomplish the Law of God according to the *Jewish* Expression, with all our Limbs, that is, with all our Strength, but likewise all the Days of our Lives. Were these Numbers invented only to remind us of that Obligation which we lie under to love God with all our Hearts, we could not with Justice charge the *Jews* with Superstition on that Account ; and moreover, the idle Chimæra's of the ancient Heretics, which were founded on much the same Principle, would not probably appear so ridiculous, as when they are literally understood. It was in this Manner that *Basilides* compris'd an infinite Number of Secrets under the Word *Abraxas*, a Word artfully coin'd to represent the Number three hundred and sixty five, according to the Characters of the *Greek* Alphabet, and to denote the three hundred and sixty five Days of the Year at the same Time. We might with Ease explain several other mysterious Fictions of the old *Gnostics*, who often agree with the Rabbi's on this Subject, by the same Method. But this we presume would be look'd on as too great a Digression.

THERE is also another Division of the Precepts of the Law, according to the various Names which *Moses* made use of to express them. These Names are, *Mitfooth*, *Commandments* ; *Hukim*, *Institutions or Ordinances* ; and *Mispatim*, *Judgments*. They call those, *Mitfooth* or *Commandments*, the Reason whereof is clearly expressed in the Text of the Law itself : As for Instance, the Reasons why the *Jews* are under an Obligation to observe the Passover and keep the Sabbath are plainly specified in the Pentateuch. Their Institutions on the other Hand, or Ordinances, called *Hukim* in *Hebrew*, do not comprise at the same Time the Reason of them in the very Terms of the Law. God thought proper to conceal it from the *Jews*. In short, the Judgments which *Moses* calls *Mispatim*, are Commandments of the Understanding, as the Rabbi's express themselves, and such as our own Reason would dictate to us, even tho' they were omitted in the Law.

BESIDES these Precepts compris'd in the Law of *Moses*, the *Jews* acknowledge several others, which they call the Injunctions of the *Hacamim*, that is, of their *Wisemen*, or *Doctors*, whom they indulge with the same Liberty of making new Laws or Statutes as *Moses* had, as any particular Times and Occasions might require. This Privilege is

^a Ecclef. xii. 13.

grounded on the Words of God himself, who directs them to consult the Elders of the *Sanhedrim* for the Resolution of such Controversies or Debates as might arise from the Law. *Moses* was the first who made divers Institutions of this Kind, in the Consistory of his Time. His Successor *Joshua* did the same; and so did those who succeeded him in that Dignity. For which Reason the *Jews* imagine that they lie under as great an Obligation to obey the Ordinances of the *Sanhedrim*, as the Commandments of the Law, tho' the Constitutions of the former are inferior to those of *Moses*: The Reason which they give for this is very plain; for they pretend that those Elders were under the immediate Influence of the Spirit of God, and by Consequence, infallible in their Resolutions. Under the Name of *Wisemen*, they compris'd not only the Elders of their *Sanhedrim* or Consistory, but also those Prophets who had arisen amongst them at various Times, and who had an indisputable Right to a Seat in their Assemblies.

CHAP. V.

Concerning the grand Consistory or Sanhedrim of the Jews, and the Place where it was held. Several Explanatory Remarks upon this Subject, with regard to what is observed amongst the Christians.

THE *Sanhedrim* or grand Consistory of the *Jews*, as I have already observ'd, takes its Rise from *Moses*. It was compos'd of seventy one Elders, one of whom was honour'd with the Title of Principal or President; ^a and the *Jews* still call such a Person *Hannaschi*, the Prince. Besides this Principal, there was another or Vice-Principal, call'd *Ab*, or Father of the *Sanhedrim*. As for the others, they all bore the Title of Elders or Senators alike. As to the Manner of seating themselves, it was in a semi-circular Form, in the midst whereof sat the *Naschi*, or Principal of the Assembly, and at his Right-Hand the Vice-Principal, and the others according to their Degree on each Side of the *Naschi*. Some add a third Elder, whom they call'd *Hacam*, *Wiseman*, without any other Addition, who sat upon the Left of the Principal: So that the *Naschi's* Deputy, and this *Hacam* were like two Assistant Counsellors. It was proper to take Notice of their Manner of Sitting, because that Practice was transmitted to the Synagogues from these Consistories, and afterwards, as we shall see hereafter, to the Churches or first Assemblies of the *Christians*.

THIS *Sanhedrim* could be held no where but at *Jerusalem*, in a Place call'd *Liscat Hagazit*, the Stone Conclave, which was contiguous to the Temple, or rather a Part of it; as our Councils for the most Part assemble in Churches. This *Liscat Hagazit* was much the same Thing with that which was formerly call'd at *Constantinople*, *In Trullo*. The Talmudists call it a *Basilica*, and all Causes of any considerable Importance were finally determined in that Place: This Remark gives Light to those Words of St. *Luke*, ^b *It cannot be that a Prophet should perish out of Jerusalem*. When any Point was in Debate which Tradition could not absolutely determine, each Elder had a definitive, as well as a deliberative Vote.

WHEN the *Jews* returned from *Babylon* to *Jerusalem*, the holding of one of these great Consistories was absolutely necessary for the better Settlement and Regulation of the Affairs of State. It consisted, according to their Opinion, of one hundred and twenty of their prin-

^a *Rambam* in his Treatise of the *Sanhedrim*.

^b *Luke* xiii. 33.

principal Men, over whom *Esdra*s, surnamed the *Scribe*, sat as the *Naschi* or President. They add likewise, that in this grand Assembly were present the Prophets *Haggai*, *Zachariah*, *Malachi*, and several other great Men who were inspired by God, as *Daniel*, *Nehemiah*, *Mordecai*, *Zorobabel*, *Azariah*, *Misbael* and *Ananiab*. Altho' we ought not to regard every trivial Circumstance which the *Jews* have taken Notice of relating to this Assembly, yet we may in general conclude, that Prophets and other illustrious Persons were permitted to sit there with the Elders or Senators.

THERE was nothing more pompous and majestic in the Commonwealth of the *Hebrews*, than this *Sanhedrim*, which (according to the *Jewish* Manner of Expression) had the Power of making *Such la Tora*, a *Hedge to the Law*, because they had an Authority of interpreting it, as at certain Times and on certain Occasions they thought most proper. ^a In this Sense *R. Moses* calls it, *The Foundation of the Oral Law*, and the Pillar of sound Doctrine: For which Reason, such as refused to submit to it were accounted Rebels and excommunicated Persons. To this our blessed Lord alludes, when he pronounces the following Sentence against such as hereafter will not submit to the Decision of the Church or of the Congregation: ^b *Sit tibi sicut Ethnicus & Publicanus*. And indeed, if we compare the Discipline of the Church in its Assemblies or Councils with that of the Synagogue, we shall find the Difference betwixt the one and the other but very small. In the first Place, our blessed Lord in the Establishment of his new Law (being the supreme Legislator, of which *Moses*, who was no more than the Interpreter, was the Type) was no ways inferior to *Moses* in his Qualifications; and as *Moses* had left the same Power to *Joshua*, and to the Elders of his Time, relating to the Exposition of the Law, our Lord likewise constituted *St. Peter* to be his Successor, and the *Naschi*, or Principal of his Church; and *St. Paul* dignifies some of the Apostles with the Title of Pillars; *Jacobus & Cephas*, & *Johannes qui videbantur esse Columnæ*. The Catholics ascribe to their Councils a certain Infallibility, which they allow to be in the Church, in the very same Manner as the *Jews* were fully persuaded of the Infallibility of their *Sanhedrim*. * In this Particular they have imitated the Apostles and Elders, over whom *St. Peter* presided as their *Naschi*, or *Prince*, (holding by a divine Right this Primacy in the Church) when they sent to their Brethren of *Antioch*, *Syria* and *Cilicia*, the Resolutions of their Assembly: ^c *Visum est*, say they, *Spiritui sancto & nobis*; by which Words they shew'd that they were divinely inspired.

THE Bishop of *Rome*, who is *St. Peter's* true Successor, has also succeeded him as *Naschi* or Principal of the Church. But we ought by no Means to limit or confine the Place of this Infallibility or Inspiration to *Rome*, as the *Jews* restrain'd it to *Jerusalem*. Neither is it true, that the sole Council of the Pope, in Conjunction with his Clergy, personate the ancient Consistory. The whole Church alone, of whom *St. Peter's* Successor is the *Hannaschi* or *Prince*, is the Representative of that *Sanhedrim*. In this Sense the ancient Fathers of the Church, speaking of the Bishop of *Rome*, always preferred him before the other Bishops, *Prærogativam Suffragii*. Besides, as all the Elders in the *Jewish Sanhedrim* had a decisive Voice; so in our Councils, the Bishops have also a casting Voice as well as the Pope, who is the *Naschi*, or Principal. The Reason why the Consistory of *Rome* has not the same Power under the new Law, as the *Sanhedrim* of *Jerusalem* had under the old, is, that the Religion which the Messiah was to establish was not to be limited to a small Spot of the Earth, as the *Jewish* Religion had been: And herein they themselves agree with us. Neither can it at this Time be said, ^d *Notus in Italia Deus*, as it was heretofore, *Notus in Judea Deus*. Thus the Christian Religion

^a *Rambam*.

^b *Mat.* xviii. 17.

* The Author speaks here, and in all other Places as a Catholic, which is to be observed.

^c *Acts* xv. 28.

^d *Psal.* lxxv, (or lxxvi.)

being confined to no one particular Place, but on the contrary, being spread all over the habitable World, *In omnem terram exivit sonus eorum*; ^a the grand Consistory, which we call General ^b Councils, cannot be composed but by summoning all the Elders who have been the Successors of the Apostles; that is, the Bishops over whom the Pope is *Hannasfi* or Principal, as Successor of St. *Peter*. The Question therefore so often proposed in the Schools, whether the Councils are superior to the Popes, or they to them, is altogether groundless, as well as perfectly useless; since the Councils, which are the Representatives of the antient *Sanhedrim*, are Assemblies which ought to consist of the Principal and Elders, that is, of the Pope and Bishops; this Question was principally controverted during the Schism, at which Time we ought to argue after a quite different Manner.

THE Authority of the grand Consistory, or *Sanhedrim* of the *Jews*, continued in Being as long as the Republic; only that their Rabbi's make some Distinction with respect to Inspiration, during its Subsistence. Most of them believe that Prophecy, or divine Inspiration, subsisted till the fortieth Year of the second Temple, to which another kind of Inspiration succeeded, called by them *Bathkol*, the *Voice's Daughter*, which is frequently mentioned in the *Talmud*. There seems to be a very plain Allusion made to this *Voice's Daughter* in the New Testament; where it is said some *Voices* were heard in the Air, as if they came from Heaven. When the *Jews* had no longer any Form of Government, and they were scattered all over the Earth, they observed no other Maxims but those which had been laid down by the preceding grand Assemblies. For this Reason, they collected all those Ordinances with the utmost Care, is in the Sequel of this Discourse, when we come to treat of their *Talmud*, which with them is much the same Thing as a Compilation of the Canon Law with us, will more fully appear. ^c Rabbi *Moses* indeed assures us, that even after the Compilation of the *Talmud*, there were several other Consistories held. But those Assemblies were provincial only, and by Consequence of no Authority, but in the Province where they were held; for the grand Consistory of *Jerusalem* only could oblige the whole *Jewish* Nation to observe its Decisions. These Consistories held by the *Jews* in some Provinces, may very well be compar'd with our provincial Councils. But we shall say no more relating to the *Sanhedrim* of the *Jews* and their other Assemblies. We shall treat, however, in its proper Place of their Discipline during all the Time of their Captivity, and by what Means their Religion has been preserv'd in the midst of all their Misfortunes.

CHAP. VI.

Concerning the Synagogues of the Jews, and the Officers or Ministers of those Synagogues; the Rise of our Churches or first Assemblies; the first Institution of our Bishops and Priests.

THERE were several private Synagogues in *Jerusalem* besides the Temple, which are taken Notice of in the New Testament, particularly that of the *Alexandrians*, and some others. ^d The *Jewish* Doctors taught the Law in those Synagogues, which were likewise made use of as Seminaries for the Education of Youth; and this was their usual Practice in the Time of *Jesus Christ* and his Apostles, who assembled there as well

^a Psalm xviii. (or xix.)

^b Epistle to the *Romans*, Chap. x. 18

^c *Rambam* Preface to *Jad. Hareca*

^d Acts vi.

as the rest of the *Jews*, to hear the Interpretation of the Law, and the Lectures of their Doctors. As the Synagogue was the Place likewise for hearing Causes, and pronouncing Judgment, the same manner of sitting was observ'd as was us'd in the great Consistory. There was in the first Place therefore a Principal, called in *Greek Archisynagogos*, the Principal of the Synagogue, whom the present *Jews* call the Principal of a *Kahal*, that is, a Congregation. All such as sat on each Side of this Principal in a Semi-Circle, as before-mentioned, assum'd the Title of *Zekenim*, *Elders*, and at their Feet upon other Seats sat their Pupils, who studied the Law.

THESE Pupils, who were called *Talmide Hakamim*, *The Pupils of the Wisemen*, were divided into three distinct Classes. Those of the first, were elected to fill the vacant Places of the *Hakamim* or of the *Wisemen*; those of the second, were advanced to the first, and those of the third, to the second. The People sat in the Area, which answered to the Body of our Churches, so that the Principals and Elders of the Synagogue sat with their Backs towards the People, who were seated in the Area either on Mats or Carpets. When St. Paul tells us that he was brought up at the Feet of *Gamaliel*, he means, that he was once the Pupil of that learned Doctor, sitting at his Feet amongst his other Pupils. The Author of the Annotations on St. Paul's Epistles, which some have attributed to St. Ambrose, fully and very concisely explains what we just now hinted relating to the Synagogues of the *Jews*. *Hæc a Traditio Synagogæ est*, says this Author, *ut sedentes disputent seniores Dignitate in Cathedris, sequentes in Subsellis, novissimi in Pavimento super Mattas*.

IF our Painters had entertain'd a right Idea of the Disposition of the Synagogues, they would never have represented our blessed Lord sitting in the midst of the Doctors in a Seat conspicuous above the rest, as if he had been the Principal of a Synagogue, though but twelve Years old; which Notion was founded on these Words of St. Luke, *Invenerunt illum in Templo sedentem in medio Doctorum, audientem illos, & interrogantem eos*. He sat on one of the lower Seats amongst the other Pupils, and he had the free Liberty to propose what Questions he thought proper as a Pupil, since those Places were Academies in reality, where Youth were at once instructed both in their Law and their Traditions, which is practis'd to this very Day. They distinguish therefore their Schools by two different Names, one whereof was called *Beth-Hammikra*, the House or Place of Reading; because in that the Text only of the Law was read; the other was called *Beth-bamidras*, the Place of Exposition or Enquiry: Whereby the *Jews* pretend to have preserved the two Laws, which Moses, according to them, received upon Mount Sinai, viz. the Written Law, that is, the Pentateuch, and the Oral Law, which comprehends their Traditions. But our blessed Lord plainly demonstrates to them, that on several Occasions, under the specious Title of Traditions, they had shamefully corrupted the Law by their false Interpretations.

LET us come now to the first Churches or Assemblies of the *Christians*, who could not hold any in their Infancy, but under the Name of *Jews*, the Emperors not having indulg'd them with that Privilege. All Laws therefore made relating to the *Jews*, either favourable or severe, were equally applied to the *Christians*, who were accounted at that Time as a particular Sect of the *Jews*, much like the *Pharisees* or *Sadducees*. By this Means the Apostles, inasmuch as they took Refuge under the *Jews*, were able to preach their Doctrine without much Difficulty, and without being censur'd as Innovators. St. Paul himself sometimes acted after the same political Manner, openly declaring that he was a *Jew*, and of the Sect of the *Pharisees*, *Ego Phariseus sum filius Phariseorum*. 'Tis therefore no such surprizing Thing, that the primitive Christians, the most of whom

^a Ambros. Comm. in Ep. ad Cor. i. 14.

^b Luc. ii. 46.

^c Acts xxiii. 6.

had been *Jews*, and who for the most part assembled at the Temple and in the Synagogues as well as they, should in their first Assemblies observe the same Discipline as they did. This will still appear more evident by the Parallel we shall draw between them.

As there was in every Synagogue a Principal, or Superintendant appointed to preside over the other Elders; so in the Christian Assemblies there was likewise a Superior, whom some of the Fathers of the Church have likewise nominated the *President*, though for the most part he is distinguish'd by the Title of Elder or Bishop in the Books of the New Testament. Such as were of the first Degree in the Synagogues were commonly called *Zekenim, Elders*, in Imitation of the seventy Elders whom *Moses* had appointed to be the Judges of the *Sanhedrim*. Even he who presided over the rest assumed the Name of Elder, being only, as it were, their Dean or Superior. In the first Assemblies of the *Christians*, such as were of the first Degree, assumed likewise the Name of *Presbyteri, Elders*, or *Priests*. The Principal or Bishop, who was the Superior of those Elders, took also the Title of an Elder; and for this Reason, the Name of Bishop is sometimes confounded with the Name of Priest or Elder in the New Testament. And thus such as were ignorant of the original Sense and true Meaning of the Word *Priest*, have falsely imagined, that there was no Difference between Bishops and Priests in the earliest Ages of the Christian Church.

THE Council of the first Christian Assemblies was for no other Reason called *Presbyterium*, or a *Council of Elders*. The Bishop presided in it as the Principal and first Elder, sitting in the midst of the others, in the Manner before-mentioned. *In Cathedra seniorum laudent eum*, says the royal Prophet. The Priests or Elders, who sat on each Hand of him, had each their respective Seat as Judges, and on that Account are called *Assessores Episcoporum*, by the Fathers of the Church. Nothing of any Importance was put in Execution till it had been first controverted in this Assembly, where the Bishop made but one Body with the other Elders or Priests; because the Authority, which is now called *Episcopal*, was not dependent on the Bishop alone, but on all the Elders jointly, that were under the Bishop: And this Practice was observ'd at *Rome* likewise for several Ages.

THE Name of *Cathedral Church*, in all Probability, is deriv'd from this ancient Manner of sitting in the primitive Churches, or first Assemblies of the Christians; and it is for this Reason, that the Festivals of the Chair of *St. Peter* both at *Rome* and *Antioch* are still observed, they being the two Cities where that blessed Apostle sat as Principal over a settled and determinate Consistory. But it must be observ'd, that by the Term *Cathedral Church*, I do not mean a Cathedral Church or Temple, according to the present Acceptation of the Word. *Ecclesia*, originally meant no more than an Assembly, and it is well known, that 'till the Reign of *Constantine*, the *Christians* were not permitted to build Temples for their publick Service. What some Writers, and particularly the *Spaniards*, say, relating to the Antiquity of their Cathedral Churches, which they pretend were erected in the Time of the Apostles, is very idle and ridiculous; a Cathedral Church in those Days being no more than the See of a Bishop, attended by a certain Number of Elders: But if we are to give Credit to the new Breviary of the *Carmelites*, there was a Church erected on Mount *Carmel* in Commemoration of the blessed Virgin *Mary*, by those Prophets who were the Successors of *Elias*, and visited the Virgin, which Favours she very graciously return'd. But this is idle, and impertinent to the last Degree.

THIS Conformity of Discipline between the Church and the Synagogue will be still more conspicuous, if we reflect on the ancient Customs of the Church. For Example, in former Times, the Bishops only had the Care and Management of Schools; and it is

not to be questioned, but that as the *Jewish* Synagogues were Schools in which the Law was expounded, and that there were Schools erected near the Synagogues; so the Bishop and Elders, or Priests, in the same Manner had the Care and Direction of Schools amongst *Christians*; there having been Schools from the earliest Ages of Christianity in the City of *Alexandria*. In most Cathedrals there are still some visible Remains of this Custom, where there are Offices to which the Care of Schools is annexed. At *Paris*, for Example, this Duty is incumbent on the Chanter, and on the Chancellor at *Rouen*. The Council of *Trent* had some Intentions to restore the Use of those Schools, under the Name of Seminaries, which are of a quite different Nature from those which most of the Bishops in *France* are daily establishing in their Dioceſes. The Design of the Fathers of that Council was not, that those who were devoted to the Priesthood should learn nothing but a few Ceremonies for the due Administration of the Sacraments; but that those Seminaries should be real Nurseries for the Education of Youth in Virtue and good Manners, and that when they were grown up to Years of Maturity, they might prove of Service to the Church.

C H A P. VII.

A Continuation of that Conformity which is visible between the Church and the Synagogue. Some other Offices of the Synagogue.

THE Church has had this likewise in common with the Synagogue, that in its Infancy the *Christians* would admit of no other Judges but the Tribunal of the Bishop and Elders, to decide the Differences which sometimes would arise amongst them. For which Reason, St. *Paul* forbids the Faithful, whom he calls Saints; (a Term the *Jews* likewise bestow'd upon themselves) to make their Applications to any other Judges than the Elders of the Assembly, on whom he confers the Name of *Wise-men*, which is the same Appellation which the *Jews* gave to their Doctors. ^a *Is it so, that there is not a Hacam or Elder amongst you,* says this holy Apostle, *no not one that shall be able to judge between his Brethren?* *Sic non est inter vos sapiens qui possit judicare inter Fratrem suum?* They are widely mistaken, I think, who have thus translated St. *Paul's* Words: *Is it so, that there is not a Wiseman amongst you?* For the Term *Wiseman*, is in this Place a Title of Office, and signifies a *Hacam* of the Assembly, that is to say, an Elder or Doctor.

THE Christian Church has likewise visibly copy'd after the Synagogue in the Ordination of her Ministers, by laying their Hands upon them, which the *Jews* call *Semica* to this very Day. So that constituting a Man a Doctor, or imposing Hands on him, are synonymous Terms amongst them. *Moses* was the Inventor of this Ceremony, for he laid his Hands on *Joshua* who was appointed his Successor, as well as on the other Elders of the *Sanbedrim* who were immediately afterwards filled with the Holy Ghost. In Imitation of *Moses*, the Principals of all the Consistories, after *Moses* and *Joshua*, likewise practised this Imposition of Hands on such as were elected Elders of the *Sanbedrim*. The *Jewish* Doctors however observe, that it was not absolutely requisite to have recourse to the *Naszi*, or Prince of the *Sanbedrim* on this Occasion; but that the Elders who had once received that Imposition had a Right and Title to practise the same Ceremony on others, and that it must be performed by three, in the same Manner as it was appointed in the Infancy of the Church, that there should be at least three Bishops present when a Bishop was to be ordained. Besides this Imposition of Hands, in Process

^a 1 Cor. vi. 5.

of Time they thought proper to subjoin some Words to that Ceremony, which express'd the Action that was performed; as for Instance, *I impose my Hands on thee*; or, *let my Hands be imposed on thee*; which is entirely conformable to our Manner of Ordination and Administration of the other Sacraments.

THERE was also in the Temple, and afterwards in the Synagogues, a Minister or Officer, in every Respect resembling the Deacons of our Church, who was called the *Sciama*s, or Minister of the Temple, and the *Syrians* make use of this Word *Sciama*s to signify their Deacons and other inferior Ministers to this very Day. The *Jews* generally call him *Hazan*, because his chief Employment is to inspect into every Thing that is done in the Synagogue, and especially the reading of the Law: For which Reason the Deacons of the Church are not only to provide all Things convenient in the Assembly, but are also appointed to read the Gospel; which Custom is strictly observed amongst us to this very Day.

WE do not find in the Books of the new Testament, that the Apostles ordained any other Ministers besides those before-mentioned, *viz.* Bishops, Priests, and Deacons. But under the Appellation of Deacon all inferior Ministers ought to be comprehended; as indeed the Word *Deacon* in *Greek* imports all sorts of Ministers. The *Syrian* Churches commonly make use of but one Word to signify all such Ministers as are inferior to Deacons; and the *Jews* do the same; for the Word *Hazan* sometimes denotes the Porter of a Synagogue. The *Levites* performed that Office in the Temple; 'twas their proper Business to open and shut the Doors, and sing in the Desk whilst the Sacrifices were offered.

THIS very Discipline has been transmitted from the Temple of *Jerusalem*, and from the Synagogues to the Church, where the Porters and Singing-Men are likewise establish'd; but it happened afterwards, that they who were oblig'd to apply themselves solely to the Ministry of the Gospel, were also constrain'd to sing: And indeed singing is now the principal Employment of the Canons, who were formerly the Bishop's Assistants, as Elders, compos'd with him what was then called the *Presbyterium*.

C H A P. VIII.

Some Remarks on the Prayers of the Jews, and their Conformity with those of the Christians.

THE *Jews* have a vast Variety of Prayers, whereof they have made divers Collections; and though they have at all Times been under an indispensable Obligation to pray to God, yet, during all the Time they had Sacrifices in the Temple, they had not, in all Probability the same Forms of Prayer as they now have in their Synagogues. The Prayers which they use at present may be called a Supplement to their ancient Sacrifices; and for this Reason they have given the Title or Name of small Temples to their Synagogues. And as two Sacrifices were offered every Day in the Temple of *Jerusalem*, one in the Morning, and the other in the Evening, so they have Morning and Evening Service in their Synagogues, to correspond with those two Sacrifices. Besides these, there was another Sacrifice offered up on Holidays, for the Solemnity of the Festival; and for this Reason they add a new Prayer on Feast-Days called *Musaph*, that is, *Addition*. It is farther remarkable, that they have not only Morning and Evening-Service, to represent the Morning and Evening Sacrifice, but Prayers too for the Night, which were instituted instead of those which remained after the Evening Sacrifice.

THE Christians have a stated Time for their Prayers; and though they are obliged to pray to God without ceasing, *sine intermissione* ^a *orate*, as the Apostle expresses, yet they have their appointed Hours for publick Prayer; and these Prayers in common have more Efficacy, and are more acceptable to the Almighty. Our blessed Saviour, it is true, principally prescribed private Prayers; but he did not thereby shew any Dislike to publick Prayers, since he was frequently present at them amongst the *Jews*; he censured only the Pride and Affectation of some *Jewish* Doctors, who prayed in Publick, to be seen of Men, *ut videantur ab hominibus*.

It seems pretty plain, however, that our blessed Lord ^b did absolutely disapprove of those long Prayers which the *Jews* made publicly in their Synagogues, when he commanded his Disciples not to use such Prayers as the Heathens did, who vainly imagined, that they should be heard the sooner for their much speaking. He prescribes even the Form of their Prayers, rejecting all the rest as tending but little to Edification. *Sic ergo orabit, Pater noster qui es in cælis*. After this manner therefore pray ye, *Our Father which art in Heaven*, &c. To this I answer, that it is not probable that *Jesus Christ* aim'd at an entire Condemnation of all the Prayers which the *Jews* generally used in their Synagogues, but those only of some particular Rabbi's, who were every Day inventing new ones. These, and these only, in my Opinion are condemned by *Jesus Christ*, and in order to induce his Disciples to lay them entirely aside, he gave them a Set Form for their private Devotions, but never forbade them to assist at publick Prayers in the Synagogues.

AND this very Fault some Christians themselves are guilty of; for which Reason the Councils were under an Obligation to condemn some Prayers which had been introduced into the Office of the Church, by some Persons who composed them according to their own Imaginations. Neither must we imagine, that the Uniformity of Prayer now in the *Latin* Church has been always the same; for the Monks and Friars are as much distinguished from the rest of the Clergy by their Offices, as by their respective Rules, in which they imitate the antient *Jewish* Doctors, who composed private Prayers for their Pupils, besides the publick which were authorized by the Synagogues.

THE *Jews* have likewise several Ways of praying, which they express by various Terms. *St. Paul*, in his first Epistle to *Timothy*, seems to have alluded to these Terms, therein exhorting them *to offer up Supplications, Prayers, Intercessions, and Thanksgivings for all Men*. He might have said Prayers only, had there been no such Distinction at that Time as there is now in the *Jewish* Books of Prayer: For they call *Bakafot*, *Petitions*, *Requests*, or *Supplications*, which *St. Paul* expresses by the Word *Deesis*. They give the Name of *Tephillot* to what the same Apostle calls *Proseuchas*, *Vows*, or *Prayers*, &c.

St. Austin, who never had any Recourse to the *Jewish* Rituals, has used his utmost Endeavours to distinguish all those various kinds of Prayers which are expressed in the *Latin* Version of the New Testament by those Terms *Obsecrationes*, *Orationes*, *Postulationes*, *gratiarum Actiones*. He explains them with respect to the Prayers which were then used in the Church, and are still retained to this very Day. ^c *We shall call those Prayers*, says that holy Doctor, *Orationes*, *which are used in the Celebration of the Sacrament, before the Consecration of the Offering on the Altar; as also those which are used at the Blessing and Consecration*: But notwithstanding these two kinds of Prayers are in reality distinct, and the Consecrations are called Blessings and Thanksgivings by the *Jews*, yet it would be more proper, in my Opinion, to explain those various Terms by those va-

^a 1 Thess. v.

^b Mat. vi. 7.

^c 1 Timothy ii. 1.

^d *St. Aust. Ep. to Paulin.*

rious kinds of Prayers, which were used at that Time in the Synagogues of the *Jews*: for *St. Paul* doubtless means, that Christians should pray for Princes, and for all sorts of People in their publick Assemblies, in the same manner as the *Jews* then did in their Synagogues.

I SHALL not here enlarge on some other Prayers, common both to *Jews* and *Christians*: Such, for example, as they make use of before their Journey by Land, or Voyage by Sea. The *Christians* were under no Obligation to imitate the *Jews* in such Prayers, the Dangers which Men are at such Times exposed to sufficiently admonishing them that they have Occasion for God's Assistance and Protection. I shall only observe, that the *Jews* and the *Catholicks*, in their Prayers rely alike on two Things, viz. on the Mercy and Goodness of God, and on the Innocence and Piety of their Forefathers. For which Reason, the *Jews* mention *Abraham*, *Isaac*, *Jacob*, and some others, both Patriarchs and Prophets. *Do thou, O God, say they, vouchsafe to hear us, and grant us such and such a Favour, through the Merits of all those just and holy Men who have sprung up every Generation amongst the Israelites. Le maan zecout col hatsadikim ve babasidim scehajou becol dor neemanim al Israël.*

NOR is it necessary to expatiate on the Difference that there is among the *Jewish* Common-Prayer-Books. It is sufficient to make this general Observation, that they have different Customs with Respect to this Point as well as we, and that such Customs are set down in the Beginning of each *Seder Tephillot, Order of Prayers*. The *Spaniards*, for Instance, add these Words, *ceminbag kabal kados sepharad, according to the Custom of the Spanish Assembly*. The *Italians* say, *according to the Custom of the Italian Assembly*. The *German, Polish*, and other Nations observe the same Method: Under the Denomination of *Germans*, the *Polish Jews* are included, because their Customs are the same.

To the preceding Remarks, I shall only add, that neither Men, Women, nor Children, can be excused from making their humble Supplications to God; since we may pray according to the Observation of the Rabbi's at any Time, and since this Nation is not confined to any particular Hour. *St. Paul*, in all Probability, alluded to this Reflection of the Rabbi's, when he exhorted the *Thessalonians* to pray to God without ceasing; not that they were to spend their whole Time in Prayer, but because they might pray at all Hours, and at all Seasons.

THEIR Prayers commonly begin with Thanksgivings for Mercies received, and so proceed to ask of God such Things as they stand in need of. They may begin, if they think proper, with Petitions, and then proceed to praising God and blessing his holy Name. Our blessed Saviour himself seems to have followed the former Method in the Prayer he has left us; for it begins with the Exaltation of the Name of God *Our Father which art in Heaven, hallowed be thy Name, &c.* And the Petitions follow, viz. *Give us this Day our daily Bread, &c.* Several other Remarks might be made relating to the Prayers of the *Jews*; but my Intention is to mention only those which are the most essential, and such particularly as may illustrate the Christian Religion.

* 1 Theff. v. 17.

C H A P. IX.

Concerning the Blessings used amongst the Jews; and their Resemblance with those of the Christian Religion.

THE Commandment for blessing God amongst the *Jews*, is not a mere Injunction of their Doctors, but a Precept in the Law, wherein it is said, ^a *When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good Land which he hath given thee.* ^b And no one can be dispensed from it, any more than from praying, for we may bless God at all Times. But as the *Jewish* Doctors are extremely subtle and nice in their Explications of the Law, *R. Moses* is of Opinion, that they are only obliged by the Words of the Law to bless God after they have eaten, and finish'd their Meal, on Account of these Words in the Text, *When thou hast eaten and art full.* The Generality of the Rabbi's, however, prescribe Blessings both before and after eating, which Injunction they have extended to a great many other Things.

THE same Custom of blessing both what was to be eaten and what was to be drank was transmitted from the Synagogues to the first Assemblies of the Christians; *Whether therefore ye eat or drink,* says *St. Paul*, ^c *whatsoever ye do, do all to the Glory of God.* These Benedictions are also called Thanksgivings or Praises; and thus we are to understand those other Words of *St. Paul* in the same Place; *If I by Grace be a Partaker, why am I evil spoken of for that for which I give Thanks.* Our blessed Saviour himself likewise strictly observed these Blessings; which is evident from his blessing the five Loaves in the Wilderness, ^d *Benedixit illis.* The Benedictions which he pronounced on the Bread and Wine separately at his Celebration of the last Passover with his Apostles, are related with the very same Circumstances as are to be met with in the *Jewish* Rituals. For which Reason I shall principally insist on this, and at the same Time demonstrate wherein our blessed Lord followed the *Jewish* Form, when he pronounced these Words over the Bread which he blessed, *This is my Body, &c.*

IN the first Place then we shall observe, that the Person of the greatest Dignity amongst the *Jews* always pronounces the *Baraca*, or Benediction on the Bread and Wine; for which Reason our blessed Lord performed it himself, being with his Disciples as their Master and their Doctor. *St. Luke*, who gives a more particular Account of this Transaction, than either *St. Matthew* or *St. Mark*, takes Notice of two Cups, over which our Lord pronounced this Blessing, because the *Jews* in reality at the Celebration of the Passover, begin with the Blessing of a Cup which is filled with Wine; and this first blessing of the Cup is called for Distinction-sake, *the Blessing of the Cup used in eating.* They drink four Cups at this Feast, but bless only the first and the last; all the *Jews*, except the *Germans*, who repeat the Benedictions over all the Cups, comply with this Custom.

As to these different Customs now observed amongst the *Jews*, be they as they will, it is very probable, however, that our Lord followed the Practice of his own Age, and that *St. Luke* related it just as it was transacted, whilst the other *Evangelists* only make mention of it in general. *St. Luke*, 'tis true, has here used an Expression very familiar amongst the *Hebrews*, who often repeat the same Thing; and I am conscious some will say, that by these two different Cups, he expressly intended two different Passovers of our

^a Deut. viii. 10.

^b *Rambam's* Treatise of Blessings.

^c 1 Cor. x. 31.

^d Luc. ix. 16.

Saviour with his Disciples ; as if he had observed the Ceremony of the Passover according to the antient Law in the first, and from thence taken Occasion to institute the Passover of the new Law. But this has not the least Foundation from the Text of the Gospel, and it is more natural to say, that our blessed Lord celebrated the Passover in the same Manner as was practised at that Time amongst the *Jews*, nay even to such a Punctilio that all the three *Evangelists* call the Wine which was in the Cup, *The Fruit of the Vine*, in Conformity to what we still read in the *Jewish Ritual* : *Blessed be thou O Lord our God, King of the World, for having created the Fruit of the Vine, bore peri hag gephen.*

It is moreover very probable, that our Lord, after he had blessed and broken the Bread according to the *Jewish* Custom, imitated also the *Jews* in these Words, *This is my Body* ; for they say in the *Chaldee* or *Syriac*, when they eat unleaven'd Bread, *Ha lahma ania di acalou abbatana be area Misraim. This is the Bread of Affliction, which our Fathers did eat in the Land of Egypt.* There are some of them, however, who repeat these Words in their Mother Tongue, and others who say them in any Language that is understood by all who are then present. But our blessed Lord and Master signified to his Disciples, that they were no longer required to eat that *Bread of Affliction*, which their Fathers had eaten when they came out of *Egypt* ; but that being the Author of a New Covenant, he gave them his own Body and Blood instead thereof. *Take ye*, says he to them, *and eat ; what I give unto you is my Body* ; and after he had blessed the Wine which was in the Cup, he gave them that consecrated Wine, as the *Jews* generally call it ; that is, which was really changed into his Blood, and said unto them, *drink ye all of it, for this is my Blood, the Blood of the New Covenant* ; in Allusion to those Words of *Moses*, ^a *Behold the Blood of the Covenant, which the Lord hath made with you* ; *Hic est sanguis fœderis quod Dominus pepigit vobiscum*, which he pronounced for the Confirmation of the Covenant which God had made with the *Israelites* in the Old Testament. As then the Blood of the Victims under the old Covenant was truly shed, so we ought not to question but the Blood of *Jesus Christ*, who was the true Paschal Lamb, was also shed for the Confirmation of his New Covenant with us. ^b *Hic est sanguis meus Novi Testamenti qui pro multis effunditur in remissionem peccatorum.*

To conclude, our blessed Lord seems to have alluded to the same Way of Expression already mentioned, when he assures us in the sixth Chapter of *St. John*, that he is the Bread of Life ; ^c *I am*, says he, *the Bread of Life* ; *he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* This Phrase is much the same with that we find in the *Hagada* or *History*, which the *Jews* repeat at the Celebration of the Passover. *This is the Bread of Affliction which our Fathers did eat in the Land of Egypt, whoever is hungry let him come and eat ; whoever are poor and needy, let them come and partake of the Passover* ; that is, let them eat of the Paschal Lamb for the Preservation of their Lives. ^d *This is the Bread which comes down from Heaven*, adds our Saviour in the same Place, *that a Man may eat thereof and not die.* As what was represented only under Types and Figures in the Old Testament were verified in him, *hæc omnia in figuris contingebant illis*, he took frequent Opportunities of instructing the *Jews* therein, by raising their Minds to Heaven by metaphorical Expressions, which at the same Time were the genuine Sense of the Scripture when he spoke to them ; as for Instance, when he tells them, that tho' their Fathers had eaten Manna, yet they were dead, because in reality most of them died in the Wilderness, and so did not enjoy the Land of Promise ; and that he on the contrary was the true Bread of Heaven, which contained in it everlasting Life, whereof the Land of Promise was the Type only.

^a Exod. xxiv. 8.

^b Matt. xxvi. 28.

^c John vi. 35.

^d Ibid. ver. 50.

C H A P. X.

Concerning the Festivals of the Jews, and their Conformity with those of the Christians.

SINCE the Christian Religion differs not in the essential Part of it, from that of the *Jews*, and since they both tend to the same End, it is not to be wonder'd at, that the Christians observe most of the Festivals of the *Jews* according to their own particular Manner: I say according to a particular Manner of their own, because they have retained nothing that is barely ceremonial: As for Instance, there is a wide Difference between the Passover of the Christians and that of the *Jews*, the latter being only the Type of the former. This St. Paul intimates to the *Corinthians*, when he exhorts them to celebrate the Passover, ^a *with the unleavened Bread of Sincerity and Truth*; and at the same Time reminds them, that they have no other Paschal Lamb but *Jesus Christ*. *Pascha nostrum immolatus est Christus*. We sing, moreover, the *Hagada* or History of that Festival in our Churches, and this in Conformity to the *Hagada* of the *Jews*. And as in their History of the Passover, they take Notice of the Difference between this Night and the other Nights of the Year, so the Christians likewise bless that Night when *Jesus Christ* triumphed over the Grave, *hæc Nox est in qua destructis Vinculis Mortis Christus ab inferis Victor ascendit*. The *Jews* acknowledge in their *Hagada*, that they were the Slaves of *Pharaoh* in *Egypt*, from whence the Lord their God delivered them with a high and mighty Hand; and the Christians make the same Acknowledgment, when they bless Almighty God for their Redemption on this Night from Sin and the Tyranny of the Devil, of which *Pharaoh* was the Figure. In short, the more fully to demonstrate wherein the Passover of the Christians does consist, they have added, by way of Allusion to the Passover of the *Jews*, the following Words, *hæc sunt Festa Paschalia in quibus verus ille Agnus occiditur, cujus Sanguine pœstes Fidelium consecrantur*.

THE Christians observe likewise the Feast of Pentecost, but after another Manner than the *Jews*. For it was on this Day that God gave the Law to the *Israelites* upon Mount *Sinai*, which was all in Flames, on Account of the Lightning and Thunder that surrounded it; and on the same Day the Apostles likewise received the new Law, being filled with the Holy Ghost, who descended on them with a great Noise, as it is written in the *Acts* ^b of the *Apostles*. Thus the Pentecost of the Christians was principally ordain'd for the keeping holy that Day on which the new Law was imprinted by the Holy Ghost on the Hearts of the Apostles, in the same Manner as the antient Law was delivered to *Moses* upon that Day on Tables of Stone.

BESIDES these two grand Festivals, which, as has been already hinted, the *Jews* and Christians equally observe, *Saturday* was for a long while kept by the Church, (particularly the *Eastern Church*) as a Day of solemn Assembly, as well as *Sunday*: For which Reason, the old Canons prohibited all fasting on that Day, because Gaiety and Cheerfulness, and not Sorrow and Sadness were intended to be indulg'd on such Days. The Christians however never obliged themselves to observe such Ceremonies as were merely *Jewish* in their Celebration of the Sabbath, but rather shew'd a Regard to the Creation of the World, which was the Cause of its Institution. And as this Cause was not in the least dependant on the ancient Ceremonies of the Law, they thought themselves under an equal Obligation with the *Jews* to observe and keep holy that Day; as it is appointed in the old Book of Constitutions, which they attribute to St. *Clement*; *Ye*

^a 1. Cor. v. 8.

^b Acts ii.

shall keep as holy Days, both Saturday and Sunday, the first being consecrated in Remembrance of the Creation, and the other of the Resurrection.

THERE are still some Remains of that antient Ceremony in the *Latin Church*, in the Office for *Saturday* in *Passion Week*, and the Eve of the *Pentecost*, which may properly be called the two grand *Saturdays* of the Christian Religion, as the *Jews* called the *Saturday* of the *Passover*, *Sabbath gadol*, the grand *Saturday*. In our Churches the Service is the same on those two Days as it was formerly on all the other Days of public Assembly. They then publickly read something out of the Law and the Prophets, in Conformity to the present Custom in the Synagogues. As for Instance, the Lesson for the *Saturday* in *Passion Week* begins with these Words in the first Chapter of *Genesis*, *In Principio creavit Deus Cælum & Terram*; to denote, that on that Day we commemorate the Creation. After which that Passage out of *Exodus* is read, wherein is particularly describ'd the Victory of the *Israelites* over *Pharaoh's* Host, at their Passage thro' the Red-Sea.

I SHALL not here take Notice of the other Places in the Scripture which are read in the Office of that Day, because every one may consult the Book itself. What principally deserves our Observance, is, the Application which the Church makes of it, in the Appropriation of that Lesson to her self, taking every individual Transaction under the Old Testament to be only a Type of the Mysteries fulfilled under the New. In the Prayer which is added to the Words of *Genesis*, wherein mention is made of the Creation of Man, she takes Notice of his second Creation, that is, his Redemption. *O God*, says the Church, *who shewest thy Power in the Creation of Man, and who hast shew'd it still more in redeeming him: Deus qui mirabiliter creasti Hominem, & mirabiliter redemisti.* In the other Prayer, added to the Words of *Exodus*, wherein is commemorated the Passage thro' the Red-Sea, she likewise subjoins, as in the first Prayer, the Truth to the Type, humbly beseeching Almighty God, that as he deliver'd the *Hebrews* from their Captivity in *Egypt*, so he would likewise be pleas'd to save all Nations by the Waters of Baptism.

THE same Observation may easily be made in the Office for *Saturday* before *Whit-Sunday*; for then we read the Law and the Prophets, as on the *Saturday* in *Passion Week*; and because the *Jews* received the Law on that Day, ^a we read that Part of *Exodus* wherein the Manner in which God gave his Law on Mount *Sinai*, is particularly mentioned. In Process of Time, 'tis true, there have been considerable Alterations in the Office of the Church, and the same Regularity was not observed at the Beginning as is at present: It has always been the Custom however of the whole Church to read Lessons out of the Law, the Psalms of *David*, the Prophets, or some other Book of the Old Testament, according to the various Feasts; to which afterwards they added a Lesson out of the Gospels, or the Epistles of *St. Paul*.

If there has been any Difference, it was inconsiderable, and the Customs of the Synagogues vary as much, according to the various Countries, as the Manner of performing the Offices of the Church vary from each other. The Church and the Synagogue agree in this, that they have peculiar Prayers both for ordinary Festivals, and peculiar for such Days as we now call *Feria*; and besides these, they have other Prayers likewise appointed for more solemn Festivals. The Synagogue, 'tis true, has this Advantage over the Church, that it is more antient, and the first also to whom God communicated his holy Word. *Illis*, says *St. Paul*, speaking of the *Jews*, ^b *credita sunt Eloquia Dei*. But this Advantage is of little Importance, since the antient Law expected

^a Exod. xix.

^b Epist. to the *Romans*, chap. iii.

its Perfection from the Messiah ; who was to renew it, and remove all its Defects. No Man, for Example, will say, that the Out-lines of a Picture are more perfect than the Painter's last Touches, which finish and give it all its Beauties. It is the very same as to the Law, with respect to the Gospel ; the former is in Reality but the Out-lines, and always continued in that State, till at last our blessed Lord came to complete that Work, which till then remained imperfect. ^a *Finis enim Legis Christus.*

FROM what has been said, the Reasons are very plain, why the Christians have retained some of those Feasts, which seemed to be peculiarly adapted to the *Jewish* Religion ; and why they commemorate those ancient Feasts in their Office to this very Day. If it be true, that *Jesus Christ* came not, as he himself says, into the World to destroy the Law, ^b but to fulfil it, it was absolutely necessary to preserve so much of the Law as was not barely Ceremonial. And for this Reason, we have retained the Books of the Old Testament, out of which we read our Lessons as well as the *Jews* : But as for their Rituals, they could not be observ'd, since the Ceremonies of the Law were not to subsist intire after the coming of the *Messiah*. And the Church has reserved only that Part of it, which might be appropriated to the Usage of the new Law.

C H A P. XI.

The State of the Jews after the Destruction of Jerusalem, and upon what Principles they governed themselves in Points of Religion. Concerning their Talmud, and the Manner of its Composure.

IT is very evident, that the Religion of the *Jews* was to subsist no longer intire after the Destruction of *Jerusalem*, which was the Seat of the *Sanhedrim* or grand Consistory, to whose Decisions all the *Jews* were under an indispensable Obligation to submit. For which Reason, the Rabbi's in their Histories, principally endeavour to shew, that notwithstanding the deplorable Condition to which their Nation was reduc'd, by so many Banishments into divers Kingdoms, they had not lost however their Traditions, because they imagine their famous Schools or Academies, where those Traditions have been always taught, have preserv'd them. Tho' they could boast no longer of any infallible Consistories, yet they insist that they ever had a Succession of Men who took upon them the Dignity of *Naschi*, or Principal of the *Sanhedrim*, and there are some Persons amongst the *Jews*, even to this Day, who assume that Title to themselves only as a Mark of Honour.

THE *Talmud* takes Notice of two Leaders or Heads of the Tribe of *Judah*, whereof one was in *Palestine*, and the other in the Territory of *Babylon*. The *Jews* go so far as to trace the Genealogies of these two Leaders, and some of them pretend that the *Messiah*, whose coming they live in Expectation of, is to descend from the last of these imaginary Commanders.

As these Men rul'd over all the *Jews* during their Banishment, and there were several celebrated Schools establish'd in those Places, such *Jews* as could no longer consult

^a Rom. Chap. x. 4.

^b Mat. Chap. v. 17.

the Oracle of the *Sanhedrim*, had Recourse from all Parts to these two Schools, which subsisted, according to their Account, till the Year 1040. And altho' their Decisions were not of equal Authority with the Decrees of the grand Consistory, yet they were in great Repute amongst all the *Jews*, who were distinguish'd into Eastern and Western. The *Babylonish* School took the Name of Eastern, and the *Palestine* of Western.

THE *Jews* therefore, observed as near as possibly they could, the same Discipline after the Destruction of *Jerusalem*, as they had done before. And as they were scatter'd and dispers'd into various Countries, they chose several Leaders to rule over them in their Banishment, whom for this Reason they stiled *Princes or Commanders of the Exiles*. These Princes or Commanders are mentioned in the Laws of the Emperors, under the Name of Patriarchs. They sent Commissioners called *Selibim* or *Apostles*, as far as their Jurisdiction extended. They likewise had Priests or Elders with them, who were appointed to decide all Controversies and Debates that arose upon Matters of Religion. The Emperors tolerated these Sorts of Tribunals amongst the *Jews*, and even honoured their Patriarchs and Ministers with divers Privileges; but as this *Jewish* Government in the Dominions of those Princes might have been attended with pernicious Consequences, it was thought proper entirely to suppress it. They have, however, to this Day in several Places Officers or Civil Magistrates: But then they dare not exert their Authority, nor punish the Rebellious, lest it should come to the Ear of those Princes whom they are oblig'd to obey.

By this means indeed they may have preserved at least some Part of their Discipline; but as it was impossible to preserve such a Variety of Traditions as they had amongst them, they thought it requisite to write them down, notwithstanding, they were to be taught only by Word of Mouth. And since it might have been objected, that it was irrational to imagine, that such a Number of Traditions could have been preserved for so many Ages, and in the total Subversion of their Government, they have artfully enough suppos'd that a particular Set of Wisemen or Rabbi's taught those Traditions from Time to Time in their several Ages, even from *Moses* to the Person who first put them into writing. Some of them indeed (and amongst others Rabbi *Moses*) add that each Principal of the *Sanhedrim* kept private Memorandums of those Traditions, which however were published by Word of Mouth only. And such as received them from the Mouth of those Doctors, committed them to writing for their own private Improvement and Information.

RABBI JUDAH therefore, who was, as is generally acknowledg'd, the first Compiler of these Traditions, only made a Collection of them from the various Manuscripts which were extant in his Time, and which he consulted with the utmost Care and Industry. This Doctor, who was the *Naschi* or President of the *Sanhedrim*, lived in the second Century under both the *Antonins*: But the *Jewish* Historians differ as to the Time when he finish'd this Collection, which was universally received by the *Jews*, and taught without Distinction in the Schools of *Palestine* and *Babylon*. This Collection has from that Time been a Guide for the *Jews* in all religious Debates, and was called the *Misna*, that is, the *Repetition*, or rather *Exposition* of the written Law. The Style of it is very perspicuous, but very laconic. And since the *Naschi* or Princes of the Consistories had given various Decisions upon the same Subject, Rabbi *Judah* gives an Account of them all; which makes his Work obscure, and sometimes unintelligible; for he does not always point out the Opinion which he best approves of, and which ought to be follow'd. Some of the *Jews*, however, have cleared up this Obscurity in some measure, by setting an Asterisk, or some other particular Mark, to the Names of those Rabbi's, whose Decisions have the Sanction of a Law. And more-

over, there are Editions of the *Misnâjot*, in which the Decisions, which are to be their Rule and Guide, are carefully distinguished.

THE Treatise entitled the *Misna*, which we have just before mentioned, and which is now the Text of the *Talmud*, being written in so concise a Style that it cannot answer all the Difficulties which daily occur relating to the Law, the Doctors who succeeded Rabbi *Judab*, added some short Remarks or Annotations to it, whereof some were called *Tosphetot*, *Additions*, by way of Supplement : The others are entitled *Barajetot*, that is *Glosses beside the Text*. But these short Commentaries not being yet sufficient to resolve all the Questions proposed upon the Law, it was thought requisite to compose a more copious Exposition of the *Misna*, which they call *Gemara* or *Perfection* ; and this *Gemara* is in Reality what the *Jews* now call the *Talmud*.

As they had two celebrated Schools, as abovemention'd, and as the *Misna* was taught in both, so they have composed two Kinds of *Talmuds*. The first is that of *Jerusalem*, whereof the Founder is supposed to be Rabbi *Johanan*, President or *Nasî* of the School which was in *Palestine*. The Time when he flourish'd is not precisely determin'd ; and the *Jews* themselves are divided in their Sentiments about it ; for some imagine that he was living towards the End of the third Century ; and others towards the End of the fourth. The second *Talmud* is called the *Talmud* of *Babylon*, because it was composed by Rabbi *Assè*, who was President of a School in that Country, at the Beginning, or, as some say, about the Middle of the sixth Century ; others, however, pretend it was written about the Beginning of the fifth Century. However just these several Opinions of the *Jewish* Writers may be, who indeed seem to ground them on the various Times when the *Talmud* was written, they all agree in this, that the *Talmud* of *Babylon* was composed at least a hundred Years after that of *Jerusalem*. Moreover, when they speak of the *Talmud*, they for the most part mean that of *Babylon*, which is more copious and extensive than that of *Jerusalem*, which they seldom make use of, as being too concise and too obscure.

THE *Gemara* or *Babylonish Talmud*, which is the Rule by which the *Jews* are directed in all their Ceremonies and Affairs both Civil and Criminal, is compos'd in the *Chaldean* Language as it was then written, which is difficult to be understood, on Account of its Deviation from the antient *Chaldean*, which was spoken with much more Purity at *Babylon*. But besides this Inconvenience, in respect of Language, it abounds with a vast Number of useless and impertinent Questions and Stories, or rather fictitious and romantic Amusements, which the illiterate Vulgar imagine to be true. But a Man of the least Penetration may with ease discover, that they are nothing more than Allegories invented by injudicious Men, and fit for no other Purpose than to expose the *Jews* to Contempt and Ridicule. There are palpable Errors in this *Talmud* of theirs, even with respect to History and Chronology : But such *Jews* as are Men of any Understanding, give no Credit to these kind of Facts, without a serious Enquiry into the Truth of them. But it would be look'd upon as a Crime, or a Kind of Apostacy, not to admit of their Decisions or Expositions of the Law, for which they have as high a Veneration as if they came directly to them from the Mouth of *Moses* himself. *Halacah la Mosè mi Sinai*, is their Favourite Expression ; *This is a Tradition which God delivered to Moses from Mount Sinai* : And under this specious Name of Tradition, the *Jews* have received the impertinent Tales which their Doctors have impos'd on them, as if God himself had revealed them. They are not permitted so much as to enquire into the Veracity of them, unless they are fond of falling into the Heresy of the *Caraites*. If any one demands a Reason for all these Glosses of their Forefathers, which seem at least to deviate so very much from the Text of the Law, the only Answer they give is this ; *Ameru hacamenu* ; that is, *Our Wisemen or Rabbi's have said so*.

CH A P. XII.

Concerning the Succession of the Jewish Rabbi's who came after the Talmud. Some Reflections on the Rise of those idle and impertinent Traditions which are contained in the Talmud. Concerning their Customs and local Practices.

THE whole Body of their Tradition being compris'd in that Collection entitled the *Talmud*, their Rabbi's who liv'd afterwards were distinguish'd by the Name of *Sebores*, that is, Persons who offer their Opinions, because in Reality their Decisions had not the Weight or Authority of a Law with them. Rabbi *Moses*, however, does not once mention these speculative Rabbi's in the Introduction to his Abridgment of the *Talmud*, but proceeds directly to those who bear the Title of *Geonim*, or *Excellent*, on Account of their superior Knowledge of the Law. These *Geonim*, who lived in the Territory of *Babylon*, compos'd several Books for the Exposition of the *Gemara*, and were consult'd by the other *Jews* from all Parts : But the *Arabians* having made themselves Masters of that Country, and having destroy'd all the Schools which were establish'd there, the *Geonim* flew for Refuge into *Europe*, and particularly into *Spain*, where Rabbi *Isaac Alfes*, who lived about the Time when these *Geonim* declin'd, made an excellent Collection of the Decisions of the *Gemara*, without taking any Notice of the useless and impertinent Cavils and Questions which were in it.

THE *Jewish* Doctors who succeeded Rabbi *Isaac Alfes*, took upon them the Name of *Rabbanim*, amongst whom Rabbi *Solomon Isaaki* of *Troyes* in *Champegne* was the most celebrated for his Knowledge of the *Talmud*. And indeed, the *Jews* prefer his Annotations upon that Book before all others, and for this Reason have honour'd him with the Title of Head of the Interpreters. This is the same Rabbi *Solomon* whom our *Jews* generally call *Jarbi*, and who is the famous Author of *Delira*. It would be to no manner of Purpose to mention here several other Rabbi's who have made Annotations on, or abridg'd the *Talmud*. Such as are fond of this Kind of Study, should prefer above all others, that excellent Abridgment which Rabbi *Moses*, the Son of *Maimon*, compos'd in a very pure, easy and intelligible Stile. To this Doctor may be added *R. Moses*, surnam'd *Cotfi*, from the Place of his Nativity, who, in a particular Treatise, has fully explain'd every Article which relates to the six hundred and thirteen Precepts or Commandments of the *Jews*. But we have dwelt long enough on the *Talmud*, and those Rabbi's who have given any Interpretation of it : We shall therefore proceed to make a few serious Reflections on that important Subject.

It must be acknowledg'd that the Traditions now compris'd in the *Talmud*, or at least a considerable Part of them, are very antient ; since the primitive Fathers of the Church have not only spoken of them in general under the Name of *Deuterofes*, which is a synonymous Term with *Mishnajat*, but have also quoted some of them *verbatim*, as they are at present to be met with in the Books of the *Jews*. For our better Satisfaction, we need only peruse the Writings of *Origen*, *St. Epiphanius*, and *St. Jerom*, but particularly the last, who quotes a vast Number of them in his Annotations chiefly on the Prophets. The *Jews*, in all Probability, invented most of those Traditions when they had no settled Oracle to consult ; and that some time after their Return from *Babylon* to *Jerusalem*, their Rabbi's were fond of gaining Applause by their new Interpretations of the Law.

THESE new Interpretations divided them into various Sects, which afterwards affected to differ, as much as possible, from each other, which is a common Practice on such Occasions. The *Pharisees*, who preserved the Law with the Traditions of their Fathers, enlarged their Number, in order to oppose, with the greater Warmth and Zeal, the Opinions of the *Sadducees*, who, on the contrary, would admit of none. These two Sects could never keep up a Medium, which would have been to observe with all the Punctuality imaginable such Traditions as were requisite for the Exposition of the obscure Passages in the Law, and for the Maintenance of Discipline and Decorum in their Government. This was the Reason that induc'd our blessed Lord, not only to reprove the *Sadducees*, who subverted the most valuable Part of the *Jewish* Religion, by rejecting all Traditions whatsoever, but the *Pharisees* too, who had made the Religion of their Fathers ridiculous, by their additional Traditions, which very much deviated from the Text of the Law.

FROM hence, in my Opinion, arose all those Fables and idle Allegories now compris'd in the Books of the *Talmud*. The *Pharisees* becoming at last the most prevailing Sect amongst the *Jews*, during the Time of their Dispersion, the Patriarchs and Presidents of their most considerable Schools spread this Doctrine throughout all the Countries where there were any *Jews*. There were but a very few Rabbi's who were Schismatics, and with Obstinacy and Perverseness oppos'd this vast Number of Traditions; being impatient to see such a Number of idle Chimera's stand in Competition with the Text of the Law. For which Reason, they were called by the Name of *Caraites*, that is, a particular Order of Men, who hold the Text of the Scripture, though at the same Time they reject only such Traditions as they imagine were ill-grounded: And even at present they read the Books of the *Talmud*, to which they conform themselves in most Things which relate to Decency and Order.

ALTHOUGH the *Jews* pretend that their Traditions had never appeared in Writing, if it had not been for the Misfortunes of the Times, yet it would have been very difficult for them, as they were so numerous, to avoid it. And indeed their principal Traditions, thro' Carelessness are lost, and amongst others those which related to their Sacrifices: Nay, they are perfect Strangers to the Names of several Animals, which they are prohibited by their Law to eat, and yet, notwithstanding their Ignorance, they have now the Assurance to affirm, that they have preserved the Law of *Moses* in its Purity and Perfection, with the very Interpretation of it, which he received from the Mouth of God upon Mount *Sinai*.

BUT if we will but search with the least Application imaginable, into the several Collections which the *Jews* have at different Times made of their Constitutions, we shall find nothing extraordinary in them, nothing but what may be met with in other Religions, which have their Ceremonies, and in other Books in which their Discipline is compris'd: So that there is no Necessity on that account to ascribe them to God, as their Author. It is very probable therefore, that these Collections were made by the Heads or Presidents of their celebrated Schools, and afterwards dispersed all over their whole Nation, on account of their intrinsic Merit. The Rabbi's after this, pretended, in order to give them a greater Sanction, that the Decisions compris'd in those Books were delivered to *Moses* with the Text of the Law; but they have brought down so many Follies and extravagant Fancies from Mount *Sinai*, that this alone is sufficient to prevent our giving any Credit to those very Things, which otherwise in themselves carry an Air of Truth along with them.

BESIDES these Constitutions compris'd in the *Talmud*, and to which all the *Jews* are forced to submit, they have some certain Customs, which differ according to the different Countries in which they live. These local Customs are called *Minhagim Customs*; and in order

order to retain them the better, they have written several particular Treatises for that Purpose. These Customs are evident, [and easy to be observ'd even in their Prayer Books, wherein there is a Variation either as to the Order, or to the Things themselves. The Rabbi's have likewise treated of their *Dinim*, or *Judgments*, which may be reduced to Customs; because the *Jews* vary also in them, and because those *Dinim* only contain some plausible Reasons why a Ceremony may be perform'd in one Manner rather than another.

C H A P. XIII.

Concerning the Books made Use of in the Synagogues; and the principal Study of the Jews.

WE have already observed, where we treated of the Prayers of the *Jews*, that they have Books written after various Modes, wherein all those Prayers are collected. Every Nation, in this Particular, follows its own Customs, which is no Hindrance however to their agreeing in what relates to the Body of Prayers in general. Besides these Books of Devotion, which they call *Seder Tephillot*, or *Order of Prayers*, they have another Book, entitled *Mahazor*, which not only includes their Office for the whole Year, but also select Verses or Anthems, which they sing in their Synagogues on particular Sabbath-Days, and other Holy-Days; and these Verses are very hard to understand, on Account of their Style, which is very concise, and very intricate. I shall here say nothing of the *Sefer Tora*, or *Book of the Law*, whereof there are always divers Copies in every Synagogue, written in a very singular Manner, and with a superstitious Exactness. As for Example, if the Parchment on which the Law is to be written be prepared by a Christian, or even by a Heretic *Jew*, or a *Samaritan*, it would be accounted profane, and could never be made use of for this Purpose. It is absolutely necessary, therefore, that a professed *Jew* should prepare it, according to a particular Measure, both with respect to the Height of the Roll, the Size of the Page, and the Distance of the Lines. They observe the antient Manner of writing their Books upon long Rolls, and I should not blame them for their Exactness in marking the Divisions of the small Pages or Columns, in which the Books intended for the Service of the Synagogues are written, if they did not give superstitious Reasons for their Conduct in that Respect: Whereas it is evident, that all those Measures were invented with no other View but the making their Volumes appear more beautiful and uniform.

THEY are also very curious in their Preparation of the Ink intended for the writing those Books. It must be made after a peculiar Manner, and the Rabbi's have set down the particular Ingredients of which it must be composed. Nothing that glitters must appear upon it, such as Gold or Silver, nor in short, any gawdy Colour whatsoever. So that if any one of the *Sefer Tora's*, or Transcripts of the Law, appropriated for the Use of the Synagogues, should contain one Letter only of another Colour from that Ink which is composed for that particular Purpose, that *Sefer Tora* would be looked on as profane, and would never be made use of in any of their Synagogues.

THEY observe likewise, the same Rules with respect to some other small Volumes, which are also read in their Synagogues upon stated Days. They have, for Example, the Book of *Esther*, which they call *Megillab Esther*, the *Volume of Esther*, written upon a Roll, of the same Size as the Book of the Law: And what is very remarkable in these Books, which are thus dedicated to the Service of the Synagogues, is, that the bare Letters of the *Hebrew* Alphabet are seen only without any of those Points or Vowels, which are printed in the *Hebrew* Bibles, and determine how they shall be read. In this they have retained in all

Probability the antient Manner of writing their Books before those Points or Vowels were invented. There are none of those Accents to be seen in them for the Distinction of the Matter, which direct the *Jews* at this Time in the Manner of reading the other Bibles, which are not set apart for the Service of the Synagogues; for they have no other Accents but those which at the same Time serve to elevate or depress the Voice when they read, or more properly, when they sing the Words of the Law. They are obliged, therefore, to practise a considerable Time, before they can read without Hesitation in the Synagogues, where they admit of no Books with Points or Accents, like their other Transcripts of the Scripture, whether in Print or Manuscript.

As to the principal Study of the *Jews*, they think themselves, above all Things, obliged to apply themselves to the Study of the Law, and the Traditions comprised in the *Talmud*. Their Synagogues serve them for Schools on this Occasion, and there are very few *Jews* but what can read the Books of the Law distinctly, and even repeat some Part of it by Heart; nay, but what have read some of the Discourses of the *Misna*, which is, as it were, the Text of the *Talmud*. *As soon as a Child, say they, hath attained the Age of five Years, he should be taught to read the Text of the Law, and at fourteen, to read the Misna.*

THEIR Method in the Education of their Children is very different from ours; for they are taught the *Hebrew* Language, and the *Chaldee* too, in some measure, without the least Idea of the Rules of Grammar; about which they never concern themselves: For which Reason we seldom find a *Jew* who can instruct others in what he knows himself of the Bible and *Talmud*; because all the Knowledge which most of them have therein is grounded only upon constant Practice.

WHEN they have attained to the Age of thirteen, they learn the Commandments, which are very numerous: And if they have leisure, when they are fifteen, they apply themselves to the Study of the *Gemara*, or the *Talmud*; but there are not many *Jews* who have a perfect Knowledge, or can give a satisfactory Account of it; notwithstanding it is publickly taught amongst them, at least in those Parts where they are at Liberty to read it. We have nothing in our Academies that can equal the Warmth of their Debates, when they are arguing upon any Topic of the *Talmud*; for they have always their Reasons *pro* and *con*, which they ground upon the Authority of their Fathers, and in these Controversies they are so hot, and exasperated one against another, that to hear them, one would imagine they were perfect Mad-men. *Gens Ratione furens & Mentem pasta Chimeris.*

As the *Jews* seldom apply themselves to the Study of polite Literature; nay, as their Fathers have establish'd Laws which have forbid them to read the Philosophers, they seldom or never regard the Art of thinking; and this makes them such religious Bigots, having entertain'd from their Infancy an infinite Number of Prejudices, from which it is almost impossible ever to reclaim them. And though the *Talmud* abounds with a Parcel of idle and romantic Stories; yet they pay as superstitious a Veneration to it, as if God himself had delivered it to their Fathers: So great is the enthusiastic Folly of the *Jewish* Vulgar. For I do not speak of those who know better, and yet are obliged to look upon that Book as the Rule of their Faith, as well as the rest; for their Neglect of it would be deem'd impious and heretical. *Loquuntur cum multis, sed sapiunt cum paucis.*

C H A P. XIV.

Concerning the Books now extant amongst the Jews; and whether they may in any respect be serviceable to the Christians.

THERE have been several Catalogues of the *Jewish* Books already publish'd under the Title of the *Rabbinical Library*. I might here take the Opportunity to furnish the Reader with a new Set which have never been taken Notice of : But it would be more acceptable, in my Opinion, to shew what use may be made of them, than barely to name them. There is scarce any Science, it is true, but what has been treated of in Rabbinical *Hebrew*, tho' it must be confess'd, that very few of the Discourses are any ways correct ; for with respect to Arts and Sciences, the *Jews* have only transcrib'd the Books of the *Arabians*, which they have translated after their own Manner. The Writings of the *Jews* therefore are only to be consulted, in my humble Opinion, with regard to their Religion ; and that too with Discretion, unless we are willing to approve of, and receive for Truth all their wild and romantic Fictions.

IN order to make a judicious Inquiry into this Affair, we must consider the *Jewish* Religion in it self, according to its Conformity with that of the Christians : And if we do so, it is evident, that such Books as only treat of *Judaism*, can be of no great use to the Christians. As for Example, of what Advantage would it be to them to know how the *Jews* are oblig'd to pitch their Tents or Tabernacles, at their Celebration of the Festival which bears that Name ? It is sufficient for them to know wherein that Feast consists, and the occasion of its Institution : Which may be easily discovered from the Text of the Bible, or the Annotations, if any Thing is intricate and obscure. The same may be said with respect to all the other *Jewish* Festivals on which the Rabbi's have discoursed after a very nice and peculiar Manner. And as the *Misna*, and *Gemara*, for the Generality, contain very little besides these kind of Subtilties, they can be but of small Service to *Christians*, unless it be with respect to some particular Treatises, in which some Ceremonies and Customs are to be met with which are like our own, and may give us some Light towards the Exposition of some particular Passages of the New Testament. For my own part, I should be contented with the Abridgment of the *Talmud* by Rabbi *Moses*, without ever consulting either the *Misna* or *Talmud*, which we may wholly resign to the *Jews*, unless we read those Books with a View only to expose and ridicule them, and convince them how unaccountably partial and prejudic'd they are in Favour of the Traditions of their Fathers. We need only read the Works of Rabbi *Moses* for this Purpose, which are not perfectly free from these vain Amusements, tho' some have assur'd us, that he was the only *Jewish* Author that ever wrote without Romancing. *Solus inter Judæos nescit delirare* R. Moïses. It must be acknowledged, that his Treatise is not so full of Absurdities as those are which the other Rabbi's have publish'd ; but however it must be allowed, that he is sometimes guilty ; for otherwise he would be no stanch *Jew*. We may find, it is true, several Scripture Passages explained in the *Talmud* by the ancient *Jewish* Doctors ; but very few of them have a literal Exposition. Each Rabbi is fond of shewing the Brightness of his Genius by Allegories and childish Allusions, which are below the Dignity of the Subject. Whenever they do follow the literal Sense, 'tis after a *Jewish* Manner, and in Conformity to their Ceremonies ; so that those Books can be of use to the *Jews* only, for the Explication of the Scriptures, or rather to confirm them in those religious Prejudices which they have already imbibed.

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THEY have some other Books which may be of singular Service to the Christians for the Exposition of the Old Testament : Such as their Annotations on the literal Sense of the Bible, tho' they are but very few. For most of the *Jewish* Authors, and particularly such as are the most ancient, have chosen rather to keep close to the allegorical Sense, than to interpret the Text ; so that those celebrated Annotations, entitled *Zohar*, and for which the *Jews* have so great a Veneration, as also the *Medrasim*, with other allegorical Observations, can be of no Service to any but the *Jews*. The Collection of the Rabbi's which was first inserted in the great *Venetian Bible*, of which there are several Editions, and afterwards in *Bayle's*, may be of singular Service towards the better Understanding the literal Sense ; to which are added the Annotations of *Don Isaac Abrabanel* upon the major Part of the Scriptures. I might likewise here mention several other *Jewish* Writers who have literally expounded the Text of the old Testament ; but this last Commentator in a manner contains them all.

As to their Divinity, in my Opinion, we ought to read only the Works of such as have commented on the chief Articles of their Religion ; and were I to make my Choice out of their Books of that Nature, which are very numerous, I should prefer the *Sepher Ikkarim*, or *Book of Principles* of *Joseph Albo*, a *Spanish Jew*, and a few others written by particular Rabbi's, who have examined into the Elements of Rabbi *Moses* upon this Subject, and amongst others *Don Isaac Abrabanel* before mentioned, and Rabbi *Hafdai*. But above all Things we ought carefully to enquire into the Reasons which they urge to prove, that as God himself is unchangeable, so the Law which he has once delivered, ought likewise to be subject to no Variation ; for thereby they pretend to demonstrate, that the Christians ought not entirely to have abolished the Ceremonies of the Law of *Moses*. But the Objections which they themselves raise in this Particular, and which they are not able to resolve, is a plain Testimony that their Principle is erroneous. It would be convenient, moreover, to consult some other Rabbi's who have written on the Principles of the *Jewish* Religion before Rabbi *Moses*, and particularly, the Treatise of *Saadias Gaon*, entitled *Sepher Emunoth*, or, *The Book of the Faith*. For altho' that Work was compos'd at a Time when the *Jews* were more fond of the romantic Fictions of the *Talmud*, than of the Interpretation of their Divinity ; and altho' this Author is very incorrect, we may however find (by the Comparison of his Sentiments with those of Rabbi *Moses*) that the Divinity of those *Geonim*, or *excellent Men*, did not exactly agree with that of the present *Jews*. These *Jewish* Theologists write not only relating to their own Doctrine, but often undertake to refute the Christian Faith : And for this Reason their Books may give us some light into such Matters of Controversy, as have been more learnedly debated, and more particularly by Rabbi *Lipman*, in a Treatise of his entitled *Sepher Nitsabon*, that is, *The Book of Victory*.

I SHALL not here amuse the Reader with a long Catalogue of the most valuable Books written by such Authors as have made divine Treatises according to the Cabalistic Principles, because none of them have one Grain of common Sense in them. And yet it is surprizing to think what a Number of *Jews* there are, (and particularly in the *Levant*) who apply themselves to the speculative *Cabala*. What seems most rational in this Science, is the Interpretation of the Attributes or Properties of God, for Example, his Unity and Eternity : But they say nothing however that is agreeable upon this Subject, but what is collected from the Philosophy of *Plato*, to which they have added other Subtleties of their own, to suit the Principles of that Philosophy to their Law. There is a very small Treatise, publish'd under the Title of *Sepher Yetzira*, or, *The Book of the Creation*, which they look upon as the Plan of that Divinity, and which some of them imagine to be compos'd by the Patriarch *Abram*, as containing the whole System of the Divinity of the antient Patriarchs ; tho' in Reality, there is in it nothing that is valuable or solid. But the *Jews*, who have since that Time written upon
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this Ground-work, either by Annotations upon this small Treatise, or by entire Discourses of Cabalistic Divinity, have mightily extolled the wondrous Secrets of that divine Science, even to that Degree, that there have been many of the Christians, and some even now, who give credit to all the boasted Mysteries of the *Jewish Cabala*. In the Catalogue of *Jewish Books*, which formerly belonged to *Johannes Picus*, Count of *Mirandola*, there are Abundance of these kind of Writings, and I don't question but that the *Jews*, who were more studious to enrich themselves than the Library of that young Nobleman, palm'd several supposititious Discourses of the same Kind upon him. Such however as have any Time to trifle away, and are desirous to be instructed in the Principles of that Science, may peruse the Works of Rabbi *Moses Cordovero*, who has made an Abridgment of them, under the Title of *Pardes Rimonim*, that is, *The Garden of Pomegranates*. But if they will not be contented with that Abridgment, and are willing to go to the Bottom of that Science, they may consult the following Books, viz. *Meppetah Hakkabala*, *The Key of the Cabala*, *Sud Sudot*, *The Secret of Secrets*, *Sepher Babir*, *The illustrious Book*, and *Sepher Happelia*, *The Book of Wonders*. I shall say nothing of the practical *Cabala*, which is very erroneous; tho' such as profess that Art boldly assert, that they have frequently experienced the Truth of it, taking a Pleasure in deluding those who are inclin'd to believe them upon their Words. To this practical *Cabala* we shall refer all those Books which have been written by them, relating to the Influence of the Stars upon some particular Figures, which have given Rise to their *Talismans*, the Magic Power of their Characters, and many other Things of the like Nature, which have no other Foundation than the extravagant Whimsies of the Cabalistical Doctors, who apply themselves to Geomancy, Palmistry and Physiognomy.

THE *Jews* have also abundance of philosophical Treatises, having translated all the Works of *Aristotle* into the Rabbinic *Hebrew*, with the Annotations of *Averroes*, and several other *Arabian* Authors upon that Philosopher. Some Authors too are to be met with among them, who have compos'd Treatises of Logic, Natural Philosophy, and Metaphysics; but they have servilely copied the Principles and Method of *Aristotle*, or rather of the *Arabian* Philosophers, who have wrote large Comments on that Author. Their Books of Philosophy therefore can be of little use to any but their own Nation, unless indeed by their Means we may recover some of the *Arabian* Authors, whose Works are almost lost and very scarce, and which are easily to be found amongst the *Jews* who have translated them. The Works of *Averroes* himself, which are now in Print, were translated from the Rabbinic *Hebrew*, and not from the *Arabic*. They have likewise some Works under the Name of *Aristotle*, which we have not in *Greek*; but in all Probability they were counterfeited by the *Arabians*, and afterwards translated by the Rabbi's. The *Italian Jews* have also translated some Discourses of that Philosopher from the *Latin*; but we need not in my Opinion consult those Translations, in order to improve our selves in the *Aristotelian* Philosophy, which we may read in *Greek*, or at least in *Latin*, having several Translations of his Works which are far more correct and valuable than those of the Rabbi's.

A COMPLETE Library might be made of such *Jewish* Authors as have treated on Mathematics, and Medicine: But most of their Works are only paraphrastical Translations from the *Arabian* Text. For Instance, with respect to the Mathematicks, they have translated *Ptolemy's Almagest*, together with the Abridgment of it from the *Arabic*. And besides those, we have the Works of *Alphraganus*, with several other Compositions of the like Nature in Rabbinic *Hebrew*. We must not however do them so much Injustice as to insinuate that they are mere Translators, they having also compos'd divers Treatises of Arithmetic, Geometry, Astronomy, and Astrology, in Imitation of the *Grecians* and *Arabians*. *Aben-Efra* himself, who is one of their most learned Commentators on the Scripture, has written upon all the Branches of the

Mathematics ; as also, a particular Treatise upon the *Astrolabe*, entitled *Sepher Astrolabe Eben-Esra*. Rabbi *Mardochai-ben Comtino*, who has treated on the same Subject, entitles his Book, *Sepher tikkon celi hannechofet*, that is, *A Treatise upon the Composition of the brazen Instrument*. This Rabbi has likewise written a Discourse on Geometry and Astronomy.

As the *Jews* have for a long Time followed the Mathematician's Scheme for the Regulation of their Calendar, and do not now compute the first Day of the Moon from the Day of her *Phasis*, or first Appearance, they have been oblig'd to have Recourse to Astronomical Tables to regulate their Festivals. For this Purpose we may consult the Treatise of Rabbi *Isaac Ben Joseph*, which bears the Title of *Jesud Olam*, or, *The Foundation of the World*, and the Astronomical Tables of *Emanuel Ben Jacob baal baccenaphaim* ; to which we may add the Calendar of the *Hebrews*, publish'd by *Munster*.

As for their Treatises on Medicine, which are likewise very numerous amongst the *Jews*, they are for the most Part Translations only from the *Arabians*, and even from some of our Christians who have wrote on that Subject. They have, for Instance, taken the Works of *Hippocrates* and *Galen* from the former : And moreover, translated almost every Physical Discourse that has been written in the *Arabic* Language into Rabbinical *Hebrew*, tho' there are not many of them to be met with in Print, which makes them more difficult to be purchas'd in *Arabic*, than the Rabbinical *Hebrew* Translations. They have also translated into the same Language the medicinal Works of the latter, whom they sometimes mention, but those of *Montpelier* in a more particular Manner.

THERE have been *Jews* who have understood the *Greek* and *Arabian* Languages well enough to translate the Aphorisms of *Hippocrates*, with an Exposition of *Galen* from *Greek* into *Arabic* : At least a Translation of that Kind is ascribed to Rabbi *Hanani Ben Isaac*, which was afterwards translated into Rabbinical *Hebrew*, with additional Remarks by Rabbi *Nathan* from the *Arabic*. To conclude, I shall not here take notice of several Discourses on Chirurgery, which are likewise extant among the *Jews*, as well as a great Number of Botanical Treatises, treating of medicinal Herbs and Plants ; there being no great Probability that our Physicians or Chirurgeons will ever consult them upon this Occasion.

C H A P. XV.

Remarks on some other Books, written in Rabbinical Hebrew.

RHETORICK and Poetry have for the most Part been treated with Contempt by the Rabbi's, so that they have very few Orators or Poets amongst them ; for the Rabbinical *Hebrew* is but a barren Language : For which Reason, their Preachers seldom or never study the Art of Elocution ; but for the most Part apply themselves closely to Morality, on which however they discourse after another Manner than we do, because they therein comprise that Multitude of Precepts which they think themselves under an indispensable Obligation to observe ; from whence arise a thousand Controversial Points which they determine with all the Subtlety and Artifice imaginable. As they acquiesce entirely in the Authority of their Fathers, they consult their *Talmud* upon

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upon all Emergencies, and very often those particular Authors, who have written select Treatises, entitled *Scheelot Veteschuvot*, that is, *Questions and Answers*, wherein their Cases are more readily resolv'd.

As to their Poetry, every one knows that it can boast of no Antiquity amongst the *Jews*, at least in the Manner it is practis'd at present, and which they have reduced to an Art Time out of Mind, in Imitation of the *Arabians*. I remember I myself have seen several Years ago an Abridgment of all their Philosophy compos'd in that kind of Verse by Rabbi *Abraham ben Mesullam*. They have also several Hymns, in Commemoration of some of their most solemn Festivals, in their Prayer Books, called *Mabazor*, as we have already hinted in another Place. Nay, most of the *Jews* prefix Verses to their Works; and there are some of them make whole Orations in Metre. Their Verses, however, will never dignify them with the Title of Poets. There never was a Nation that publish'd more Fables than the *Jews*, or was fonder of Fictions even at those Times when they had not a Poet amongst them.

THEY have likewise their Historians and Chronologists, tho' their Number is but small, and those very careless and remiss, even in such Affairs as very nearly concern them. No Wonder, therefore, if they are much more so in their Histories of other Nations, whose Treatises they copy without the least Judgment, and are very partial and unjust in their Translations. How many Fables, for Example, do we find in the Book of *Josippus* or *Ben-Gorion*, which were taken, notwithstanding, from the real *Josephus*? That Circumstance alone, should any *Jew* attempt to write a History, would be sufficient to make any one suspect the Veracity of his Relations. When I speak of the Historical Writings of *Ben-Gorion*, or of the spurious *Josephus*, I would not have it thought that I attempted to include the Abridgment published by *Munster*, nor that other Edition, still more copious, which he has publish'd with the *Latin* Version; but the Edition of *Constantinople*, which *Munster* himself did not give us complete, there being many Omissions therein at the Beginning and End, and indeed throughout the whole Work.

THEIR Chronological Treatises, entitled *Seder olam Rabba*, that is, *Great Chronology*, and *Seder olam Zutta*, an *Abridgment of Chronology*, as well as their *Sepher Hakkabala*, or *Books of Traditions*, which is one of their most ancient Histories, contain but a very few Things that are worthy of Observation. Rabbi *Ghedalia*, who compos'd a Chronological History, under the Title of *Scalscelet Hakkabala*, or, *The Chain of Tradition*, has encumber'd it with a prodigious Number of idle Tales and Fables; the principal Aim of the *Jews* in their Histories being, in reality, no other than to demonstrate the Succession of their Doctors and Schools, and more vigourously to refute the Doctrine of the *Caraites* *Jews*, who refuse to submit to such a vast Number of Traditions as the *Jews* have among them, and which seem to have so little Foundation. This was the only Motive that induced *R. David Ganz* to write a complete Body of Chronology, and bring it down to our own Times; tho' indeed, in the second Part of it, he principally enlarges upon the Chronology of other Nations. But as the *Jews* in general have very little Knowledge of our History, so they are for the most part guilty of egregious Mistakes in their Translations of our Authors; so that it is in vain to consult their Books for real Facts, of which we may have better Information from other Authors. The Treatise, entitled *Jubasin*, that is, on their *Descents*, is a Collection only from various Historians; but there are very few valuable Tracts in that Collection, the *Jews* not having Capacity enough to make a judicious Choice.

THEIR Success has been equally bad whenever they have undertaken the Histories of other Nations, having only translated their Books, and abridged them without any Discretion, which is evident by the Epitome they have given us in *Hebrew* of the Histories of the Kings of *France* and the *Ottoman* Emperors, though it gives but a very lame
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and concise Account of the latter. The Title of this History, which is conceiv'd in the following pompous Terms, *Sepher dibre bajamin le malche Tforphat u malche Beth Ottoman Hatturg*, does indeed, at first View, present us with an Idea of something very extraordinary; but in reality the Performance is very mean and contemptible. But as most of the *Jews* are great Travellers, and Masters of several Languages, they might oblige the World with some excellent Histories, if they would give themselves the Trouble. One of the most judicious *Jewish* Authors that we have, is, in my Opinion, *R. Azarias*, an *Italian* by Birth, and yet he has not given us any particular History, but only quoted some Historical Occurrences in a Treatise, entitled *Meor-enaim*, that is to say, *The Light of the Eyes*. He often has Recourse to our Christian Authors, of whom he seems to have a better Idea than any other *Jew*.

As to Grammar, the *Jews* are indisputably more learned in that Science than in any other: And yet they looked upon it with Contempt for a long Time, not having bent their Thoughts that Way till near the ninth Century, when the *Arab* Grammarians flourished, whose Example they soon followed, and indeed excelled them in a short Time by the Subtilties which they invented in this Art. But to confess the Truth, most of the Rules which the *Jewish* Grammarians, but particularly the Moderns have publish'd, are of very little if any Service.

THEIR most celebrated Grammarians are *R. Juda*, *R. Jonas*, *R. Aben-Esra*, *Moses*, and *David Kimbi*: The two first wrote in the *Arabic* Language, and their Works were afterwards translated into Rabbinical *Hebrew*; but never printed as ever I heard of. The grammatical Works of *Aben-Esra*, a learned *Spanish Jew*, are in great Repute, and are to be met with, printed at *Venice* in a Collection of several Grammarians. The Grammar of *R. David Kimbi* has notwithstanding been almost universally approved, because it is written more methodically, and because he is a more plain and intelligible Author than any of the other *Jews*. And for this very Reason his *Hebrew* Dictionary is preferred before all others; and indeed, but very few consult any other. Such, however, as are desirous of understanding the *Hebrew* Tongue to Perfection, must study and read with Attention all the grammatical Compositions of *R. Elias Levita*, which contain a vast Variety of beautiful Reflections, both moral and divine, which are indeed absolutely necessary for the understanding of the sacred Scripture.

I SHALL not here enlarge on the Rabbinical *Hebrew*, that is to say, on the Language in which the *Jews* have written for several Ages; since there is no Grammar of it extant, and likewise since that Language varies according to its various Writers. The Grounds of the Rabbinical *Hebrew*, it is true, were taken from the *Hebrew* of the *Old Testament*, which every one has copied as closely and accurately as he could; but the *Spaniards* have intermixed Words of their own with it, and the *French*, and all other Nations have done the same in their respective Languages. If any one, however, is a perfect Master of the *Hebrew* of the Bible, he may understand with Ease the Writings of the most celebrated Rabbi's, who have made literal Annotations on the sacred Scripture; for they have but a very few particular Expressions, which by Practice may quickly be attain'd; and besides there are several Dictionaries, that explain the foreign Words which occur in any Language whatsoever. The *Jews* for the most part consult the Dictionary, called *Aruc*, which the *Constantinopolitan Jews* abridg'd under the Title of *Aruc hacketfer*, that is to say, *The little Aruc*. And in this Dictionary the Words of the *Talmud* are all to be met with: But as it is written in Rabbinical *Hebrew*, it will be of but little Service, unless to those who have already attain'd a considerable Knowledge of the Rabbi's; for which Reason I should rather recommend to my Readers the Dictionary of *David de Pomis*, an *Italian Jew*, printed at *Venice* in the Year 1587. This Dictionary has one peculiar Advantage, which is, that it is printed in two Columns,

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the first whereof gives the *Hebrew* Words of the Bible, with their Explanations in *Latin* and *Italian*, and the other the Rabbinic *Hebrew* Words, which he calls *Foreign Dictions*, to distinguish them from those that are purely *Hebrew*. And to this he has added an Interpretation, written first in Rabbinical *Hebrew*, and then in *Latin* and *Italian*; so that by the Assistance of this Dictionary, any one may learn the Language of the Rabbi's with much more Ease than by the large *Talmudic* and *Rabbinic* Dictionary of *Buxtorf*, which is more copious and extensive.

CH A P. XVI.

Concerning the Usefulness of the Hebrew Language, and whether a Divine ought to study it; with some Reasons for questioning the Necessity of it.

IT is impossible, if we will believe *St. Jerom* and *St. Austin*, for us to acquire a perfect Knowledge of the sacred Scriptures, which contain the chief Grounds of our Religion, without being well versed in the *Greek* and *Hebrew* Languages, and thereby enabled to consult the Originals, whenever we are at a Loss. I speak, says *St. Austin*, to such as understand the ^a *Latin*; who ought also to have a competent Knowledge of the *Greek* and *Hebrew*, that in case any Difficulties arise they may be able to consult the Originals which have been translated into *Latin*. *Latinae quidem linguae Homines quos nunc instruendos suscepimus, & duabus aliis ad Scripturarum cognitionem habent opus, Hebraea scilicet, & Graeca, ut ad exemplaria praecedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita varietas.* When any civil Concern is to be determin'd before a Judge, the Copy only of a Deed is never regarded, but the Original itself must be produced; in Matters of Religion however it is not so; for many of our Divines are too lazy to consult the Original Authors, but sit down contented with such Translations of them as are either defective or obscure.

I MUST confess, indeed, that it may be alledged in favour of the present Age, that it is needless to have Recourse to the Originals, since the Council of *Trent* has pronounced the *Latin* Version to be authentic; and moreover the numerous Translations which have been made into divers Languages, from the very Text of the Bible itself, may in some measure supply the Place of Originals. To which we may add, that an infinite Number of Men, who were eminent and learned in the Oriental Languages, have explained whatever appeared difficult in the Style of the Scripture. This seems to me the most plausible Excuse that can be made in Behalf of such Divines as neglect the Study of the *Hebrew* Language, and are persuaded, that if, on the one Hand, it be not altogether useless, at least, on the other, that Deficiency may be supplied by shorter and less troublesome Expedients.

BUT without our being obliged to give the Reasons which induced the Fathers of the Council of *Trent* to declare the antient *Latin* Version authentic, it is impossible for the *Vulgate* to have a greater Authority at present than the *Greek* Version of the *Septuagint* had in the primitive Ages of the Church, since it was thought to be inspired and prophetic to the Time of *St. Jerom*, who was the first that began to question its divine Authority. The primitive Fathers, however, always had Recourse to the *Greek* Translations from the original *Hebrew*, for the Interpretation of the Scripture. Could they have con-

^a *St. Aug. Lib. ii. of the Christ. Doctr. Chap. ii.*

sulted the Originals themselves, they would indisputably have done it; since they testified so great a regard for the indefatigable Labours of *Origen*, who had rang'd those antient *Greek* Translations in distinct Columns with the Version of the *Septuagint* in the Middle. The Annotations of the *Greek* Fathers upon the Old Testament cannot be read, but we shall frequently find the Names of *Aquila*, *Symmacus*, *Theodotion*, with other antient Translators, and the *Samaritan* Commentator too, who had translated likewise the Pentateuch into *Greek* for the particular Service of the *Samaritans*.

It may be said, that we likewise have now the same, or indeed greater Helps, for the Explication of such Difficulties as occur in the *Vulgate*, since we have several good *Latin* Translations from the Original. But this very Circumstance makes the Knowledge of the *Hebrew* Language still more necessary, in order to determine which of all those Translations ought to be preferred, as *St. Austin*, in the Words already quoted, has judiciously observ'd. Besides, how many dubious and obscure Expressions are there, whereof we cannot rightly determine the Sense, but by having Recourse to the Originals? Not but that all these various Versions serve in a great measure to clear up those Difficulties; and altho' in *St. Austin's* Time there was a *Latin* Translation likewise, then called *Antient* and *Vulgate*, yet he rightly approved of the other Translations, which were almost innumerable. *Latinorum interpretum, fæit he, infinita varietas*. But notwithstanding all these Helps, a Knowledge of the *Hebrew* Tongue, is, in his Opinion, absolutely necessary, in order to consult the Originals, or, as that pious and learned Man expresses himself, *Ut ad exemplaria præcedentia recurratur*. It is very difficult to have a perfect and clear Idea of the Force and Propriety of *Hebrew* Words by Translations only, even allowing them to be faithful and correct, every Tongue having its peculiar Idioms, which for the Generality lose their Beauty when translated into another Language. It would be an easy Matter to produce several Instances, but that would be too great a Digression; and besides, I imagine every one is already convinced of this Truth by his own Experience.

I SHALL only add, that this Application to the Study of the *Hebrew* Language habituates the Mind to a greater Accuracy and Readiness in the Style of the Scripture, as will be very evident by a Comparison of *St. Jerom's* Annotations, and the Old Testament, with those of the other Fathers, who lived before or after him. How many trivial Questions do we meet with in the Writings of some Divines, for want of Judgment or an Inability to consult the Originals of the Scripture? Some of the most curious and inquisitive among them embarrass and confound themselves extremely to find out whether Man is born with one original Sin only, or with many; which critical Enquiry arises from the following Words in the *Vulgate*; *In iniquitatibus conceptus sum & in peccatis concepit me mater mea*; but the *Hebrew* Text, where it is written, *In iniquitate & in peccato*, solves the Question beyond all Dispute.

HERE we might with Propriety enough produce some Instances of the happy Discoveries which have been made in the Scripture, principally in our own Age, through the Knowledge of the *Hebrew* Language; but it would be tedious, if not trifling, to expatiate on a Subject which has already been sufficiently demonstrated. Cardinal *Cajetan* was so fully persuaded of the Necessity there was to understand the *Hebrew* Language, for the better Exposition of the Books in the Old Testament, that although he was not of a proper Age at that Time to apply himself to the Study of it, yet he consulted with, and procur'd the Assistance of such as were most learned in that Tongue, whether *Jews* or *Christians*, for the Completion of the Annotations which he has written upon those Books. It would be best, therefore, to study betimes the *Hebrew* Language, when the Memory is more capable of Exercise than the Judgment.

THE six Fathers of the Society, who, by their Principal's Order, compos'd a Book entitled *Ratio atque Institutio Studiorum*, recommend amongst other Things to all such as for the future shall devote themselves to the Study of the sacred Scriptures, to examine with the utmost Care the Words of the *Hebrew* and *Greek* Text, and reconcile them if possibly they can with the *Latin* Version, ^a *Hebræa quoque & Græca explicanda sunt atque examinanda, cum vel à Latina Vulgata editione discrepare videntur ad eorum conciliationem quoad ejus fieri poterit.* At the same Time they complain that the Study of the Scripture was shamefully neglected by their Society; for each Member, say they, principally applies himself to School Divinity, as if any one could be a complete Divine without a perfect Knowledge of the sacred Scriptures. Such kind of Divines therefore are called by them *mutilos & mancos Theologos*. They cannot endure such Preachers as study scholastic Learning only, because they deliver nothing but their own Sentiments to the People, or if they do quote any Passages of the Scripture, they seldom or never give them their proper Sense. As this is the Foible of most of our present Preachers, it will not be amiss, I presume, to repeat here the very Words of the Book as they stand in the Edition publish'd at Rome: *Concionatores etiam Scholasticis tantum imbuti studiis, non raro in suis evanescent cogitationibus: De Scripturis verò, quas vix primoribus labris degustârunt, aut nihil afferunt in medium, aut parum ad rem, alienis glossis & fucatis argutiis Scripturam adulterantes.*

C H A P. XVII.

Instructions for attaining the Hebrew Tongue with Ease in a short Time.

THERE is no Language, I dare venture to aver, can be acquired with less Difficulty and in less Time than the *Hebrew*; for the Number of Words therein are but small, all of them being compris'd in the Books of the Old Testament; and the Grammar Rules requisite for the attaining of it but very few: For which Reason the easiest and most concise Grammars should at first be chosen; as for Example, the Compendium of *Schickardus*, entitled *Horologium Schickardi*, and *Buxtorf's* Abridgment of the *Hebrew* Grammar. I recommend these two Epitomes to young Students, because every Thing that is necessary to be known is contained in them. On the contrary, as the *Jews* have refined too much upon Grammar, the shortest is the best, provided that every Thing absolutely requisite be there clearly and fully explained, and free from all Obscurities, *Brevis esse laboro, obscurus fio.*

IN the first Place, as to the Manner of Reading the *Hebrew*, a Student has no Need to trouble himself about the Pronunciation of some particular Letters, there being no establish'd Rule for them amongst the *Jews*, who pronounce the *Hebrew* variously according to the various Countries in which they live. Was I to make my Choice, however, of any particular Pronunciation, I would prefer the *Spanish* before that of all the other *Jews*, because it is more simple, and comes nearer to the Manner of the Antients. But it is sufficient to observe here in general, and only for our better Information therein, that a Student may follow that Method, if he thinks convenient, after he has attained to a perfect Knowledge of the *Hebrew*. For at first he ought to regard the Pronunciation of the Grammarian only whom he has made choice of for his Guide.

^a *Ratio Stud.* printed at Rome 1586.

SECONDLY, as it is customary for the *Jews* to use particular Points instead of Vowels, which are distinguish'd into long and short, he should principally take notice of the one and the other, for several of the Grammar Rules which are difficult and perplex'd, may by that Means be avoided. As for Example, without having Recourse to all that the Grammarians have said concerning the *Dagesh*, the *Sheva*, and other trivial Niceties, it is sufficient to know, that in the Pronunciation of the *Hebrew* Language, the Long only, and not the Short, is always to be dwelt on; and for this Reason the Letter which follows the short Vowel must be doubled, and mark'd with a Point called *Dagesh*: Or if it follows a *Sheva*, the *Sheva* must not be dwelt upon. The Word *Dibber* is therefore pronounced with a double *B*, because there being a short Vowel under the *D*, it by Consequence attracts the other Letter after it, that a short Vowel may not be dwelt upon. It is the same with Respect to the *Sheva*, when it follows a short Vowel; and for this Reason, the Grammarians say, it is not then pronounced, but only after a long Vowel. But without expatiating on all the trivial Rules of Grammar, which only overburthen the Memory and confound the Understanding, it is sufficient to know, that the Pronunciation always dwells on the long Vowel, and never on the short.

As to *Hebrew* Nouns, whether Substantives or Adjectives, they are attended with little or no Difficulties; but the Verbs indeed, whereof there are a great Number of Conjugations, are more intricate and perplex'd. It may be sufficient at first, however, to learn them in the Grofs, that when the Student wants the Interpretation of any Book in the Old Testament, he may search for them under their respective Conjugations. By this Means, he will learn them in a very short Time, and even without any Fatigue; and moreover, whilst he is thus practising, he will make a considerable Progress in the Knowledge of the Language.

No one can well conceive how advantageous it is to enter upon a Language with the Explication of Authors; which should be done as soon as the Student has the least Notion of Grammar, or indeed as soon as he is able to read. To what Purpose for Example, do we first read a whole Grammar throughout; in the next Place, learn with Exactness the Genders, Declensions, and the like? as is the Custom at present in our *Latin* Schools, where *Despauterius* is learn'd for many Years together, and for the most Part without the least Improvement, for want of applying the Rules to Practice. Would it not be more advantageous to Children, to give them at first the most general and concise Rules of the Grammar, and afterwards lead them into the Construction of Authors? They would by this Means at once learn the Rules and the Use of them too, which they would much more easily comprehend than the Rules alone without Exercise. For in short, after the Loss of a great deal of precious Time, we must come to that at last, and of all those Rules we only retain such as we learned whilst we were exercising ourselves in the Construction of Authors.

WHOEVER has a Mind therefore to apply himself to the Study of the *Hebrew* Language, ought to follow the Method which I have here prescrib'd, and, as much as possible, avoid reading any *Hebrew* Grammars, which are generally overloaded with an excessive Number of Rules. It will not be amiss, however, for a Student to read them when he begins to have a perfect Idea of that Language. For then those numerous Rules will no longer perplex his Mind: But Tyro's ought to have this Maxim constantly in Remembrance, *Ufus multus, Præceptiones paucae, Much Exercise, and few Rules*. And for the more easy Attainment of this Practice by Reading, all Sorts of Books ought not to be promiscuously read; but the historical Books of the Bible being easier than the others, should be read the first: And even some of them ought to be preferred before others.

MOSES, of all the *Hebrews*, wrote in the best and most easy Stile, and shines particularly in his Book of *Genesis*; and what may be of great Assistance to such as are desirous to learn the *Hebrew* Language, is, that in the first Chapter of *Genesis*, he frequently repeats the same Words and Expressions, by which Means they may with Ease and Pleasure be retained. And tho' there are in these first Chapters of *Genesis* a great Number of these Kind of Repetitions, yet there are likewise a vast Quantity of Words compris'd in them. After this, great Progress may be made in the *Hebrew* Language in a little Time, with Respect to the historical Books of the Bible, because the Stile of them is very plain and easy. But as to the other Books, which are written either in a more concise or a more figurative Stile, it is quite another Thing; for which Reason, it is most advisable to observe some Order and Regularity in the reading them.

It would be better, in my Opinion, to read the *Psalms* before *Ecclesiastes*, the *Proverbs*, or the *Canticles*. These three last Books are written in a very concise Stile, and are difficult to be understood, without the Reader's supplying something himself in several Places. And as the *Psalms* may be said to be a Medium, as it were, between History and those Books, the concise Stile will thus by Degrees grow easy and familiar. After these, the Prophets may be read, which are rather more difficult in their Construction, on Account of the Subjects they treat of, than in their Expressions, which are more figurative however than any other Part of the Bible, because the Prophets were the *Jewish* Orators: And for that Reason, they often employ all those Figures peculiar to Orators; this we see principally in *Isaiah*, who is doubtless the most eloquent of all the Prophets. The Book of *Job*, whose Thoughts are dress'd in the boldest and sublimest Figures, not to mention his Way of speaking by half Words only and Sentences, ought to be reserv'd for the last Lesson. It might not perhaps be amiss to shew here which of the Translations of the Bible are the best and most useful towards attaining the Knowledge of the *Hebrew* Language; but as this would require too tedious a Discussion, I shall advise my Reader rather to consult a learned and judicious Master, that is able to conduct him to his Journey's End, than to apply to such Books as cannot give him a satisfactory Answer, and to which consequently he will in vain propose those Difficulties which he meets with.

C H A P. XVIII.

Concerning the Liturgies and Masses of all the Christians throughout the World.

THOUGH we have already given some Account of the Origin of several Ceremonies observed by the Christians, so far as they relate to the *Jews*, and principally as to what belongs to the Prayers and Offices of the Church, yet still we shall here give you a complete Discourse upon the Mass, which the Christians in the *Levant* call *Liturgy*, and which is the Principal Office of our Religion, that the various Ceremonies which are practis'd in various Churches, may be more fully known and understood. But notwithstanding all those Customs, they all agree in the Substance of this Office, which takes its Birth from the *Jewish* Synagogues, and was imitated by the Apostles in their first Assemblies.

THE Term *Liturgy* was taken from the New Testament, wherein it generally signifies an Office or public Ministry; and is applied in this Sense to the Ministry of the Gospel, as well, with respect to preaching, as to the Administration of the holy Sacraments. * For

* Epistle to the *Romans*, Chap. xv. Ver. 16.

which Reason *St. Paul*, to testify that God had elected him for this sacred Ministry, speaking to the *Faithful* at *Rome*, says, that God had graciously vouchsafed to chuse him to be the *Leitourgos*, or *Minister* of *Jesus Christ*, to preach his Gospel unto all Nations. But the Eastern Church has confined this Word to the particular Office of the Mass, which they call *Liturgy*.

If we consider this Office of the Liturgy in its Origin, it must be allowed to have been at first, like all other Offices, more plain and simple ; to which, in Process of Time there were some Additions made, but still without any essential Alterations. The Liturgy has always consisted of particular Prayers, accompanied with Praises and Thanksgivings, which were solemnly repeated over the Bread and Wine for their Consecration, by transubstantiating them into the Body and Blood of the Son of God, by Vertue of the sacramental Words which the Priest pronounced, in Imitation of our blessed Lord's Action at the Passover which he celebrated with his Apostles. They brake the Bread afterwards and distributed it to such as were present at the Ceremony, at which the Priest or Elder presided, just as amongst the *Jews* the Father of a Family, or the most proper Person at the Table, blesses the Bread, and then the Wine in the Cup, and after he has taken some Part of both himself, distributes them to his Friends and Acquaintance round about him.

THERE is no Question but that our Lord, when he blest'd or consecrated the Bread and Wine at his last Supper with his Disciples, according to the Relation of the Evangelists, followed the Custom which the *Jews* observed in those Days at the Celebration of the Passover. He made use of Prayers, Benedictions, and Thanksgivings, as they did when they performed the Ceremony of the Paschal Lamb, which was called the Sanctification or Consecration of the Passover. For which Reason, our Lord commanded his Apostles to observe that Ceremony for ever in Commemoration of him, as the *Jews* did that of the Passover, in Commemoration of what had been transacted when they came out of *Egypt*. And what still makes these two Ceremonies more conformable to each other, is, that as the Passover of the *Jews* is a lively Representation of what was transacted at their Departure out of *Egypt*, when their Deliverance from the Bondage they were then under was accomplish'd ; so the Office of the Liturgy amongst the Christians includes the principal Mysteries of their Religion, particularly that of the Death and Resurrection of our blessed Lord, who has delivered them from the Captivity of Sin. This is conspicuous in all the Writings of the *Greek* Authors who have treated on the Liturgy.

BESIDES these Prayers, Praises, Benedictions and Thanksgivings, wherein the Liturgy properly consists, the Epistle and Gospel are read, which were formerly attended with some Passages extracted from the Psalms and the Prophets, whereof there still remain some Instances in the Mass, which having been since abridg'd, some particular Verses only of the Psalms are read ; whereas formerly they were sung or repeated from the Beginning to the End. What we now call the Anthem, was in former Times the whole Psalm, which was sung throughout, and whereof we now only recite a Verse or two. The Term *Anthem* is derived from the *Greek* Word *Antiphona*, because those Psalms were repeated alternately in the Assemblies. For this Reason likewise, we find some particular Verses of the Prophets and other Books of the Bible in the Mass, which being shortened, at this Time only comprise a Part of what was formerly longer. This is evident in the Anthem called *Offertorium*, and which for the most Part contains only a Verse or two of a Psalm : Instead whereof in the Primitive Church the whole Psalms were sung whilst the People were making their Oblations.

WE must observe however, that the Reading of the Books of the Old Testament, the Epistles and Gospels, and the singing of Psalms, are not appropriated to the Office of the Mass in particular ; for at all Times, when the Primitive Christians assembled, those

Books

Books were read, as by the Epistles of *St. Paul*, and the Works of the Holy Fathers plainly appears. It is not therefore (as we have already observed) to be questioned, but this Custom took its Birth from the *Jewish* Synagogues, where the Law, and some Passages of the Prophets were read with due Attention. It is very probable, that the Custom of Reading the Epistle and Gospel in the Desk came from thence likewise, where the Reader stands in a Place made in that Form, and somewhat elevated above the rest.

In short, if we will but reflect ever so little on the antient Manner of performing the Liturgy, as we find in the Books of *Justin Martyr*, and other Fathers of the Church, we may plainly perceive that the greatest part of it proceeds from the Customs which the *Jews* observed in the Synagogues, and which were handed down to us from them by the Apostles in the first Assemblies of the primitive Christians. But some Alterations have been made by Degrees according to the Situation of the Place; yet not so, but that all the various Liturgies which are scattered and dispersed throughout all the Parts of the World, agree in all essential and fundamental Points with the primitive Liturgy. We come now to an Inquiry into the Particulars of this Variety of Masses or Liturgies.

WE may divide them in general into Eastern and Western. Under the Name of the former, we shall include the Liturgies of the *Greeks* and *Melchites*, which are the Source and Origin of all the other Eastern Liturgies; those of the *Chaldeans* or *Syrians*, which are the *Nestorians*, the *Jacobites*, and *Maronites*; those of the *Cophti*, or the Christians of *Egypt*, and those of the *Ethiopians*; the Liturgies of the *Armenians* written in the old *Armenian* Language; those of the *Iberians* or *Georgians*; those of the *Mingrelians*, composed in their own Tongue; the Liturgies of the *Albanians*, the *Sclavonians* and *Muscovites*, to which we may add the *Circassians*, and other Christian Inhabitants of *Tartary*. From all which we may easily judge how numerous those Christian Nations are, who observe the Eastern Form in their Liturgies to this very Day.

THIS Difference of Form between the Eastern and Western Christians, with respect to their Liturgy, consists principally in one particular Prayer, which the former call the Invocation of the Holy Ghost; and in which, according to them, the Consecration of the Bread and Wine, in some measure consists, and not in these Words only, *This is my Body, &c.* This Prayer or Invocation is the same almost *verbatim* in the Liturgies of all those Nations just mentioned, whereas it is not to be met with in one of the *Latin* Masses in Use among the Western Christians. Under the Name of *Latin* Masses, we likewise include such Churches as have formed their Worship according to that of *Rome*; Part of the *Sclavonians*, for Example, who inhabit the Borders of *Dalmatia*, have translated the *Roman* Office into the *Sclavonian* Language, and made their Liturgy conformable to it. The *Greeks*, likewise, under the Jurisdiction of the *Latin* Bishops, have introduced some Alterations into the antient *Greek* Liturgy. We may say the same Thing of the Liturgies of the *Maronites*, of Part of the *Nestorians* and *Armenians*, who have also conformed their Liturgies to a nearer Resemblance with the *Latin* Mass; but these Alterations are very visible, if we will but take the Pains to compare them with other Liturgies of those very Nations, and to separate them from what peculiarly belongs to the Rites of the Eastern Church.

As to the first Authors of the Liturgy, and the Language in which it was first written, there have been many Things advanced upon this Subject that have not the least Air of Truth in them. All the Liturgies we have, in all Probability, came first from the *Greeks*; for the Expressions of them are *Greek*, and seem to have been translated from thence. We are not to imagine, however, that the Apostles celebrated the Liturgy in
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the *Greek* Language as it is at present, full of Expressions and Terms which were not used in the primitive Times of the Church. But from the Observation which we have now made, that all the Liturgies seem to have been translated from the *Greek*, we may justly infer, that the *Greek* Churches were the first who composed a Body of Liturgies, whereon the other Christian Nations afterwards regulated theirs. It is likewise very probable, that the Apostles, in their first Assemblies, celebrated the Liturgy in *Greek*, since the *Greek* Language was in those Days more universal than any other in the Empire, and many understood it even at *Rome*. Besides, the *Greek* Tongue was spoke in most of the first Churches, which were founded by the *Apostles*; and for this Reason, they never wrote to the Faithful, even to those that were at *Rome*, but in that Language.

To this we may add, that in the first Assemblies of the Christians, the New Testament was read in *Greek*, before all Nations had made a Translation of it into their respective Tongues; and I do not question in the least, but that the Psalms were likewise sung or recited in that very Tongue, since the *Greek* Version of the *Septuagint* was read at that Time in most of the Synagogues.

THE *Syriac*, 'tis true, was the Mother Tongue of most of the Apostles, and in all Probability the *Jews* of *Jerusalem*, and the other neighbouring Countries, read the *Hebrew* Bible in their Synagogues; but at most, this only proves that some of the Primitive Christians celebrated the Liturgy in the *Chaldee* or *Syriac*, and that the Lessons taken out of the Prophets, and the Rehearsal of the Psalms were performed at their Assemblies in the *Hebrew*; which is nothing, if compared with all the other Parts of the World, where the *Greek* Language was in Use. Besides, there was not at that Time a Body of Liturgies composed in the *Syriac* or *Hebrew*, as some Authors have reported. Nothing can be more false and groundless than what those Authors pretend to maintain, that St. *Peter* and some of the other Apostles celebrated Mass in *Hebrew*; for the *Hebrew* Language had then been long out of Use amongst the *Jews*. Now St. *Paul* tells us, that in the first Assemblies of the Christians, the Liturgy and other Prayers were celebrated in a Language which was understood by those Congregations; and this likewise is confirmed by Cardinal *Bona*, who assures us, that the Apostles read the Prayers of the Liturgy in the Language of that Country where they happened to reside.

WE ought not, however, to conclude with that Cardinal, that the Apostles were really the first Authors of all the Liturgies, which were published in so many various Languages throughout the universal Church: For it is very certain, that the Liturgies in the *Chaldee* or *Syriac* Language, as those, for Example, of the *Nestorians*, the *Jacobites* and *Maronites*, are not the same Liturgies which the Apostles might have performed in that Language in the District of *Jerusalem*; because the *Syriac* of those Liturgies is widely distant from the *Syriac* which the Apostles spoke in their Age and Country: Besides, these *Syriac* Liturgies, as we have already observed, were translated from the *Greek*. This, likewise, ought to be observed, in regard to all the other Liturgies.

SHOULD we admit it to be true, that the Apostles celebrated the Liturgy in the Language of those Churches which they founded, we cannot conclude from thence, that they are the real Authors of all the Liturgies which now go under their Names in the Eastern Churches. A transient View of those Liturgies will soon convince any one that they could not be in Use till many Ages after the Apostles. The *Greeks* have three celebrated Liturgies, which bear the Names of St. *James*, St. *Basil*, and St. *John Chrysostome*; but the two last only are in common Use amongst them. Were we curiously to inquire into the Reasons why those Names were given to these three Liturgies, we should find no others but what are ascribed to a very uncertain and worthless Tradition; for the most learned *Greeks* themselves do not agree in this Particular. This Opinion is grounded,

I am sensible, upon the Authority of *Proclus*, who asserts, that *St. James* was the first Author of the *Greek* Liturgy, and that several Additions by Length of Time having been made to this Liturgy, *St. John Chrysostome* and *St. Basil* thought proper to make an Abridgment of it, from whence arose the Names of the Liturgies of *St. John Chrysostome* and *St. Basil*. But nothing of *Proclus* can be produced, in which this is quoted: There is indeed a Fragment in which it is mentioned, but whether that be his or not we are not^b certain. The Author, who printed at *Rome* several *Greek* and *Latin* Discourses of this *Proclus*, Archbishop of *Constantinople*, speaking of this Fragment, says, that the Person who transcrib'd the *Greek* Liturgies, made an Abstract only of some Letters or Discourses of *Proclus*, which he placed before the Liturgies to give them the greater Sanction, and that he quoted *Proclus* as he thought proper himself, but not directly as he found them in the Text.

It seems but reasonable, however, that this Fragment of *Proclus* should be looked upon as genuine, or at least, that what is mentioned therein is not grounded on the bare Testimony of a Transcriber, who endeavoured to raise the Credit of those Liturgies he was then about to publish: For the *Greek* Bishops, who assembled in the sixth Council, styl'd *In Trullo*, ascribe that Liturgy to *St. James*, which we have under his Name; and the major Part of the *Greek* Authors since his Time, not only do the same in regard to that Liturgy, but to the other two likewise, which they really believe to be *St. John Chrysostome's* and *St. Basil's*. To which I answer, that the Fathers of that Council followed the common Notion in this Particular, which had only a popular Tradition for its Foundation, and was never thoroughly enquir'd into.

THIS is so true, that *Theodorus Balsamon*, being requested by Letters to give some Information whether the Liturgies read in the^d Churches of *Jerusalem* and *Alexandria*, under the Names of *St. James* and *St. Mark*, were genuine, sent the following Answer, *That neither the Sacred Scriptures, nor any Council had ascrib'd the Liturgy which bore the Name of St. Mark, to him; that the thirty second Canon of the single General Council In Trullo had ascrib'd to St. James that Liturgy which went under his Name: But that the fifteenth Canon of the Apostles, and the fifty ninth Canon of the Synod of Laodicea, in their Catalogue of the Books of the Sacred Scriptures, composed by the Apostles, and appointed for the Service of the Church, took no manner of Notice of the Liturgies of either St. James or St. Mark.* Many more Instances of this Kind might be produced to prove that neither *St. James* nor any of the Apostles were the Authors of those Liturgies which now go under their Names. *Eusebius* and *St. Jerom*, who have made correct Catalogues of the antient Ecclesiastical Writers, would never have omitted the Liturgies attributed to the Apostles, if there had been any of them in their Time.

'Tis strange, methinks, that *Leo Allatius*, and Cardinal *Bona* should believe that the Liturgy which goes under *St. James's* Name, and is the Foundation of all the rest, was really genuine and has only been since enlarged. But the Arguments which they have brought to support such an Assertion are not at all conclusive. It is more reasonable therefore to say, that neither *St. James*, *St. Mark*, *St. Peter*, nor, in short, any of the Apostles, are the Authors of those Liturgies which are said to be theirs, their Names having been made use of with no other View than to give a Sanction to the Liturgies which by Degrees were introduced into the several Churches; and which have no other Authority than the Custom which has always been observed in all Churches (from the very Time of the Apostles) of composing Prayers and Thanksgivings in such Manner as is above set forth.

^a Procl. Lib. de Trad. Div. Liturg.

^b Vincent. Ricard.

^c Can. 32.

^d Theod. Balf. Jur. Græc. Rom. Lib. V.

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As to the Liturgies which are attributed to St. *John Chrysostome* and St. *Basil*, it cannot be peremptorily asserted, that they are the Authors of them; for the Church of *Constantinople*, and the other *Greek* Churches, had their Liturgies long before. These two Fathers might very probably have made some small Reformation in the antient Liturgies; though we cannot absolutely prove it. In short, in the Constitutions which bear the Name of St. *Clement*, there is a very ancient Form of Liturgy; but there is no Likelihood that he was the Author either of that, or of the Constitutions.

SINCE we have said thus much of the *Greek* Liturgies, it is to little Purpose to enlarge on those of the other Eastern Churches, which have only translated the *Greek* Liturgies into their own Language, and published them under various Names, to give them the greater Sanction. There are a far greater Number of Liturgies written in *Chaldee* and *Syriac* than in *Greek*. The *Jacobites* themselves have above forty, which are all different, and under different Titles. The *Maronites*, who published their * *Missal* at Rome in the Year 1592, printed but twelve Liturgies in it, notwithstanding they have a much greater Number, and most of them in common with the *Jacobites*. This was not taken Notice of, in all Probability, when that *Missal* was printed with some Amendments; for the Liturgy of *Barsufanus*, a celebrated *Jacobite*, was inserted in it.

THE *Chaldeans*, who have a Liturgy of St. *James* composed in their own Language, and translated from the *Greek*, for the most part believe, that this Liturgy is the Source and Origin of all the rest, and that it was really composed by St. *James*, whose Name it bears: Yet, since they offer no Reason for it, they are not to be regarded. A popular Tradition is all they depend upon, without enquiring whether it be Fact or not. The *Missal* of the *Nestorians*, of which I once had a Copy, does not contain such a Number of Liturgies; but that which is the most remarkable of them, in this *Missal*, which the *Nestorians* who live about *Babylon* commonly use, is one that goes under the Name of *Nestorius* himself, and is much longer than any of the rest. If *Nestorius* did really write a particular Liturgy, it was without all Dispute in *Greek*. And indeed, this is the Opinion of *Ebed-Jesu* in his Catalogue of Eastern Writings, wherein he takes Notice that the Liturgy of *Nestorius* was translated from the *Greek* into either the *Chaldee* or *Syriac* by *Thomas* and *Maraba*. The same *Nestorians* have two other Liturgies in their *Missal*, one whereof is attributed to the twelve Apostles, and is widely distant from that which bears the same Title in the *Missal* of the *Maronites*. We must not, however, believe that these two Liturgies were in reality composed by the Apostles; but it is very probable that they were so called, from their being read on those Days which were consecrated in Commemoration of the Apostles.

THE Christians of the *Indies*, who are generally known by the Name of the Christians of St. *Thomas*, are likewise of the Sect of these *Nestorians*. They acknowledge only one Patriarch, whom they call the Patriarch of *Babylon*, whose Jurisdiction extends as far as the *Indies*: For which Reason, the same *Nestorian Missal* is to be met with at *Goa*, *Cochim*, *Angamala*, and all over the *Indies*, wherever there are any Christians of St. *Thomas*. But we are to observe, that *Alexis Meneses*, a Monk of the Order of St. *Austin*, a celebrated Missionary in those Countries, who was afterwards constituted Archbishop of *Goa*, and who assumed the Dignity of Primate of the East, caused some Copies of it to be amended, pretending that their Liturgies were very erroneous. But after a very careful Examination of them, I found none in them, except that they give *Nestorius* the Title of *Saint*. There was no Necessity, in my Opinion, for so great an Alteration as he made in the *Latin* Translation of that Liturgy, which is attributed to the Apostles, and is printed by itself in the *Bibliotheca Patrum*.

* A Mass-Book.

* THE

* THE Author of the History of *Alexis Meneses* has likewise inserted that Mass of the *Nestorians*, with an Introduction, amongst *Meneses's* Works: And to shew the Necessity there was of amending that Liturgy, he assures us there were some Things in it which opposed the Reality of the Sacrament in the Eucharist, before a *Nestorian* Archbishop had amended it, who re-established the Form of the Consecration, in which it was asserted, that the Body of our Saviour was only figuratively contained in the Sacrament of the Eucharist: And that none should doubt for the future that the real Presence, and true Body of our Lord was in that Sacrament, these following Words, says he, were added; *Hoc est in veritate corpus meum: Hic est in veritate calix sanguinis mei, qui pro vobis & pro multis effundetur in debitorum propitiationem & in peccatorum remissionem.*

BUT I will venture to affirm, that in the genuine Manuscript *Missals* of the *Nestorians*, written even before *Meneses* went to the *Indies*, and which are at this Day used by those *Nestorians*, called *Schismatics*, there is nothing like those pretended Errors. It very often happens, that the Missionaries are partial and unjust in their Accounts of the Eastern Christians; for they have not attained to a perfect Knowledge of Divinity, and for that Reason condemn whatever is not agreeable to their Sentiments as heretical and erroneous. But this I intend to demonstrate in a particular Treatise by itself.

THE *Jacobites*, as I have already observed, have also a great Number of Liturgies composed in the same Language as those of the *Nestorians*: Yet it is no difficult Matter to distinguish the one from the other in the Manuscript Copies; not only because they make use of different Characters, but different Expressions too, particularly in speaking of the blessed Virgin, whom the *Nestorians* always call the *Mother of Christ*, and never the *Mother of God*, as the *Jacobites* and *Maronites* do. Besides, these *Jacobites* are not very faithful and exact in their Quotations of the genuine Words of our Saviour, as they are written in the Gospel. In a Manuscript Copy, for instance, of one of their Liturgies, which they ascribe to *Matthew the Pastor*, we read that our Lord *took leavened Bread, wherein was concealed the Mystery of Life.* In the same Liturgy, instead of these Words, *This is my Body*, it is, *This is my Flesh.* In another Liturgy, which they say is *St. Peter's*, we read, *This Bread is my Body*, and not *This is my Body.* But these Variations, and some others of the like Nature, generally proceed from their making no Scruple to insert their Exposition of our Lord's Words, instead of the Words themselves.

THERE was also a *Missal* printed at *Rome* in the *Chaldee* or *Syriac*, which contained twelve Liturgies, under the Names of *St. Xystus*, Pope of *Rome*, *St. John Chrysostome*, *St. John the Evangelist*, *St. Peter*, the chief of the Apostles, *St. Dennis*, *St. Cyril*, *Matthew the Pastor*, *John the Patriarch*, surnamed *Sufan*, *St. Eustatbius*, *St. Maruta*, Metropolitan of *Tagrita*, *St. James the Apostle*, and Brother to our Saviour, *St. Mark the Evangelist*, with a second Liturgy of *St. Peter*, the chief of the Apostles. The *Maronites* and *Jacobites* believe, that all these Liturgies were really composed by those to whom they are attributed, in which Particular they give manifest Proofs of their Ignorance and Credulity.

THERE was also another Book printed by itself about the same Time at *Rome* in *Chaldee* or *Syriac*, for such as officiate at Mass, and answer the Priest, or rather celebrate the Liturgy along with him: For it is customary with all the Eastern Christians, in this particular Ceremony, to speak almost as much as the Priest himself, who offers up the Sacrifice: And that they might the better understand what they said, this Book is printed in two Columns, and one of them is *Chaldee*, and the other *Arabic*. Nay, some Part of the Rubrics of this *Missal* is likewise published in *Arabic*: Which has not been observed in the Liturgies, unless in that ascribed to *St. Cyril*, which is also published in *Chaldee* and *Arabic*; because it was generally believed, that the *Chaldean* Priests, who celebrated the

* Orient. Hist. concerning the Progress of *Alexis Meneses* in the Reduction of the Christians of *St. Thomas*.

Liturgy in the *Chaldee*, must doubtless understand that Language, which is as familiar to the *Maronites*, as the *Latin* is to us. The *Arabic* is at this Time their Native Language, and there are several of their Priests who can read indeed the *Chaldee* Liturgies, but are at the same Time perfect Strangers to the Language.

If any one, however, is so curious as to consult a *Chaldee Missal*, which is accurate and correct, according to the Practice of the *Maronites*, he must have Recourse to the Manuscript Copies, and rather to those which the *Jacobites*, than those the *Maronites* themselves made use of : Because the Missionaries who have from Time to Time been sent to Mount *Libanus*, have made such Alterations in them as they thought proper. It was needless, in my Opinion, to correct this *Missal* in the Edition publish'd at *Rome*, because that Improvement principally falls on the Prayer, call'd the Invocation of the Holy Ghost. Now it is undeniably true, that this very Prayer or Invocation is to be found in the *Greek* Liturgy ; and that the very *Greeks* who reside at *Rome* are permitted to make use of that Liturgy. I could say much more relating to the Liturgies of the *Maronites*, but as I have already wrote a particular Treatise upon that Subject, I shall purposely decline it.

THE *Ethiopian* Liturgies ought not to stand in Competition with those called *Chaldean* or *Syriac*, notwithstanding the *Ethiopians* call the old *Ethiopian* Language *Chaldean* or *Ethiopian* ; those Liturgies varying considerably from each other, both in their Contents, and the Language in which they are written. *Francis Alvares*, who frequently officiated at the Mass of the *Ethiopians*, and lived some Time amongst them, assures us, that their Liturgy is very concise, and widely distant from the *Ethiopian* Mass, printed in the *Library of the Fathers*, which is much more copious and extensive. The *Ethiopians* therefore have in all Probability two Sorts of Liturgies ; some short, and some long, and on common Days make use of the shortest, and principally that which is attributed to *Dioscorus*, Patriarch of *Alexandria*, and printed in *London* both in the *Ethiopian* and *Latin* Languages. ^a Some *Ethiopian* Masses have likewise been printed in the *Ethiopian* Tongue at *Rome*, where may be found with two others, that, entitled *Canon universalis Ethiopum*. It is remarkable, that in the Year ensuing, a *Latin* Translation of that Liturgy was also printed at the same Place, and reprinted some Time after in the *Library of the Fathers*.

BUT I cannot conceive the Reason why the Author of that *Latin* Version has not followed with any tolerable Exactness the *Ethiopian* Original, from which he frequently deviates without any Manner of Occasion. It is visible, however, that in the Prayer, called the Invocation of the Holy Ghost, he attempted to make his Version agreeable to the Clergy of *Rome*, and to the *Latin* Divines, who are of Opinion the Consecration is over, as soon as ever that Invocation is begun. But the *Ethiopians* believe, as all the Rest of the Eastern Christians do, that the Consecration is not entirely over, till the Words of the Invocation are concluded. And indeed the *Ethiopians*, who have printed the *Ethiopian* Text of this Liturgy, have not thought proper to reform that Part of it.

WHEN the *Ethiopians* procur'd those Liturgies to be printed at *Rome*, they doubtless endeavoured as much as in them lay to be thought Orthodox, and conformable to the Opinion of the Church of *Rome* ; in order (at least in outward Appearance) that their Church might be united to it, they standing at that Time in need of their Assistance, because of the Wars they were then engag'd in. The Liturgies therefore which they have printed should be read with due Precaution, and compared with some of the best Manuscripts, by which they ought to be corrected and reform'd.

^a In 1548.

THEY have other Liturgies besides these, under the Names of St. *John the Evangelist*, St. *James*, St. *John Chrysostome*, the blessed Apostles, St. *Cyril*, St. *Gregory*, and some anonymous Authors. And thus the *Ethiopians* boast of their Liturgies being very antient, as if they were in Reality written by those very Persons whose Names they bear: But it is remarkable, that the *Ethiopian Church* has been long dependent on that of the *Copti* in *Egypt*, from whom she has received the most essential Part of her Offices.

THESE *Copti* have also particular Liturgies compos'd in the *Coptic* Language, which at present are only made use of at divine Service, because but few People understand it, and the *Arabic* is now more universal. This *Coptic*, which *Kircher* the Jesuit pretends to be a native Language, independent of all others, has received a vast many Improvements from the *Greek*, and still retains all the Characters, with a prodigious Quantity of their Words. There are three of their Liturgies to be met with in the *Library of the Fathers*, which are attributed to St. *Basil*, St. *Gregory*, and St. *Cyril*, and were translated by a *Maronite* of Mount *Libanus* from an *Arabic* Version. But whether that Translator made use of bad Copies of those Liturgies, or had not a perfect Knowledge of the *Arabic*, it is very certain, that his *Latin* Version is very erroneous. We must observe, however, that as the *Coptic* is understood but by very few, the *Copti* generally join an *Arabic* Version to those Liturgies compos'd in *Coptic*, for the better Understanding them, though at the same Time their Liturgy is read in *Coptic*.

Victorius Scialac, a *Maronite*, and Author of the *Latin* Version of those *Coptic* Liturgies, observes, that the latest *Coptic* Liturgies have been rectified and reform'd by the *Latins*, since the Union of the *Coptic Church* with that of *Rome*, in the Time of *Clement VIII*. But there is no Appearance of Truth in this Assertion; because that Union which they pretend happened under Pope *Clement VIII*. did not prove to be real. It must be acknowledg'd, that by a Perusal of these Liturgies any one may easily perceive that they were taken from the *Greek*.

THE Liturgies also that are in Use amongst the *Armenians*, might in my Opinion be rang'd amongst those of the Eastern Church; for they likewise read the Prayer, called the Invocation of the Holy Ghost, ^a at their Celebration of the Mass. A Copy of this Mass has been printed at *Rome* in the *Armenian* Language with a *Latin* Version; but the Censors at *Rome* have made several Alterations in it, and in some Places without any Manner of Occasion. For which Reason, that Abstract of the *Armenian* Mass, which is inserted at the End of the first Volume of the Treatise, entitled *The Perpetuity of the Faith*, is not conformable to those Alterations, tho' the *Armenian* Patriarch who sent this Abstract was of the *Latin* Communion, and even then resided at *Rome*. Bishop *Uscanus*, who gave another Abstract of the *Armenian* Liturgy to the Author of *The Perpetuity of the Faith*, seems to pay a greater Regard to the Improvements made by the *Roman* Censors; for after having published his Abstract conformable to their Corrections, he is content with saying only, that there are others whose Liturgies follow a various Reading, as if that Variation proceeded from a Diversity of Copies, and not from the *Roman* Censors. Besides these *Armenian* Liturgies, compos'd in the *Armenian* Language, I very well remember, that I formerly met with a large Manuscript, which contain'd several *Syriac* Liturgies according to the Practice of the *Jacobites*, amongst which was one compos'd in the *Syriac* Tongue, according to the Manner of the *Armenians*. After a strict Examination, I found it was only an Abridgment of the *Greek* Liturgy, which was attributed to St. *James*; and this is very conformable to what

^a In the Year 1642.

some of the antient Historians have said relating to some Part of the *Armenians*, who formerly made use of the *Syriac*, as well as the *Armenian* Language.

THE *Armenians*, according to *Galanus's* History, assert, that the Author of their Liturgy and other Prayers, was one of their Patriarchs, whom they named *John*, and who liv'd some time after the Council of *Calcedon*. But I have said enough on the Liturgies that are in Use in the Eastern Churches, my Design being only to give a succinct Account of them. But before I conclude this Discourse, I shall only add, that *M. Brerewood*, who has written a Chapter particularly upon those Liturgies, in his Discourse on various Religions, has made several Mistakes; as for Instance, when he pretends, out of a Compliment to the Opinion of the Protestants, to say, that there are but three Nations, where the Liturgy is celebrated in a Language which is understood by none but the Learned, viz. the *Greek*, the *Latin*, and the *Chaldee* or *Syriac*. But he did not consider, that the *Copti* of *Egypt* celebrate their Liturgy in the old *Coptic*, which scarce any one understands; that the *Ethiopians* also celebrate their Liturgy in the old *Ethiopic*, which is widely distant from the vulgar Language. Besides, the *Armenian* Tongue, in which the Liturgies of the *Armenians* are compos'd, is not altogether the same with that which is at this Time spoken by the *Armenians*. We proceed now to the Liturgies or Masses of the Western Church.

CH A P. XIX,

Concerning the various Liturgies or Masses of the Western Church.

MOST Authors who have treated on the Mass of the *Latins*, believe *St. Peter* wrote it, and that it has received some few Amendments only by Length of Time; but that prodigious Number of Masses which has ever appeared throughout the Western Churches, and particularly in that of *Italy*, is a plain Demonstration, that *St. Peter* never left behind him any particular Form of Mass for the Use of the Church of *Rome*, any more than for that of *Antioch*, of which likewise he was Bishop. Is it possible, that *Eusebius* and *St. Jerom*, who take particular Notice of the Epistles of this Holy Apostle, should say nothing of this Mass of *St. Peter*, if it were true, that he had really compos'd it? The Notion of such, therefore, as make him the Author of the *Latin* Mass, is rather grounded on a very uncertain Tradition, than on any solid and substantial Reasons.

^a THE Popes long complain'd of the too great Diversity of Offices made use of in most of those Churches, which were indebted for their Belief to the Church of *Rome*. Pope *Innocent I.* says, in one of his Epistles, *That Italy, Gaul, Spain, Africa, Sicily, and the neighbouring Islands, are in Duty bound to conform themselves to the Church of Rome in their Offices, since she is the Mother Church; and all of them, continues he, ought implicitly to observe what St. Peter has establish'd in the Church of Rome, and what she has ever practis'd; whereas on the contrary, they act according to the Dictates of their own vain Imaginations.* But we don't find, that *St. Gregory the Great*, who was notwithstanding one of the most zealous Advocates for the Holy See, took any great Pains to introduce an Uniformity of Offices into such Churches as had received their Faith from that of *Rome*. ^b In his Letter to *Austin*, who was

^a *Innocent I.*

^b *Greg. I. Ep. ad Aug.*

then in *England* for the Propagation of the Gospel, he tells him, that he was free to follow the Customs either *Rome*, *Gaul*, or any other Church ; because indeed of a Diversity of Offices or Ceremonies can never prejudice the Fundamentals of Religion.

THE Uniformity which now appears in the *Latin* Mass and other Offices did not always subsist. *Charlemagne*, in Complaisance to the Popes, left no Means unattempted to bring the various Offices of several Churches to a Conformity with that of *Rome*. His Successors likewise used their utmost Endeavours to introduce the *Roman* Office into all their Dominions. But notwithstanding all their Zeal, and all the Interest which the Popes had made to accomplish it, they were opposed by those Churches which they were attempting to subject to the *Roman* Customs, with the utmost Courage and Resolution. Each Nation argued as warmly against it, as if there had been an open Attempt to oblige them to forsake the Religion of their Fathers.

I SHALL not here attempt to give an Account of all the various Masses in Use in several of the Western Churches, because we have little more than Fragments left of most of them ; but shall only shew, that the *Roman* Mass was formerly celebrated in very few Places besides *Rome*, and that even there some Alterations were made in it ; the Mass in Use at present, which we insist to be according to the *Roman* Ritual, not being the antient *Roman* Mass in it's Purity, but an Abridgment only.

To begin with *Italy*, the Church of *Milan* had in former Times a Mass, and even an entire Office different from that of *Rome*, Part whereof remains in Use to this Day. It is generally called the Office, according to the *Ambrosian* Ceremony, in Contradistinction to that of the *Roman*. Some Authors, who have treated on this *Ambrosian* Mass, have shewed us, at the same Time, wherein it varies from that of *Rome*. *Walafrid Strabo* asserts, that St. *Ambrose* compos'd it, and that he so contriv'd it, as that it might not only serve his Church of *Milan*, but all the other Churches of his Diocese. The Church of *Milan*, however, in all Probability, even before St. *Ambrose*'s Time, had an Office different from that of *Rome*, as well as the other Churches of *Italy*, which was more pliant and ready to conform to the *Roman* Rite than that of *Milan*, which shelter'd herself under the Authority of St. *Ambrose*.

EVEN at *Rome* there was a prodigious Diversity of Offices, as *Peter Abalard* has very justly observed. Of all the Churches in *Rome*,^a saith this Author, the *Lateran* Church alone preserved the antient *Roman* Office ; all the other Churches had their various Offices. *Radulf of Tongres*, speaking of the *Roman* Office, has likewise observed, that there were two different Sorts of Offices at *Rome*, one short, and the other long ; and that the latter, which was an Abridgment only of the other, was celebrated in the Pope's Chappel, whereas the former was properly the *Roman* Office. He afterwards adds, that the Pope's Officers frequently alter'd or abridg'd that Office as they thought proper, for the Convenience of the Pope and his Cardinals ; and that the Friars of the four lesser Orders chose that Abridgment in Conformity to the Court of *Rome*. It is easy to imagine, that by such a Proceedure their Intention was to obey the Rule left them by their Patriarch, and to follow the *Roman* Order. In short, the same Author observes, that Pope *Nicholas III.* totally abrogated that antient *Roman* Office, which was the true Office of *Rome*, to give a Sanction to that of the Friars of the lesser Order : For which Reason, new *Missals* and other Office-Books were introduced in Lieu of the old Ones, which are at present stiled the *Roman* Office ; whereas, in my Opinion, they ought with more Justice to be called the Office of the *Franciscans*.

^a *Abal.* in *Epist. Apol. Adv. Bern.*

THE *Gauls* likewise have had their particular Office, as is apparent by the Epistles of St. *Jerom*, and of several of the Popes; and it was principally in these Parts, that *Charlemagne* and his Successors used their utmost Endeavours to introduce the *Roman* Office. Pope *Adrian* sent what is generally called the *Sacramentarium* of St. *Gregory* to that Emperor, who had requested it for the more easy Introduction of the Mass into his Dominions, and the other Offices according to the Use of *Rome*. *Pepin* had also some Time before used all possible Means to carry on the same Design. ^a The Abbot *Hildwin* gives us an Account of the Mass as it was used amongst the *French*, before they conformed to the *Roman* Rite, and attributes the Rise of it to St. *Dennis*, whom he calls the *Areopagite*; but without making any critical Enquiry into the Truth of this Origin, it is certain, that in that Part of *Gaul*, now commonly called *France*, they had a particular Form of Mass, widely distant from that of *Rome*: And the same Abbot, in a Letter of his to the Emperor *Lewis*, takes Notice of some certain *Missals*, according to the Use of the *Gallican* Church, which were very antient, and used before the *Roman* Rite was introduced into that Church.

^b THE Mass which *Matthias Flaccus Illyricus* procured to be printed at *Strasbourg* in the Year 1557, was by many esteemed to be the Mass of the *Gallican* Church: But Cardinal *Bona* has lately laboured by many solid Arguments to prove the contrary, and demonstrate that this Mass was very different in every Circumstance from what the antient Authors have attributed to the Mass in Use in the *Gallican* Churches. He, moreover, is of Opinion, that the Mass, in former Times called *Gallican*, was taken from that made use of at *Toledo*, and all over *Spain*, and is no more than what we now call the *Mosarabic* Mass. But his Arguments are mere Conjectures, which only prove, that both these Masses agreed in many Particulars.

IT is not to be questioned, but there was a particular Mass appointed in *Spain*, for the use of those Churches which were dependent on the *Greeks*, since that Mass is still extant. And tho' *Gregory VII.* substituted the *Roman* Mass in its stead, yet it hath been impossible to extirpate the Celebration of it in some of the *Spanish* Churches, and particularly in that of *Toledo* and *Salamanca*, where it is used at this very Day. The *Spaniards* testified a more than ordinary Zeal for the Preservation of their antient Rites, as well as an extraordinary Steadiness against the Admission of the *Roman* Office. The *Arragonians* were the first who received it under Pope *Alexander II.* who sent a Cardinal on Purpose into *Spain*, with the Dignity of a Legate. ^c *Sancius* too, King of *Arragon*, after his Accession to the Kingdom of *Navarre*, thro' the Instance and Assistance of Pope *Gregory VII.* laid the Churches of *Navarre* under an Obligation to receive the Mass and other Offices of the Church of *Rome*, which were before established in the Kingdom of *Arragon*; as by those Letters which that Pope writ to *Sancius*, and to the other *Spanish* Kings, very plainly appears.

ALPHONSO, King of *Castile*, did not so readily comply with the earnest Sollicitations of that Pope. The *Castilians* likewise refused to receive the *Roman* Mass; and the King himself had never consented to it, if his Queen, who came from *France*, where the *Roman* Rite was in Use, had not prevailed on him by her repeated Sollicitations. The *Spaniards* are furnished with numberless Histories and Miracles to support their antient *Gothic* Mass: But as these Histories appeared to me no more than fabulous Amusements, I thought it needless to quote them. It is to be observed, however, that this Mass of the *Spaniards*, is the very same which is printed in the *Library of the Fathers*, and entitled *Missæ Mosarabum*; which is so called from the *Arabs* being once Masters of *Spain*. The Christians

^a Abbas *Hilduinus*.

^b *Flaccus Illyricus*, Card. *Bona*, Lib. I. *Rer. Lit.* Chap. xii.

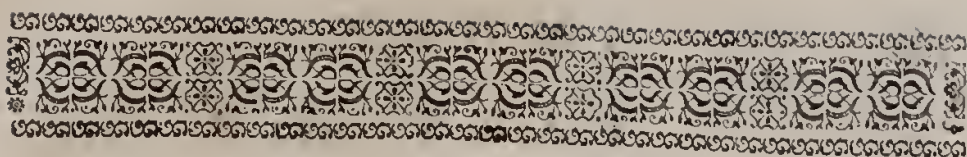
^c *Pet. de Marca* in *Hist. Bearn.*

of those Countries were at that Time for the Generality called *Mosarabes*, that is to say, intermingled with the *Arabs*.

IT would be too tedious, as well as needless, to enter into a long Detail of the numberless Masses and other Offices of the Church, which have been established in other Countries besides those I have already mentioned. Even that Part of the World which is now called *England* had its Offices, and all its various Ceremonies, long before *St. Gregory* sent *Austin* to convert that People. For this *Austin* was not the first that preached the Gospel to the *English*, who were then known by the Name of *Britons*. *Austin* established the Christian Religion but in one County; for most of this Island had been converted to the Faith long before his Arrival. *Hoc in Ecclesiis tuis faciant*, says *St. Jerom* in one of his Epistles, *quod Romæ, sive quod in Oriente, quod in Italia, quod in Creta, quod in Cypro, quod in Africa, quod in Illyrico, quod in Hispania, quod in Britannia*. All the Churches in general, which own'd the *Romish* Church as their Mother, did not agree with her either in what related to their Mass, or their other Offices; for even the Bishops of the principal Churches took the Liberty to lengthen or diminish the Office as they thought convenient; and indeed frequently without the Authority of any Council. The Institutions of *Charlemagne* and his Successors, who had established Uniformity of Office in their Dominions, were so little regarded, that from Time to Time they would make some Alteration or other in it. The Monks and Friars principally, who are for the most Part prone enough to set a greater Value upon themselves than any other Men, were likewise determined to be distinguished by a particular Office of their own, which Liberty was carried to such a Pitch, that at last Pope *Sixtus V.* was obliged to constitute an Assembly at *Rome*, called *De Riti*, for no other Purpose than to enquire into these new Offices which daily encreased, and to put a Stop to the growing Evil. So that ever since they have been forced to have the Approbation of those *De Riti* to give a Sanction to their new Offices.

NOTWITHSTANDING this prodigious Variety of Masses, which are of no great Importance, we may venture to assert, that the Substance of the Mass has ever been the same in the Western Church, and that the *Latin* Masses have ever had a nearer Resemblance to each other, than to the Liturgies of the Eastern Churches, all of them having, as I have already observed, the Prayer, called the Invocation of the Holy Ghost, which is not in the *Latin* Mass; unless it is allowed to be comprised in the following Prayer: *Quam oblationem tu Deus, in omnibus quæsumus, benedictam, adscriptam ratam, rationabilem, acceptamque facere digneris, ut nobis corpus & sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi*. This Prayer, in my Opinion, is the same with that which the Eastern Christians call the Invocation of the Holy Ghost. All the Variation is, that in the Mass of the Easterns that Prayer is said some considerable Time after the Priest has pronounced these Words, *This is my Body*, &c. but in the *Latin* Mass before it; and this agrees much better with the general and received Notion of our Schools, which is, that the Consecration principally consists in the Words just mentioned; whereas the Eastern Churches are of Opinion, that those Words are only quoted as the History of what was transacted when our blessed Lord eat his last Supper with his Apostles. And for this Reason, they afterwards address their Prayer to the Holy Ghost, and implore him to change the Bread and Wine into the Body and Blood of our Lord and Saviour *Jesus Christ*. Altho' this has been explain'd by the *Greek* Church, who, at the Council of *Florence*, declared that they firmly believed the Words, (*This is my Body*) consummated the Consecration.

The END of the SECOND DISSERTATION.



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A THIRD
DISSERTATION
ON THE
CEREMONIES
AND
CUSTOMS of the *J E W S*,
BEING A
SUPPLEMENT
To the two preceding
DISSERTATIONS.

By * * * *



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S U P P L E M E N T

To the Two preceding

DISSERTATIONS.



NE might easily be induced to imagine, that nothing more could well be added with respect to the Customs of the *Jews* to what Rabbi *Leo* of *Modena*, and Father *Simon* (who has given us a Supplement to that Rabbi's Work) have said on that Topick; but we may venture boldly to assert with the learned ^a Author of the History of the *Jews*, that *Leo* of *Modena* has omitted divers Things of no small Weight and Importance. He does not always enter into an exact Account of the Ceremonies and Customs of the *Jewish* Church; and as for Father *Simon*, his principal Aim is to shew us the Conformity between some of the Rites of the *Roman* Catholic Church,

and those of the Synagogue, without giving us any Annotations on Rabbi *Leo*'s Abridgment. We imagine it therefore highly requisite to make up the Deficiency of those two Discourses with the following Observations.

I. *Observations on the Dispersion of the JEWS.*

ALL Christian Divines must readily allow, that the Dispersion of the *Jews*, ever since the Time of the Destruction of their Temple and City of *Jerusalem* in the Reign of *Vespasian*, is attended with such particular Marks of Reprobation, that we must be blind not to discern the Hand of God in it. This Dispersion is become a Field fertile in Miracles, Prodigies and Investives. The *Christian* and the *Jew* may equally reap their Harvest therein. Both may discover Wonders there, and yet behold them in a different Light. Our Christian Ministers have, from Time to Time, by

^a *M. Basnage's Hist. of the Jews, Lib. i. Chap. i.*

the Art of Persuasion, found Means to awaken in the Minds of their Audience an Idea of the Reprobation of the *Jews*. The opprobrious Language with which that People are daily treated, the odious Character they bear, the Abolishment of those Ceremonies which are the most essential to their Religion, the whole Hierarchy of their Church subverted, their Tribes and Families confounded, and their Sacrifices suppress'd, are some of the visible Marks of that fatal Rebrobation. The *Jews*, on the other Hand, find Matter of Glory and Triumph in these very Misfortunes; and haughtily assert, that ^a their Nation is the Heart of the Universe. *Tho' the Heart is the noblest Part of the human Body; yet 'tis that which suffers most by its Indispositions, that which is consumed by the Passions, and tormented with Anguish: No Corruption, however, can be formed in it, since 'tis endued, as it were, with an innate Purity, and preserves to the last the Power of discharging all such corrupt Humours as destroy the other Parts. That fine and delicate Matter, whereof the Heart is composed, attracts indeed a Number of Distempers to it, which afterwards it expels by the Strength of its Constitution.* The *Jews* assert likewise, with the ^b Prophet, "that no People on Earth but themselves are the Favourites of Heaven, and for that Reason the Almighty visits them for their manifold Sins and Iniquities." But these Sins and Iniquities are transitory, because God will not suffer them to destroy the Heart, as they formerly destroyed the People of *Canaan*, &c. The *Jews* suffer by the Depravations of their Neighbours, and the Heart suffers by the Indispositions of the Liver, Spleen, Stomach, &c. This plainly demonstrates, that the Idea which they entertain of their Disgraces and Misfortunes is very different from that of the Christians.

We are at a Loss to determine how and where the ten Tribes whom *Salmanazar* carried away into *Media* were dispersed: But be that as it will, it is evident, that since their Dispersion the *Jews* have made themselves conspicuous in several Countries; and yet the World had no distinct Knowledge of them, in my Opinion, till after the Destruction of the Kingdom of *Judah*. ^c *Josephus* makes their Number, even in the Time of King *Abasuerus*, amount to an infinite Number of Millions. One *Eldad* has published the History of their Dispersion, and endeavoured to adorn it with so many Fables, that it does not in the least fall short of the Mythology of the antient *Greeks*. *Benjamin of Tudela* has also embellished his Subject in the same manner, and gives a Description of a prodigious Tract of Land, whereof, he says, his Nation were the Lords and Masters; but no one besides himself ever heard of such a Place. *Peritzol*, another celebrated *Jewish* Historian, has planted them in divers Parts of the World, where, as yet, they have never been found. For Example, he has formed a Society of *Recabites* in the Desert of *Cabor*; and conferr'd on them a Kingdom in the Deserts of *Arabia*. He has also planted the *Jews* all along the *Gangean* Shore, the Frontier Places of *Bengal*, the *Philippine* Islands, &c. In short, he has bestowed an Empire on them not far from the River *Sambatius*, or *Sabbation*, which borders on *Prester-John's* Dominions, and is so situated, according to the Account of this Author, that we might easily imagine it lay upon the River *Thibet*. Supposing it was true, that there ever was a *Jewish* Settlement in those Countries, we might very justly conjecture, that they were the Remainder of the ten Tribes. *Gulielmus de Rubruquis*, who travelled into *Tartary* in the Year 1646. assures us, that about two Days Journey beyond *Derbent*, on the Road to great *Tartary*, ^e he met with a great Number of *Jews* in a City called *Samaron*; and he mentions likewise, an inclosed Country towards the *Caspian* Sea, where the *Jews* were confined. ^f *Carpin*, who travelled at the same Time, gives us likewise an Account of some of the *Jews* of *Tartary*, whom he calls *Brutaches* or *Basterques*. Other Histo-

^a Vide Buxtorf. Lib. Cosri. *Israelite inter populos sunt instar cordis ad reliqua membra.*

^b *Amos.*

^c *Ant. Jud. Lib. ii. Cap. v.*

^d Vide Basnage Hist. of the *Jews*, Lib. vii.

^e Page 272, 273. Edit. of *Paris* 1634.

^f *Ibid.* p. 377.

rians make mention of the ^a *Naphtalites* and *Danites* settled in *Great Tartary*, and of certain *Sadducees* settled likewise on the Frontiers of *Thibet*.

IT is likewise thought, that the *Jews* of the ten Tribes were dispersed into the Kingdom of *Cachemire*, a Province which belongs to the *Mogul*: but although this Notion be supported by some Proofs which may be seen in the Account given us by ^b *Bernier*; yet we cannot from thence infer, that the *Jews* were Lords or Sovereigns in that Country. There are *Jews* ^c likewise in a Province of *China*, who have preserved Part of the sacred Scriptures, with the Ceremonies of their Religion, and several of their Traditions: But in their Worship there appears a great Mixture of *Chinese* Idolatry, and amongst the rest, that Veneration they pay to *Confutius*. ^d We shall not expatiate on the Sovereignty of the *Jews* in some particular Provinces of *Ethiopia*. If we may give Credit to the Relations concerning those Countries, the *Jews* are very numerous there; as plainly appears from the *History of Ethiopia*, written by *Ludolphus*.

SOME pretend, likewise, to find *Jews* in *America*; though their Reasons for it ^e are very superficial and groundless; not only the *Jews*, however, but the *Christians* themselves too, have given into this Notion. The Reader may consult Mr. ^f *Basnage* upon this Topic. 'Tis true, indeed, one of our Modern Travellers informs us, ^g *That the Indians, who live upon the Coasts of Peru near the River Plata, have several Customs in common with the Jews, as well as the Calchaques, who live between Peru and Tucuman; that they have a sort of Circumcision, and never eat Swines-flesh.* Others are of Opinion, that the Worship and Ceremonies of the *Jews*, and those of the Inhabitants of *Lapland*, are much the same. Were we allowed to make Conjectures, why might we not as well imagine, that the *Christians*, and more especially the *Roman Catholics*, had transmitted Part of their Worship and religious Customs to the *Americans*? But we shall shew hereafter, that by straining Conjectures, we might possibly maintain, that the Inhabitants of *Mexico* and *Peru* are indebted to the *Christians* for several of their Ceremonies. It is certain, that all such general extravagant Suppositions as are grounded only upon a bare Resemblance of Rites and Customs, can never prove, that a Nation at so prodigious a Distance from *Asia* should be descended from the *Jews*; and it is equally difficult to prove, that a captive Nation, detested, contemned, and oppressed by their Neighbours, should ever have been able to settle themselves in *Tartary*, &c. and gradually become so powerful as to establish a Government capable of opposing and making Head against such Neighbours. A

^a Vide *Schickard*. in *Persie*.

^b *Voyages*, Tom. ii. Page 316. Edit. of 1709.

^c Vide *F. Gozani's* Letter in the seventh Collection of *Instr. Letters of some Missionaries*.

^d Vide A curious Account of the present State of the *Jews*, taken from an Italian Author, in Mr. *Basnage's* History of the *Jews*, Lib. ix. Cap. 38. There is room, however, to believe, that the *Jews* did not leave *Asia*, till long after the Revolution of the Kingdom of *Israel*; their first Settlement was in *Media*, *Chaldea*, *Armenia*, &c. After which they passed into *Europe* by the Way of *Georgia*, the Black Sea, and *Muscovy*; and so spread into *Tartary*, towards the Northern Parts of *India*, and as far as the Borders of *China*. The Revolution of the Kingdom of *Judah* only accomplished what the other had begun. Thus they settled amongst Foreign Nations, and preserved their Worship and Customs, from which they often deviated, and which at last they wholly lost, in Proportion to the Distance they were placed from their Rise. These Alterations, 'tis true, affected the *Jews* very much at first; we are not to imagine, however, any Impossibility in their forgetting the Misfortunes and Desolation of *Sion*. There was but a small Number of pious Refugees, who vowed to have their beloved *Jerusalem* for ever in their Remembrance.

^e The *Americans*, we are told, compute their Year by Moons; that they offer up the First-Fruits to their Idols; and that the greatest Part of the People of *America*, but principally the Inhabitants of *Mexico* and *Peru*, have a Tradition of the Deluge among them; that those of *Mexico* observe a Grand Jubilee; and that several of the *American* Nations observe Circumcision, &c. but this alone is not a sufficient Proof, that the People of *America* are originally *Jews*. It is very customary for Men of different Nations to observe the same Ceremonies, though at the same Time they never communicated their Thoughts to each other. The Method of calculating the Year by Moons is very plain and natural, and therefore it is no Way surprising, that People, who had no other Manner of Calculation, should have made choice of that Way to judge of the Course of Time. As for their Circumcision, their remembering the Deluge, &c. These, indeed, might as well prove, that they were descended from the *Egyptians*, the People of *Colchis*, or the *Assyrians*, as the *Jews*.

^f History of the *Jews*, Lib. vii. Chap. iv.

^g *Cortat's* Voyages to the *West Indies*, Tom. i. p. 291. Edit. of the Year 1722.

People, however, who ^a once look'd upon themselves as superior to all the Nations upon Earth, may be indulg'd in a few fabulous Relations, and ^b pardon'd for their Excess of Pride and Ostentation : So that being accustom'd to Miracles and Prodigies, they presum'd to think Providence neither could, nor ought ever to speak or act but in their Favour. We shall not here expatiate any farther upon the Dispersion of the *Jews*, and shall therefore refer the Reader to ^c Mr. *Basnage's* History of them, for what might be added on that Topick.

II. *Observations on the Persecutions which the JEWS have undergone since the last Revolution of JERUSALEM under the Reign of the Emperor VESPASIAN.*

RELIGION is for the most Part severely shock'd by the Decay and Revolutions of Kingdoms ; and that Man must have a more than common Resolution, who sincerely professes a Religion which is despised and out of Fashion, thro' the Prevailing Power of human Passions. The Destruction of *Jerusalem* by the *Babylonians* was a fatal Blow to the *Jewish* Religion ; and tho' some worthy Men returned from that Captivity, yet a great many wicked Wretches also returned with them, who completed those Evils which the Impiety of their Ancestors had begun ; and mingled their own Vices with those of the Colonies, which the King of *Babylon* had left in *Judea* ; but that indeed was no more than the natural and general Consequence of a Mixture of various Nations. The Vulgar are of Opinion, that those ancient Captives were all Saints, whose whole Employment was to sing Psalms all Day and Night to the Honour and Glory of God ; but this is a gross Mistake.

THE *Jews*, after their Return from Captivity, began insensibly to deviate from the Purity of their Morals and their religious Worship : When at the same Time they grew more earnest and zealous for the Observance of their Rites and Ceremonies. Might I be indulg'd with making one Reflection here, I would observe, that for want of Miracles and Prophecies, which prevented them from taking that for Religion, which was no more than the external Part, the Pomp and Grandeur of it, the *Jews* gave blindly into the idle Traditions of their formal Doctors, who raised their own Merit upon the Ruins of Prophecy, and thought the Surface and External of the Law requisite for supporting the Splendor of a difficult and troublesom Discipline, which was no longer upheld by Miracles. The whole Form of the *Jewish* Religion was thereupon totally changed, and the *Jews* assumed the Mask of Hypocrisy : But tho' the Ceremonies and Customs of Men appear never so inconvenient, yet they still are infinitely more easy than the Reformation of the Heart.

IN the midst of this Corruption *Paganism* triumphed over the Weakness and Decay of the *Jewish* Religion, by the awful Power of the *Romans* ; and as the Time of its Destruction grew near, this Corruption seemed to spread over the *Jewish* Church in equal Proportion ; and so ripened them into that Rebellion, which brought upon them the Destruction of their State. The *Roman* Emperors, under whose Government the *Jews* were obliged to live, treated them after a very severe Manner ; but after the

^a An Instance of this appears in the History of the King of *Cozar*. Vide *Basnage's* History of the *Jews*, Lib. ix. Chap. 1. and *Buxtorf*. Lih. *Cofri*.

^b The *Jews*, notwithstanding their Weakness, still consider themselves as the Favourites of the Almighty, as plainly appears by the Works of the Modern Rabbi's. It is very difficult, if not impossible to lay aside that Pride which so noble an Origin as that of the *Jewish* Religion inspires them with.

^c This History contains a great many curious Collections of the Author, concerning the ancient and modern Establishment of the *Jews*.

Destruction of their Metropolitan City, they were much less regarded. *Domitian* loaded them with intolerable Taxes, and exacted them so rigorously, that he caused those who were only ^a suspected of *Judaism* to be stripped stark naked, to have ocular Demonstration whether they were *Jews* or not; and even made them Partakers in the Persecution which the Christians suffered under him. Their Revolt under *Adrian* involved them still in new Calamities; and according to ^b *Juvenal*, they were at that Time reduced to such Extremities as to turn Fortune-Tellers for their daily Subsistence. Not that we are to imagine that the Nation in general follow'd that contemptible Employment. For besides the Partiality of *Juvenal*, who had an Antipathy to the *Jews*, there are good Grounds to believe, that none but the Rabble followed that scandalous Course of Life. Their Distresses however, having made them Disaffected, they attempted a Rebellion under the Conduct and Direction of one *Barcochebas*, who assumed the Title of Messiah; but proving unsuccessful, the Emperor *Adrian* caused a great Number of the Rebels to be put to Death, exposed them to public Sale, and denied them the Privilege of settling in *Judea*.

OUR present Aim is to give the Reader an adequate Idea of the various Calamities of the *Jewish* Nation through every Age, since the Birth of our blessed Saviour. The Rabbi's intimate, that the Emperor *Antoninus Pius* had a favourable Opinion of *Judaism*, and that *Severus* likewise and his Successors treated the *Jews* with a great deal of Humanity; at least we do not find, that those *Pagan* Emperors used them with any uncommon Severity. But when the Christians were once Masters of the *Roman* Empire, they did not shew so much Indulgence to a Nation, who were look'd upon as the inveterate Enemies of *Jesus Christ*; they recollected that they had crucified the Messiah, and thought themselves in Duty bound to avenge the Indignities which he had suffered at their Hands. *Constantine* began by Laws that were mild enough, but *Constantius* treated them with abundance of Rigour; and published an Edict, which made it Death for any *Jew* to marry a Christian. The Emperor *Theodosius* indeed was so kind and indulgent, as to grant them the free Exercise of their Religion; but *St. Ambrose* was so apprehensive of the ill Consequences that might attend such a Condescension, that he employed all his Eloquence to prevent the growing Evil. The Festival which the *Jews* celebrated in Commemoration of their happy Deliverance by Queen *Esther*, was suppressed in the Beginning of the fifth Century; the Christians imagining, that under the Form of *Haman* they insulted *Jesus Christ*; and the Suppression of that Feast was countenanced and encourag'd by the Clergy. There is a Pleasure no doubt in mortifying the Enemies of our own Religion, when the Priests give a Sanction to the Attempt; and in such a Case, 'tis no great Difficulty to look upon it as a Christian Duty. Let us come now to the Time of *Justinian*. This Prince would not permit them to eat the Paschal Lamb, nor indulge them in the Exercise of their Religion in *Africa*. His Charity and Goodness, however, was added to his Severity; for he resolved, if possible, to ^c convert them to the Christian Faith. They were afterwards treated either better or worse, according to the Disposition of *Justinian's* Successors; but *Heraclius* having declared himself their open Enemy, persecuted them on divers Occasions, and used Violence in order to make them Profelytes. ^d He even caused them to be persecuted in the Dominions of the neighbouring Princes; for the King of *Spain* at his Instigation put a great Number of them to Death, out of that Religious Principle, which favours the Destruction of the Body for the Salvation of

^a *Suet. in Domitiano*, Chap. xii.

^b *Sat. 6.*

^c A holy *Hermit*, whose Name was *Simon of Emesa*, at this Time converted a *Jewish* Glass-Maker in the following Manner: This Man was attempting to make a Glass, and every Time he blew, instead of a Glass he made Crosses. Upon which the Saint told him, that all his Endeavours would prove unsuccessful, till he had first signed himself with the Sign of the Cross; the Workman listened with Attention to the Saint's Instructions, and was immediately converted to the Christian Faith.

^d *Vide the History of the Jews by Basnage.*

the Soul; nor indeed were they much better treated in *Spain*, by some other of the *Visigoth* Kings. *Chilperic* and *Dagobert*, both Kings of *France*, labour'd hard for the Conversion of the *Jews*, and caused many of them to be baptised, that is, to be plunged in Water, in Order to make Christians of them to all outward Appearance; for the external Signs and Ceremonies employed for the Engagement of a Man to any Religion make little or no Impression on his Heart. History tells us, that *Leo* the *Isaurian* likewise was equally zealous in the Conversion of the *Jews*, and us'd his utmost Endeavours to make them Christians.

CHARLEMAGNE, and afterwards *Lewis the Debonair*, who reign'd in the West, were indulgent enough to the *Jews*, tho' indeed contrary to the Inclination of *Agobardus*, Bishop of *Lions*. For as learned and moderate as he was, he exasperated his Sovereign as much as possibly he could against them by his Writings, ^a which were very warm and full of Invectives. They were, however, still tolerated under the Reign of *Charles the Bald*, notwithstanding they were from Time to Time accused of abetting the Enemies of the ^b Government, in order to render them more odious in the Eyes of the common People.

THE *Jews* were likewise very much supported by the *Mahometan* Religion, when it first began to gain Ground; which from its Birth made a prodigious Progress by the Success of its Arms, and the Divisions of the Christians, and seem'd to shew a peculiar Regard for *Judaism*: Yet the *Caliphs* and other *Mahometan* Princes did not think themselves under a perpetual Obligation to countenance the *Jews*. *Cader* persecuted them with great Severity, to get Possession of their Estates, which were very considerable, and this Persecution continued several Years. And much about that Time, the *Caliph Hakim*, who reign'd in *Egypt*, and set himself up as Head of the Religion of the *Druses*, was very rigid and severe to all the *Jews* in general.

THE Zeal of some *Jews*, who us'd their utmost Endeavours to convert the *Mahometans* in the Kingdom of *Granada*, brought upon themselves a violent Persecution about the Middle of the eleventh Century; and the Followers of the Crusade, publish'd by the Christians of *Spain*, about the End of that Century, would fain have extirpated all the Professors of the *Jewish* Religion, had the King of *Castile* complied with the earnest Sollicitations of the zealous *Nicholas* of *Valencia*: But the Warmth of these holy Confederates amply repaired the Loss of so many Victims in *Germany*. They massacred several Thousands of those unfortunate Wretches, at *Worms*, *Triers*, *Spire* and *Mentz*. About fifty Years after this pious Expedition, a Hermit, whose Name was *Rodolphus*, founded the Alarm against them, under Pretence, that Charity required the total Extirpation of the Enemies of the Christian Religion. This Man had doubtless assum'd a Mission, which was by no Means conformable to that of *Jesus Christ*, who had brought Peace into the World, and reproved his Apostles, who thro' a misguided Zeal were for having the *Samaritans* destroy'd by Fire from Heaven. The Persecutions of those Crusades were general, and all *Europe* felt the dreadful Effects of them.

WE think we have somewhere before observ'd, that the Persecutions which the *Jews* have suffered under the *Mahometans*, have neither been so universal nor so violent

^a See Extracts hereof in the History of the *Jews* by Mr. *Basnage*.

^b We shall only produce one Instance. In the Beginning of the thirteenth Century, the Archbishop of *Toledo* plunder'd the *Jews* of his Diocese, and perform'd this glorious Exploit at the Head of the Rabble; he gave it out, that the *Jews* had conspir'd to deliver up that City to the *Moors*. It was about this Time too, that the Armies of the Crusado's which were then assembled near *Toledo*, upon their Expedition for the Conquest of the Holy Land, thought themselves oblig'd (in Honour to *Jesus Christ*) to destroy those, who had formerly crucified him, and put to Death many thousands of the *Spanish Jews*, and sacrificed them as so many Offerings acceptable to God, in order to bring down his heavenly Benedictions on them. On the other Hand, the zealous *Jews* ascribed these Misfortunes to some particular Formalities, which had not been strictly observed in their Manner of making their *Teffilins*. Vide the *Mishnah*, Tom. 1. Pag. 9.

as those under the Christians. *Schah Abas*, who reigned in *Perſia* about the Cloſe of the ſixteenth Century, persecuted them, with Intention to compel them to become Proſelytes to the *Mahometan* Religion; and in the ſeventeenth Century, one of the Prime Miniſters of *Perſia* renewed the Perſecution againſt them: But we no where find, that the Spirit of Perſecution amongſt the Eaſtern Nations was always renewed by the Enthuſiaſtic Fury of their Derviſes. One of the hotteſt Perſecutions which the *Jews* ſuffered in the Eaſt, compelled a great Number of them to renounce their Faith. The famous ^a *Maimonides* attempted to give his Brethren ſome Conſolation, by foretelling them a Deliverance, which never came to paſs. And tho' Predictions of this kind (which have no better Foundation than thoſe of Aſtrologers) ſerve only to delude the credulous Vulgar, yet our Rabbi's Enthuſiaſm, methinks, was here excuſable, ſince he thereby endeavoured to hinder the Apoſtaſy of the *Jews*. They were again persecuted in the Eaſt, ^b near the Cloſe of the thirteenth Century, and were as inhumanly treated by the *Crufades*, in all Places thro' which they paſſed. But as for *Raimond* of ^c *Pennaforta*, he was more charitable, and endeavoured to convert the *Spaniſh Jews* by Dint of Argument.

THEY were likewiſe cruelly persecuted under the Reign of *Ferdinand* the *Catholic*, who drove them out of his Dominions in the Year 1492, and allowed them but four Months for the Settlement of their Affairs and their Departure from *Spain*; which Time, at the Requeſt of a zealous ^d Eccleſiaſtic, was afterwards reduced to the narrow Compaſs of a Month. Eight hundred thouſand *Jews* at that Juncture left *Spain*, and carried away with them immenſe Riches: But out of ſuch a prodigious Number of Fugitives, ſeveral were loſt by Shipwreck, Hunger, or Poverty, and often by the Inhumanity of thoſe to whom they applied for Refuge. The *Genoeſe* were determined not to loſe this favourable Opportunity of teſtifying their Zeal for the Chriſtian Cauſe. Their Thoughts were therefore Intent on relieving the Hunger of theſe indigent Refugees, and at the ſame Time on ſaving their Souls by Means of the extreme Neceſſities of their Bodies. They marched out therefore to meet the *Jews* with a Croſs in one Hand, and Bread in the other, which they diſtributed only to ſuch as paid their Adoration to the Croſs; and this may very well be term'd a Maſter-Piece in the Method of Converſion. The Soul of Man is bound down ſo cloſe to the Indigencies of his Body, that the former for the moſt Part finds it a very difficult Task to bear up whiſt the latter is afflicted; but the Miſfortune is, that the Soul is very apt to relapſe, when once the agonizing Pains of the Body are all over.

WE muſt not here neglect taking Notice of the famous Troop of Shepherds at the Beginning of the fourteenth Century. Theſe Enthuſiaſts, who were headed by a Prieſt and a Monk, committed unaccountable Outrages in ^e *France*, during the Reign of *Philip the Long*, and particularly maſſacred the *Jews* without Mercy. They alſo treated thoſe in *Spain* in as barbarous a Manner; but at laſt the Kings of *France* and *Spain* were obliged to uſe their utmoſt Endeavours to extirpate thoſe Miſcreants who carried Death and Deſtruction before them wherever they went; and a Peſtilence broke out, which ſeemed determined to have a Share in the Extirpation of that accuſed Race; tho' unluckily indeed it proved fatal to the *Jews*, as well as them. They were accuſed of having by their magical Incantations poiſoned the Waters; but being cleared of that Charge, they were only ſentenced to embrace the Chriſtian Religion, upon the Penalty of being burnt alive; and thus ſome Thouſands of the *Jews*, who reſuſed to become Proſelytes, were condemned to the Flames.

^a He lived in *Egypt* in the twelfth Century.

^b *Raimondus* of *Pennaforta*, was General of the *Dominicans* in the Year 1255. His Legend tells us, that he embark'd on his Cloak, and returned to *Barcelona*, to avoid the Corruption of the King of *Aragon's* Court.

^c Chiefly in the Country of *Chorazan*.

^d *Turrecremata*.

^e It is ſaid, that they firſt began their Diſorders in *Spain*, and there took their Riſe.

THE *Flagellants*, likewise, about the Middle of the fourteenth Century signaliz'd themselves in *Germany*. This Sect, who were more charitable and devout than the other Christians of their Time, voluntarily scourged their naked Bodies with Rods pointed with Steel for the Relief of poor suffering Souls in Purgatory, and for the making an Attonement for the Sins of their Fellow-Creatures. Before they began the Performance of this their Penance, they read their Commission with an audible Voice, which was comprised in a Letter sent to them from the Almighty himself, and delivered to them by an Angel, with express Cominand to scourge themselves in the Manner abovementioned. This Commission was levelled at the *Jews*, and they thought themselves in Duty bound to massacre and burn them, to make their Penance more acceptable in the Sight of God.

POPE *John XXIII.* declared himself an inveterate Enemy to the *Jews* that were in *Italy*, and persecuted them with the utmost Severity; and, as he look'd on himself to be the Vicar of *Jesus Christ*, the Lord of Souls, and the Supreme Governor of the Universe, decreed, that all of them should turn to the Christian Faith. He also sent Letters into *Spain*, requiring his Friends to labour at the Conversion of the *Jews*; and accordingly the Regency of that Kingdom succeeded in the Attempt, and made abundance of Converts; but such as obstinately refused to enter into the Way of Salvation, were either burnt alive, or forced to fly the Country. Pope *Pius V.* and also *Sextus V.* banished them out of all their ecclesiastical Dominions, except *Rome* and some other particular Cities, and the Reason alledged for their act of Indulgence and Toleration in those Places, was the Hopes they conceiv'd, that by their Conversation with the Christians they might by Degrees become Profelytes; and that his Holiness by his continual Presence would inspire them with better Notions. This was a strong and solid Way of Reasoning; but why should not the common Father of all Christians grant the same Indulgence to Heretics?

It must be confes'd, that the *Jews* often brought themselves into Trouble, either by their usurious Contracts, or other Excesses which were equally Criminal, which caused their Destruction in *France*, during the Reign of *Philip le Bel*, under whose Government they grew so powerful and so numerous, that the *Jewish* Writers pretend, that more *Jews* were banished *France*, than ever went out of *Egypt* in the Time of *Moses*; but Exile and the Loss of their Estates, were not their only Misfortunes; for many of them were condemned to be burnt.

LET us now see, whether they were treated with more Humanity in *England* than in other Christian Countries. *Henry III.* indeed, attempted to make Converts of them, without any Compulsion: But that Prince's private Interest and Necessity made him indulgent to the *Jews*; his prime Minister called upon them for large Sums of Money, and upon their Refusal, they were charged with Murder, that the King might have a legal Title to their Estates, and so they were forced at last to pay away one third Part of their Wealth to the Crown for the peaceable Enjoyment of the Remainder. Heavy Taxes were often imposed on them during this Reign, till about the End of the thirteenth Century, when they were totally banished. The History of *England* takes Notice of the various Hardships which, from Time to Time, they suffer'd at *Lincoln*, and in other Cities in that Kingdom.

To conclude, the Fortune and Circumstances of the *Jews* have had their Revolutions, according to the Zeal of the People, who were animated by the Clergy, or to the political Views of Christian Princes. But the Reformation made by *Luther* and *Calvin* must doubtless have been favourable to them, they having ever since established themselves to Advantage in several Protestant Kingdoms. *Holland*, obliged, as it were, for the Encouragement of Commerce, to open her Arms to all manner of Sects, received them more

generously than any of the other Protestants, and the *Jews* are now settled peaceably at *Amsterdam*, and actually inhabit the most beautiful Part of that famous City.

WHAT we have already said, is sufficient to give the Reader an Idea of the Persecutions which the *Jews* have suffered under the Christians, to revenge the Death of the *Messiah*; which Persecutions were, however, frequently grounded on enormous Crimes imputed to them by the Wickedness of some particular Men, and which the illiterate Vulgar, out of a misguided Zeal, punished with all the Rage and Resentment that Enthusiasm and Bigottry could inspire them with.

III. Crimes laid to the Charge of the JEWS.

I. ONE of the greatest Crimes which is imputed to the *Jews* is, their crucifying of Children, whercof they have been frequently accused, and some have not scrupled to affirm, that they annually renew ^a this Custom. *Naucier* tells us, that the *Jews* used to meet privately on Thursday in Passion-Week, and at the same Time sacrifice an Infant to testify their Abhorrence of the Christian Religion; and other ^b Historians say, that they were used to receive the Heart of the Infant so sacrificed at their Communion. The Murder of a Youth whose Name was *Richard*, and laid to their Charge, was the Cause of their Banishment from *France* in the Reign of *Philip Augustus*. We are at a Loss to determine how this Crime came to be so often imputed to them all over Christendom, and so incessantly repeated by the Historians of past Ages, as even to tire their Readers with it. It is very possible, that some of the *Jews* might be so impious and inhuman as to commit so flagrant a Crime; and this very probably may be thought sufficient Grounds to charge the whole Nation with it over and over, with an Addition of the most odious and aggravating Circumstances. But be that as it will, this pretended Sacrifice of Infants was of no small Emolument to the Church, who under that specious Pretence seized on all the Effects of the *Jews*.

FATHER *Daniel* seems to think this ^c Accusation against them true, and says, *That some short Time before Easter they inhumanly massacred the Infants of the Christians whom they stole away, and made an impious Sacrifice of them on the Day of their Communion, out of an implacable Hatred to Jesus Christ, &c.* But Father *Daniel*, however, ought to have given us a Description of the *Jewish* Communion; for an Author who proposes to convince his Readers, ought always to have a perfect Idea of those Particulars which he relates.

SOON after the Murder of young *Richard*, whom we before-mentioned, the *Jews* assembled on the Borders of the River *Seine*, where they crucified ^d another Youth, having first scourged and crowned him with Thorns. *Albericus trium Fontium*, a credulous and worthless Author, has imputed this Crime to them more than once.

^a Vide the Quotations in *Basnage's History of the Jews*, Lib. ix. Chap. xii.

^b *Albericus trium Fontium*.

^c Vide the History of *France*, 4th Dutch Edit. Tom. II. Page 574.

^d It is reported too, that the *Jews* crucified a Child of eight Years old at *Lincoln* in *England*, in the Year 1255. at *Prague* in the Year 1305. And at *Saragossa* towards the Year 1250. This last was a young Chorister named *Dominic*, who was famous for a great Number of Miracles. This little Saint came into the World adorned with the Marks of his Glory and Sufferings; being born with a Crown on his Head, and Crosses on his Shoulders.

Eduxit nitidam matris de ventre coronam.

Atque humeros crucibus rutilos ostroque micantes.

2. THE Vulgar have also charged the *Jews* with the Practice of ^a *Witchcraft* and *Sorcery*; and Abundance of them were massacred in *England* upon this Charge, about the End of the twelfth Century; for some of them having presumed to be present at the King's Coronation, notwithstanding an express Order was issued to the contrary, paid dear for their Curiosity; for the People, having entertained a Notion that the *Jews* had conspired to bewitch the King, shewed their Zeal and Affection to his Majesty at the Expence of *Jewish* Blood. The Commission of one single Crime of this Nature was sufficient to charge them with it ten Times over.

3. THE *Jews* are likewise charged with an impious and profane Abuse of the sacred Host: For about the Close of the fourteenth Century they audaciously presum'd to wound one of them with the Point of a Knife; and it was affirmed, that the blessed and adorable Host put them in the utmost Consternation by the Blood gushing out of it, into the Faces of those execrable Miscreants, who never could wash it off. Nay, this was not all, for according to Legendary Writers of those Times, the *Jews* having made an Attempt to bury it under Ground, in order to conceal the Crime they had committed, it escaped out of their Hands, and was seen by a young Cow-keeper, who was in the Fields watching his Cattle, ascending up towards Heaven. The *Jews* all fell on their Knees to adore the bleeding Host, and remained in that devout Posture so long, that the Boy ran to inform the Bishop of this surprising Accident; and the People flocking in Crowds to the Place, saw the Host with the Wound still bleeding; upon the Discovery whereof the *Jews* were ^b punished after the most rigorous Manner, that the most enthusiastic Rage could possibly devise; and a Church was immediately erected upon the very Spot where the Host was seen; which afterwards became celebrated for its Miracles, and for the extraordinary Indulgences which it afforded to such as came thither to pay their Devotions.

ANOTHER Host, which ^c a *Jew* had maliciously thrown into a Pot of boiling Water, produced as great a Miracle as that just mentioned. No sooner had he cast the Host into the boiling Water, but there appeared to him a most beautiful Infant, whom this accursed unbelieving *Jew* attempted to destroy; but the Infant avoided him by an active Retreat from one Side of the Pot to the other, which miraculous Escape had such an Influence on the Children of this impious *Jew*, that they all became Profelytes, and the Father was burnt alive upon their Impeachment.^d

4. THEY have likewise been charged with scourging Crucifixes, and profaning Images and Crosses; and indeed, they are not absolutely to be justified upon all these Articles of Impeachment; but this we think we may venture to say, that several have imagined, that it was for the Interest of Religion to lay such Crimes to their Charge. As for Example, an *Italian* Monk, having concealed a Crucifix under a Dunghil, imputed that Sacrilege to the *Jews*, and by that Stratagem caused them to be destroyed ^e without Mercy. Ought we not to imagine this artful Contrivance the Result of a holy Zeal? For several of the *Jews*, who had been converted, had relapsed into *Judaism*, and he had a charitable Intention to prevent the Apostasy of others.

^a The Crucifixion of Infants, according to the Authors of those Days, was a necessary Consequence of the Affection which the *Jews* were charg'd with for all magical Operations. Some pretend, that they made use of the Infant's Heart and Blood mixed with a consecrated Host, in the Performance of their Inchantments. But the *Jews* are not the only Persons who have been accused of Conjurat. It is well known by such as are acquainted with antient and modern History, that this stale Imputation has been reviv'd from Time to Time on other Occasions; and that the very Christians themselves have more than once accused each other with the Practice of it.

^b They were burnt in a slow Fire, and live Dogs were thrown in with them. *Vide* the History of the *Jews* by Mr. *Basnage*, Lib. ix. Chap. xiii.

^c At the Beginning of the fourteenth Century.

^d One of these profaned Hosts performed a most extraordinary Miracle. The Fact was this: A Servant Maid, who had been to receive the Sacrament at *Easter*, preserved the Host and brought it to her Master, who was a *Jew*. This Man put it into a Purse with seven Pieces of Silver, which were miraculously chang'd by the profaned Host into seven other Hosts. *Vide* the Writers of those Times.

^e This Story is related upon the Testimony of a *Jew*, by Mr. *Basnage*, Lib. ix. Chap. xiv.

5. ^a THEY were likewise accused of having poisoned the Waters of several Springs and Rivers; and this caused a prodigious Number of them to be destroy'd about the Middle of the fourteenth Century. There is a Report, that the Waters in general throughout *Spain* were poison'd. 'Tis pretended too, that the *Jews*, who were engag'd in this hellish Project, and were assisted by the Lepers of those Days, were bribed by the King of *Granada*, who was a *Mahometan*. The same Crime was some time after imputed to them again, and it was asserted, that they employ'd Beggars to do it, who threw a Compound of Nails and Flesh of executed Malefactors, &c. into the Wells and Fountains.

6. THE *Jews* were indeed often found guilty of Treason and Rebellion, whereof we have several Instances in History; and without going back to the first Ages of the Christian Church, it is universally allow'd, that the *Jews* betray'd the Emperor *Justinian* in favour of *Cosroes* King of *Persia*. The Author of the *Life of St. Theodardus* tells us, that they invited over ^b *Abderamis*, a *Saracen* Prince, into *Languedoc*, which occasioned a great Number of Christians to be massacred; but few pay any Regard to that Author, who is very incorrect, and relies chiefly upon ^c *Hearsay*. They were afterwards, however, much oftner accused of those Crimes; for some Writers say, that they assisted the *Normans* in ravaging *Aquitany*, and that they were very ready and inclin'd upon all Occasions to raise Insurrections under the Command of those Impostors, who assumed the same Name and Character which they refused to acknowledge in *Jesus Christ*, the Messiah of the Christians.

WE have here pointed out the chief Articles of Impeachment brought against the *Jews*, which we think sufficient, without mentioning the Usuries, and other Misdemeanors imputed to them in the Way of Trade.

IV. Concerning their IMPOSTORS and false MESSIAH'S.

THE Subject before us is very copious and extensive; we shall not therefore pursue it through all the Ages of the Church. *Hakem* is one of those whom we propose in the first Place to take Notice of. He not only insisted on that Regard which was due to a Man inspired by God, as the ancient Prophets were, but also to one immediately united to him by the strongest Ties that could possibly be imagined. We are inform'd, that when the *Saracens* closely pursued him, he threw himself into a large Vessel full of *Aqua Fortis*, hoping that his Body would by that Means be totally consumed, and that the People would entertain as awful an Opinion of him after his Death, as he had endeavoured to instil into them in his Life-Time; yet, to the no small Disappointment of this Impostor, not only his Hair, but his Fat too, was found ^d amongst the *Aqua Fortis*; for that Liquor cannot dissolve it.

THE famous *Zedechias*, a *Jewish* Physician, used to amuse the Court of *Lewis the Debonnaire* with swallowing whole Cart-Loads of Hay, together with the Carts themselves, the Horses and their Drivers. Notwithstanding there are some Historians that attest this for Truth, yet in my Opinion a Man must have an uncommon Share of Faith, to give any Credit to this Relation.

^a *Falsic. Temp.*

^b Vide *Catel History of Languedoc*, Lib. iii. Page 518.

^c *Partim fidelium narratione*, Ibid. p. 523.

^d *Empedocles* attempted to enforce almost the same Belief in his Behalf; for he threw himself into the Flames of Mount *Etna*, to the End, that the People upon his disappearing so on a sudden might imagine he was become a God: But his Shoes, which either he had left behind him, or had been thrown up by the Force of the Flames upon the Side of the Volcano, soon discovered the Deceit of this Impostor. Both these Events bear a great Affinity to each other, and in all Probability are both invented Stories; but that of *Empedocles* is of a very ancient Date.

ANOTHER Impostor appeared in *Persia* in the Year 1138, and occasioned an Insurrection among the *Jews*, who look'd upon him as the *Messiah*; but this Impostor met with as little Success as a certain *Arabian*, who in the Year 1167, pretended to be the Fore-runner of the *Messiah*. He had a great Number of Disciples, and was destroyed, as well as the other, without any other Emolument to the *Jews*, than that of leaving them to bear the Reproach and Punishment of his Imposture.

ANOTHER *Jewish* Impostor appeared in *Moravia*, and was followed by his own Nation about the End of the twelfth Century. This Man boasted of having the Art of vanishing out of Sight whenever he thought convenient: But the *Jews*, terrified by the cruel Menaces which were publish'd against him on this Account, voluntarily delivered him up. The Impostor called *Eldavid*, was put to Death by his Father-in-Law, after he had caused an Insurrection among the *Jews* of *Persia* in the Year 1199, or 1200.

THE famous ^b *Sabbathai Tzevi* was one of the most artful and dextrous Impostors that ever appeared amongst the *Jews*. He began to act his Farce in the Year 1666, and chose one *Levi* a *Jew* for his Companion, who for his Part pretended to be the Prophet *Elias*. Abundance of the *Jewish* Nation were deluded by them, and flattered themselves with Hopes of seeing their Laws and Religion restored by their Means; but they met with a very strong Opposition. The *Jews* of *Smyrna* refused to acknowledge them, and even carried their Resentment so far as to condemn *Tzevi* to Death. The false *Messiah*, however, artfully evaded the Sentence, and taking Advantage of the timorous Temper of some, and the easy Credulity of others, had the Assurance to assume the Title of *King of the Kings of Israel*. After all this Artifice, however, he indiscreetly put himself into the Power of his Enemies; for after he had obliterated the Name of the *Ottoman* Emperor out of their Prayer-Books, and distributed the most important Places in his new Kingdom of *Israel* among his new Subjects, he set out for *Constantinople*, where the *Grand Seignior* took Care to have him seized, and soon after beheaded, notwithstanding he had embraced the *Mahometan* Religion. This Impostor had some good Qualities; was to all outward Appearance humble and chaste, and his Discourses, though plain, were very pathetic.

ONE *Daniel* soon after sprang up, as it were, from the Ashes of the false *Messiah*, ^c and asserted in the Year 1703, that *Tzevi* was not dead; that he had concealed himself indeed for a Time; but that he would soon appear again, &c. This religious Coxcomb, somehow or other gain'd the Reputation of an extraordinary Man; for by the Pronunciation of a few particular Words, he had the Art of raising himself up into the Air with such a rapid Force, that one would have imagined some supernatural Power assisted him in the Performance; and likewise by a *Deceptio Visus*, which is no Secret to those who are skill'd in Optics, he caused a fiery Globe to appear, which changed its Position, and followed his Motions, till at last it was lost, after having remained some time upon his Breast. What became of this Impostor afterwards we are not able to determine; for we have no farther Account of him than that he was banish'd from *Smyrna*.

^a See *Basnage's History of the Jews*, Lib. ix. Chap. xi.

^b See *Joh. Lendt de Pseudo-Messias*.

^c See *Basnage's History of the Jews*, Lib. ix. chap. 27.

V. *Concerning the penal Corrections and Chastisements of the JEWS ; their Badges or Marks of Distinction from CHRISTIANS, &c. The Laws of Princes, and the Decrees of the Church against them.*

NO History, either ancient or modern, has furnish'd us with one Precedent of a People and a Religion, that have been distinguished in a more odious Manner than the *Jews* and *Judaism*. We shall leave the Discovery of the visible Marks of Reprobation in these Distinctions to the Divines, and shall pass on to those Examples which History has transmitted to us.

THE Caliph ^a *Giasar Sadek*, made that notorious Law both against the *Jews* and Christians, whereby the Children of such People, as should become *Mussulmen*, were to be the sole Heirs to the Estates of their Family ; which Law was more fatal to them than the hottest Persecution.

ABDALLA, who commanded the Christians to shave their Faces, and wear high crowned Hats, did not shew more Indulgence to the *Jews* ; for he caused both the one and the other to be marked in the Hand. But the Caliphs carried the Matter farther, and in Process of Time ^b obliged the *Jews* to wear a Badge of yellow Cloth upon their Garments, to distinguish them from the *Mussulmen*.

^c MOTAWAKEL order'd the *Jews* to wear a Leathern Girdle, by Way of Distinction. He likewise depriv'd them of all public Employments, would not suffer them to ride on Horseback, and indulg'd them only with Mules and Asses. All his Laws, which are still in Force, were made, as we are told, to expose the *Jews* to Ignominy and Contempt ; but there is something still more disgraceful in the Manner in which the Emperor *Adrian* treated them after the Rebellion of the Impostor *Barebochebas* : For he ordered their Ears to be cut off. *Ptolomy Philopator* had long before made a Law, by which all *Jews* were to have the Form of an Ivy Leaf, which was the Plant consecrated to *Bacchus*, imprinted on their Body with a hot Iron, as a public Indication that they had lost their Liberty ; for that Prince aim'd at their Conversion to his Religion by the Dread of a Punishment, which was so much the more ignominious as Slavery was the Consequence of it.

THERE is something still more remarkable in the Treatment of the *Jews* at *Toulouse* in the eighth Century : For it was customary there to buffet them thrice in a Year at the Door of such a Church as the Bishop thought proper to appoint ; and the principal Man amongst them was thus treated in the Name of the whole. The Origin of this Custom may be seen in *Catel*, ^d and in Mr. *Bajnage's* History. The Inhabitants of

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Beziers

^a He lived in the Year 770.

^b *Thevenot* assures us, that in *Persia* the *Jews* actually wear a Piece of Stuff on their Garments, which he describes in the following Manner. *It is, says he, a small square Piece of Stuff, about two or three Fingers broad, that is fixed on their Casba or Garment, which they wear on their Stomach, about two Inches above their Waste ; it is no Matter what Kind of Stuff it is made of, if the Colour be different from that of the Garment whereon it is fix'd.*

^c This Caliph lived in the Year 846.

^d This Custom was afterwards abolished, and the *Jews* paid a Fine to be discharg'd from it. Violence in Matters of Religion, is more agreeable to the Taste of the People, who always consider whatever is done against the Enemies of their Belief, as religious Actions. But the Tribute paid by the *Jews*, seem'd more glorious, and proved of greater Service to the Church ; the *Jews* however, looked upon both the Tribute and the buffeting as so many Persecutions. The Intention indeed was, good and every Thing was done in the Name of the Lord ; but the *Jews* fancied they had very good Reason

Beziers formerly pelted the *Jews* with Stones, from the Eve of *Palm-Sunday* till the last Day of *Easter*; ^b but at last by paying a Fine to the Bishop, they bought off this infamous Treatment.

In the East, the *Caliph* ^c *Hakim*, generally supposed to be the Author of the Sect or Religion of the *Druses*, made a Law that the *Jews* should wear a particular Mark, whereby they might be distinguished from other Men.

In the twelfth Century, as 'tis thought, or thereabouts, a remarkable Ceremony took its Rise, which the *Jews* are under an Obligation to observe at the Installation of a new Pope. ^d They are to wait the Pontiff's coming on the Road to *St. John de Lateran*, and there on their Knees present him with a Transcript of their Law; on the Receipt whereof his Holiness tells them, "that he reverences the Law which God gave to *Moses*, but condemns their false Interpretation of it, by their fruitless Expectation of the *Messiah*, who has been long since come, and whom the Church believes to be the Lord and Saviour *Jesus Christ*." What follows is a short Account of the Origin of this Ceremony. When Pope *Innocent II.* upon his Retreat to *France*, made his Entry into *Paris*, the *Jews* went in a solemn Procession to meet him, and in a very reverential Manner presented him with the holy Books of their Law, which his Holiness the Vicar of *Jesus Christ*, was pleas'd very graciously to accept of. The *Jews*, by a Decree of one of the Councils, ^e were oblig'd to wear a Wheel upon their Breast, afterwards they wore Capes and Sleeves as long as the Cape^f, but without Plaits, by the Order and Direction of some of the other Councils: And in the Beginning of the twelfth Century, red Hats were an additional Distinction made at *Toulouse* and all thereabouts. The Distinction of the Wheel was confirm'd in the fourteenth Century, to which the Horn was added, as a Badge for the Female Sex of all Ages among them; and *Philip the Bold* obliged them to wear a Horn upon their Hats, which proved fatal to them; for by being thus conspicuously distinguished from the Christians, they were for ever expos'd to the Insults of the rude Rabble. They were also prohibited bathing in all such Places as the Christians made use of for that Purpose. King *John* determin'd to have them known by their Colours, and commanded them for Distinction sake to wear Red and White. ^g One of the Councils in the fourteenth Century decreed that the Women should wear a Red Wheel as well as the Men. The Hat with a Horn upon it, was appointed in several Places for the Badge of the Men, and the Council of *Salzburg* confirm'd that Appointment in 1420. The Wheel which was to be worn by the *Jews* on all Cloths made of yellow Threads, was decreed for their

Reason to object against many of the Proceedings of the Christians, and on this Occasion deny, that they were influenc'd by the Spirit of God, because their Conduct was a Contradiction to the Morality of the Gospel. And indeed, they made Choice of a bad Time to recriminate upon them with Falshoods and Calumnies, whilst the visionary vain Notions, and ridiculous Employments of the Monks, were sufficient Matter for Reproach. But above all Things they ought not to have omitted those Drawers, which the Nuns of *Treves* made after a peculiar Manner, to inspire the Men with criminal Desires. I must own, the Subject is too particular and too ludicrous to take farther Notice of it, when a Man is obliged to enter into Dispute with an ill-natur'd and partial Disputant.

^a They were not satisfied with this severe Treatment of them; but they likewise broke their Windows, and beat down the Doors of their Houses, and often even stoned them in the Streets; and after this odd Manner the People prepared themselves for the Communion at *Easter*. At last one of their Bishops, unable to bear such Riots and Disorders, redeemed the *Jews* from the Tyranny of the People by a Fine of about four Marks of Silver, which Agreement between the Bishop and the People was concluded in the Year 1160.

^b Vide *Catel's History of Languedoc*. *Basnage's History of the Jews*, Lib. ix. Chap. 3. The Custom of buffeting the Chief of the *Jews*, which we mentioned, was practis'd for many Centuries.

^c This *Caliph* reigned in the Beginning of the eleventh Century.

^d Cum Pontifex ad Montem Jordanum pervenit, Judei illi obviam veniunt, genuflexi Legem Pontifici offerunt, Lingua Hebraica Legem laudantes & hortantes Pontificem ut illam veneretur. Pontifex vero illis auditis respondet, sanctam Legem laudamus & veneramur, utpote quæ à Deo Moyse tradita est; Observationem vero vestram, & vanam Interpretationem damnamus & improbamus, quia Salvatorem, quem adhuc frustra expectatis, Apostolica Fides jampridem advenisse docet, &c. V. Sacrat. Ceremon. Eccles. Rom. Lib. I. Fol. xvii. Edit. 1516. Fol.

^e That of *Narbonne* in 1227.

^f *Basnage's History of the Jews*, Lib. ix. Chap. 15.

^g That of *Ravenna* in 1311.

Distinction

Distinction by the Council of Cologne in ^a 1442. The Women were order'd to wear two blue Strings on their Heads. Two ^b Popes made the Men wear yellow Hats and the Women Veils of the same Colour. The Men follow this Fashion now at *Avignon*; but at *Venice* red Hats are all the Mode, and as some Things are frequently chang'd into Ornaments, which were originally intended as Marks of Infamy and Disgrace, the *Venetian Jews* make their Hats of the finest Scarlet they can procure, and line them with black *Taffeta*. The high-crowned Hat, the Turban, and violet-coloured Shoes are Part of the *Jewish* Dress at *Constantinople*, that the faithful Followers of *Mahomet* and *Ali* may be known from all Unbelievers, as well those who are circumcised as those who are not. Besides, the *Mahometans* treat them with all the Marks of Ignominy and Contempt. Cardinal *Borromeo*, who was Archbishop of *Milan*, and whom the Church has canoniz'd, forbid the *Jews* to appear without their yellow Hats and Veils; confin'd them to their Houses for three Days before *Easter*; and would not suffer them to live near any Church. The Council of *Basil* ^c before his Time, made much the same Decrees. Let us not omit in the Conclusion of this Article, the fallow Complexion of the *Jews*, their ill Scents, and the Blood with which their Children come into the World. These are conspicuous Marks of their Reprobation, and, if we are to regard some of the most zealous Christians, of the Almighty's Displeasure. *Avitus*, who was a Christian Poet, says, that their ill Smell is taken away by the Grace of Baptism.

THE *Jews* pay very dear for transacting any of their Affairs at *Augsbourg*; for it costs them a *German Florin* for every Hour they stay there. They are not permitted to reside any longer than three Hours at *Trent*, tho' formerly they had Liberty to stay there three entire Days, but this was design'd as a Chastisement or Penalty upon them for courageously defending *Buda* against the Emperor. And thus were they punished for their Fidelity to their Prince. Ought they not to have known, that there is none due to Infidels?

WE shall not pretend to give an exact Account of all the burdensom Taxes at different Times impos'd upon them; ^d the unjust Discharge of such Debts as any Christian had contracted with them, the Privilege of detaining their Wages, when due to them, and of murdering them without being call'd to Account for it; the Charge laid upon them to make no Resistance when attack'd in their Religion; ^e the Rape of their Children, &c. But it will be necessary however to say something of the Ordinances of the Church relating to them.

^f THEY are order'd by one of the Councils to keep their Houses shut up at the Approach of the Host, and by another to cast no Reflections on the blessed Virgin *Mary*, the Saints of the Church, or the Christian Religion. These two Decrees, in our Opinion, are very just, and highly to be approv'd of; for if we ought at no Time to insult or give Offence to those who are of a different Persuasion from our own; such certainly as profess a Religion which is not the prevailing one, ought to be much more upon their Guard. Those Decrees which enjoin all *Jews* to pay a decent Respect to the Ministers of the Church, and not to intermarry with Christians, not to be possess'd of any Christian Slaves, nor to disinherit their Children for embracing the Christian Faith, deserve the same Approbation; but those Regulations, which forbid a Christian, tho' never so much indispos'd, to consult a *Jewish* Physician, or to take a *Jew* as a Witness, though a Man of the strictest Probity and Honour, and those which relea-

^a The *Jews* of *Frankfort* were also obliged to wear it.

^b *Paul IV.* and *Pius V.*

^c In 1434.

^d In 391. in the Reign of *Wenceslaus*.

^e See the Citations in *Basnage's History of the Jews*, Lib. ix. Chap. 15.

^f *Basnage's History of the Jews*, Lib. ix. Chap. 14.

sed a Christian from any Debt contracted with a Jew, provided the former made Oath that it was an usurious Contract, are very partial, rigorous and unjust, and what no Person that is of common Honesty can assent to.

VI. Concerning some Saints of the Jewish Church, and the various Miracles perform'd by them since the second Destruction of JERUSALEM.

THE History of *Joseph Ben Gorion*, who may very justly be called the ^a *Jacobus a Voragine* of the *Jews*, will furnish the Reader with Prodigies and Miracles in Abundance; but without going thither for them, we shall confine ourselves to a few remarkable Instances.

MAIMONIDES is too well known to be omitted. The Birth of this *Jewish* Rabbi in 131, was owing to a Resolution which his Father took to break thro' that Celibacy in which he had determined before to live. *Maimon* however, the Father of *Moses Maimonides*, would not venture upon so important an Affair, without some express Revelation. He imagin'd, that an Order from Heaven would fully discharge him from a Vow, perhaps too rashly entered into, and the Thought succeeded; for he was inform'd by a Dream, that he might marry, and was directed accordingly to make his Addresses to the Daughter of a Butcher, who was the Mother of *Maimonides*, and who died soon after she brought him into the World. The Father, now fond of Matrimony, soon brought young *Moses* home a Mother-in-law of a very disagreeable Temper. He was often beaten and very ill treated, whereupon he made his Escape to the Top of a Synagogue, where he fell asleep, and became from the Time that he wak'd a Man of Parts and Wit, tho' very dull and inactive before. This was not however, the first Miracle of the Kind. *Hesiod*, a young Shepherd of *Boetia*, eighteen hundred Years before *Maimonides* was born, had dreamt that he was a Poet, and when he wak'd found it Truth. This Jew was afterwards one of the Sultan of *Egypt*'s Favourites, upon which the *Mahometan* Physicians grew jealous of him. They obliged him to drink Poison, taking it for granted that he had not Art sufficient to prevent its malignant Operation. He swallow'd it however, without receiving any Harm, and on his Side occasion'd the Death of ten of those Physicians, by obliging them in their Turns to try the same Experiment. He was afterwards accused of a Conspiracy against the Sultan's Life, and thereupon ordered to have his Veins opened; but he preserv'd his Life by a Vein which was at that Time unknown to every Body but himself, and which none of our ablest Anatomists have since discovered. Till this secret Vein is open'd, there can be no Effusion of Blood. As *Maimonides* was going to be buried, a Gang of Thieves set upon the Mourners, who ran away in the utmost Confusion, and left the dead Corpse behind them, which the Thieves attempted to throw into the Sea: but little thinking they had to do with a Saint, could not accomplish their wicked Designs.

Rabbi^b Juda the Pious had like to have dy'd before he was born. His Mother when with Child of him, had been crush'd to Pieces by a Hay-Cart against a Wall, had not God commanded the Wall miraculously to give way^c, so that the big-bellied Woman had Room to stand with Safety in the Hollow of it.

^a Archbishop of *Genoa*, and Author of the *Golden Legend*; he lived towards the End of the thirteenth Century.

^b He lived in the twelfth Century.

^c At *Worms*.

THE *Jews* commemorate their Saints and Martyrs by a Sort of *Diptycs*^a. One *Isaac de Castro* of *Tartas*, whom the *Portuguese* burnt alive at * *Lisbon*, was one of them who suffer'd with great Courage and Resolution. The *Jews* of that Nation who reside at *Amsterdam* look upon him as a Saint. One *Sykva* a Physician is likewise deemed one of this Number, whom the *Spaniards* attempted to burn too ; but a violent Tempest extinguished the Fire. This is one of the most modern Miracles. Another as he was going to be burnt in *Portugal*, was in a Moment discharged from his Fetters, by which good Fortune he escaped, or rather disappeared by the Assistance of some invisible Power. Another, called *Don Lopez de Vera*, who turned *Jew*, and afterwards styled himself *Juda the Believer*, suffered Martyrdom with such invincible Courage and Constancy, and such strong Assurances of his eternal Salvation, that his Judges were almost confounded. By these Instances one may conclude, that the Resolution of Martyrs is not always the Result of divine Assistance, and that strong Prejudices and Prepossessions oftentimes inspire Men with a surprising Intrepidity. 'Tis no such great Wonder, therefore, to find Martyrs of all Religions. Shall we call it Enthusiasm, Passion, Perverseness, or Hypocrisy, that confer on some Men a supernatural Courage, and make them disdain the very Preservation of their Beings? But, be that as it will, we shall leave the Case intirely undetermined, lest we should seem to reflect on, or weaken that famous Decision, *That the Cause, and not the Suffering, constitutes the Martyr* : But it must be acknowledged, that Martyrs to Morality are very seldom to be met^b with ; yet there are an infinite Number of Men, who will freely lay down their Lives in Defence of those Principles which are look'd upon as the Fundamentals of Religion. We shall take the Liberty to add an Instance or two more of the Saints of the *Jewish Church*, and of their Miracles, and so conclude.

THE Sanctity of ^c *Jochanan* was very particular. Whenever he made Water, he always took care not to be above four Cubits distant from some House of Prayer. He celebrated all Festival Days with extraordinary Devotion, and drank to Excess, in order to solemnize the Sabbath with the greater Fervency. The Irregularity of such a Devotion is obvious to every one that is not wilfully blind.

WHEN ^d *St. Juda* was interred, the Day was prolonged, and the Night kept back, till all the Attendants at his Funeral were returned to their respective Homes to light their Lamps appointed for the Day of their Sabbath. The *Daughter-Voice* pronounced all of them saved, one single Person who died of Despair only excepted. This *Daughter-Voice* was for the most Part a propitious or unlucky Omen, drawn from the first Words which were spoken by the first Person which was heard, or met by the Consulter in his Way. This Word was looked on as an Oracle of Heaven, and there have been some *Jews* whose Enthusiasm has risen to such a monstrous Pitch as to prefer such fortuitous Words to the Prophecies of the Old Testament. The Heathens, indeed, sought their Destinies in the Verses of *Homer* and *Virgil*, much after the same Manner, and some superstitious Christians formerly made a Practice of enquiring into the Success of their Undertakings by opening their Bible at a Venture in two or three different Places.

ECCLESIASTICAL Dignities being naturally superior to all other, it is easy to conceive how the Persuasion prevailed, that God distinguishes them by certain particular Marks of his Indulgence. To be a Priest or a Doctor is sufficient to be deemed the Depositary of the Supreme Being, and what is more, to be persuaded that one is so; from whence arose the miraculous Operations ascribed to those religious Functions. The *Traditionaries* were reckoned once among the *Jews* of the Number of those privileged Persons, as

^a This is the Custom of several Places.

* In 1647.

^b It were no Difficulty both in ancient as well as modern History to meet with Persons, who have had very imperfect Notions of their Duty, and whose Virtue has been very moderate ; who yet on Occasion have been sufficiently stored with blind Faith and Prejudices, as to be able to suffer Death with Constancy.

^c He lived in the Time of the Emperor *Vespasian*.

^d He lived under *Antoninus Pius*.

they were the Conservators of their Traditions, and had the Care of transmitting them to latest Posterity. These Traditions consist in a prodigious Number of sacred Trifles and Punctilio's, which are nevertheless so necessary to the faithful Jew, that without them it is impossible for the Law of God given to *Moses* to direct him in the Way to Heaven. It was but just, therefore, that the Cares of so important and laborious an Employment should be attended with many extraordinary Privileges. Accordingly those illustrious Guides enjoyed the glorious Prerogative of working Miracles; of over-ruling the Devil; of putting a stop to, and dissolving any magical Incantations; and, in short, of predicting and foreseeing the Death of the Sick. We shall purposely omit, however, the Names and Miracles of these *Traditionaries*, since they are to be met with in the *Talmud*.

VII. SECTS of the JEWS.

THERE are two Sects which the *Jews* account Schismatics, Heretics, and Persons worthy of Excommunication; viz. the *Samaritans*, and *Caraites*.

SAMARITANS.

WHAT follows is an Addition to what *F. Simon* has said of them in the preceding Dissertation.

IF the Relation ^a of a *Samaritan* of *Naplouse*, who is the antient *Sichem*, may be credited, “ The *Samaritans* of that City consist of five or six Families, who have perpetuated themselves in it; and notwithstanding the Troubles and Vicissitudes of Fortune which they have undergone, have still the secret Pleasure of seeing the Religion they profess never wholly suppressed at *Naplouse*. The *Samaritan* added, that he hoped as long as Mount *Garizim* stood, God would have his Worshipers there; that though God, indeed, by a just Vengeance on the Iniquities of the People, had permitted the Destruction of the Temple on that sacred Mountain, to which their Fore-Fathers went up to sacrifice to the only true God; yet the Followers of his Religion had never yet been deprived of the Satisfaction of often visiting that holy Hill, there to put up their Prayers and Wishes for the Re-establishment of this holy Temple, and there to offer to God at least a Heart inviolably attach'd to a Religion, which, in his Opinion, was the most antient, as well as the most holy Religion in the World.” The Author of the above Relation travelled in the Years 1697, and 1698, and if what he asserts be true, we may justly conclude, there is neither Temple nor Sacrifice on Mount *Garizim*; but we have good Reasons to doubt whether he is so exact as he ought to be.

1. THE *Samaritans* load *Mahomet* with their heaviest Imprecations, which are to be found at the End of a Chronicle they call the Book of *Joshua*; but *Mahomet's* Name is written in *Samaritan*, that the *Turks* may have no Knowledge of an Imprecation so offensive to their Religion.

2. THEY retain an implacable Hatred against the other *Jews*, who treat them with equal Contempt and Abhorrence.

3. EVERY one knows that the Name of ^b *Jehovah* is too sacred to be pronounced by a Jew. The *Samaritans*, likewise, avoid it, and make use of the Word *Sema* in the Room of it.

^a *Travels to Mount Sinai and Jerusalem by Morison*, printed in 1704.

^b Formerly that Jew who should pronounce the Word *Jehovah* ran the Risk of his Life, nor did the High Priest himself pronounce it but once a Year in the Temple at *Jerusalem*.

4. THEY

4. THEY have a confused and imperfect Idea of the Messiah, but they make honourable mention of him, as we are informed, without running into Invectives against the Christians.

5. THEY follow the *Mabometan Hegyra*, in the Computation of their Years.

6. THEY deny the Existence of Angels, and interpret those Passages where they are mentioned by the Word *Command* or *Virtue*: ^a *God sent an Angel*: that is, a *Command*. *The Angel of God did such a Thing*, that is, God's *Virtue* wrought, &c. There are some learned Men, however, who insist, that the *Samaritans* really believe their Existence.

7. THE High Priest is Judge of the People, and all Debates are decided by his Opinion, and at his Tribunal. Their High Priests likewise pretend to be the Descendants of *Aaron*.

8. THEY observe the Sabbath with much more Strictness than the *Jews*.

9. THEY fall prostrate on the Earth in their Adorations to God on Mount *Garizim*, which they call *The House of God*.

10. THEY sacrifice their Paschal Lamb on Mount *Garizim* only, which is dressed with bitter Herbs, and eaten with leavened Bread.

11. THEIR seventh Month begins with the Feast of *Trumpets*. That of Expiation follows ten Days after. ^b They are more strict in the Observance of their Fasts than the *Jews*.

12. THEIR Feast of Tabernacles is on the fifteenth of the same Month, when they set up Tents, and indulge themselves in all sorts of Diversions for seven Days; and on the eighth and last of the Festival, a Hymn is sung to the Praise and Glory of God.

13. THEY examine very carefully, whether the Conjunction of the Sun and Moon be at Night, or in the Day-time before Noon. If it falls out before six a Clock, that Day is the first of the Month; but if at six, or a little after, the Month does not commence till the next Day. If the Conjunction be lunar, the Month consists but of twenty-nine Days, if it be solar, of thirty. If the New Moon falls on the eleventh of the Month ^c *Adar*, a Month is intercalated, and then they compute thirteen to that Year, and the Month immediately ensuing is the first of it. But if the Month begins on the twelfth of *Adar*, or some few Days after, it is the first Month of the Year, which then consists of twelve Months only.

14. THEY pour what they call the Water of Separation on the third and fourth Day, upon all such Things as have been polluted by the Touch of Women; and this they do for seven Days on a Woman who has any Fluxion. She who has been brought to Bed of a Son separates for forty Days, but if of a Daughter, as many more.

15. THEY hold a general Judgment, which is to be an awful Day of Vengeance to the Wicked, and of Peace and Recompence to the Virtuous.

MOST of these Observations are collected ^d from some Letters which were written by the *Samaritans* about the Year 1690.

^a *Basnage's History of the Jews*, Lib. ii. Chap. ii.

^b See above *F. Simon*.

^c It answers to *February*.

^d *Basnage's History of the Jews*, and *Dr. Prideaux's Connexion*.

CARAITES.

THERE are *Caraites* in the East, and likewise in *Poland* and *Lithuania*. The rest of the *Jews* frequently, on purpose, confound them with the *Sadducees*, and endeavour to make them odious under the Name of ^a *Cutbeans* or *Samaritans*, *Epicureans*, &c. These *Caraites* are not near so superstitious as the other *Jews*.

1. THEY reject the pretended ^b Oral Law, which was delivered to *Moses* on Mount *Sinai*; and in this Respect behave towards the *Jews* just as the *Calvinists* do towards the Christians. This Oral Law of *Moses* is an easy agreeable Invention, which contributes towards bearing up the Yoke of so many trivial Punctilio's, which their Doctors have instituted, and enjoin'd the *Jewish* Church to observe, and insensibly made to pass as Fundamentals of Religion.

2. THE Result whereof is, that their *Judaism* is more refin'd. They adhere closely, and even scrupulously to the Text of Scripture, upon Pretence that ^c Translations, however just, still always enervate the Force of the Original: They require an implicit Faith, and admit of no Debates on the Existence of God, or the Divinity of the Law.

3. THE *Caraites* maintain, that the High Priest, or some Prophet (that is, some skillful and experienc'd Person, for it seems inconsistent that Prophecy should be any ways here concerned) had the Direction and Appointment of the Festivals and Years, during the Continuance of the *Jewish* State: Whereas the rest of the *Jews* make it the proper Business of the Head or Principal of the *Sanhedrim*. The latter insist upon the Necessity of astronomical Calculations for the Regulation of their Years: The former pretend, that such Regulation depends on the first Appearance of the New Moon, rejecting all Calculation and Intercalations as not of *Moses's* Institution. All this may be seen more at large in *Basnage's* History of the *Jews*, Lib. II. Chap. xvi. It cannot be questioned, but that this Conduct of the *Caraites* is owing to a ridiculous Prejudice and Prepossession; for *Moses's* Character could not possibly prevent the bringing a Custom to Perfection, which of itself in no Respect related to Religion. But to this blind Regard which is paid to antient Errors, and the Founders of Customs, without Knowledge or Examination of them, many dangerous Superstitions are very justly to be ascrib'd.

4. THE *Caraites* differ from the other *Jews* in some Points relating to Incest, and the prohibited Degrees of Consanguinity in Marriage.

5. THEY hold, that God's Attributes are his Essence. They consider the Deity as a Cause which often produces different Effects by one and the same Operation. He influences all human Actions, and assists them, but so as it depends on their own Determination. *All Things are in God's Hands, but the Fear of him.* Health, or Sickness, which they attribute to the Soul, as disposed to comprehend or not comprehend Truth, is a Notion of the *Stoics*.

6. THEY hold likewise, that there are Punishments and Rewards in a future State.

^a *Buxtorf. Synag. Jud. Lib. i. Chap. i.*

^b Or *Tradition.* F. *Simon* softens this Article extremely, and pretends they reject only such as are false, or doubtful. See Art. iv. and v.

^c Yet they read the Scripture and their Liturgies in the Language of the Country where they reside; at *Constantinople* in Greek, at *Cassa* in *Turkish*, in *Persia* in *Persian*; and in *Arabic* in all Places where the *Arabic* is the vulgar Tongue. See Dr. *Prideaux's* Connexion, Tom. IV. p. 72. *Amsterdam* Edit. 1722. and *Basnage's* History of the *Jews*, Lib. ii. Chap. xvi.

7. THEY live in the Expectation of the *Messiah*, but are against spending any Time in the Calculation of his Arrival, imagining it may be delay'd on Account of their Transgressions, and of the Slowness of *Saturn's* periodical Revolution, which is ^a the Star of the Sabbath, and the *Jewish* Nation. It is a Question that might reasonably be ask'd them, what Relation is there between that Planet and the *Messiah*, and how are they sure that *Saturn* presides over their Sabbath, or sheds his Influence over the *Jewish* Nation?

8. THEY allow of no Image, Statue, or other Representation whatsoever in their Houses, and are against all sorts of Trade and Commerce.

9. WHEN they meditate, they compose themselves as much as possible, and endeavour to avoid all Distraction. When they pray, they make use of the *Hebrew* Language, as being in their Opinion really holy, and always turn their Faces towards *Jerusalem*.

10. THEY are stricter Moralists than the other *Jews*.

11. THEY pay an excessive Veneration to their Tutors, insomuch that Pupils never sit down without their Permission, and when they depart from them, walk backwards with their Faces towards them. These Tutors are said to be very charitable, and to teach such as cannot pay them *gratis*^b.

THE *Caraites* and *Rabbinists* (for so they call those *Jews* who are Enemies to the *Caraites*) curse each other most heartily, and never are allied by Marriage, or any other Way whatever; and it is with great *Reluctance* that they admit any *Caraites* to become their Profelyte; a *Caraites*, they say, must first turn *Mahometan*, or *Christian*, before he can be admitted as a *Rabbinist Jew*. Might not one justly assert, that they look on this mutual Enmity as an Article of their Faith, since they so strictly observe it; and indeed in this Point the Christians do not fall much short of them.

S A D D U C E E S.

THE ^c *Sadducees*, according to Mr. *Basnage*, began to appear two hundred and forty Years before *Jesus Christ*, altho' their Origin was of greater ^d Antiquity. They distinguished themselves at first only by refusing to own the Authority of Tradition. It is alledg'd too, that they preferred the Books of *Moses* before all the other Parts of the sacred Scriptures, accounting the latter only as ^e the Compositions of Men venerable upon Account of their Sanctity.

1. THEY seem to have maintained, that Providence has no Influence over human Actions, and that in reality Mankind are absolutely free.

2. THEY denied the Existence of Angels, the Immateriality of the Soul, and the Resurrection; concluding that there was no Spirit but God alone.

THEY held, that there was no other Happiness to be expected but the present; that the Rewards and Punishments which God had ordained related to this Life only; and that no other Motive to serve God was to be regarded.

^a *Basnage's* History of the *Jews*, Lib. ii. Chap. xvi.

^b F. *Simon* has been exactly copied, in what relates to the *Samaritans* and *Caraites*, by Mr. *Jovet* in his *History of all Religions*.

^c History of the *Jews*, Lib. ii. Chap. xiv.

^d See Dr. *Prideaux's* Connexion, &c.

^e *Basnage's* History of the *Jews*, Lib. ii. Chap. xiv.

PRINCIPLES so deluding, and so well adapted to lull Conscience asleep, drew over several Persons of Distinction to their Party. Their practical Morality, however, was not so loose as might be imagined, since they punished Crimes with uncommon Rigour; and the *Jewish* History represents them as austere in regard to Manners. Thus their Theory can hardly be brought to agree with their Practice.

THIS Sect continued long after the Destruction of the *Jewish* State, and seems even to have been confounded with the *Caraites* and *Samaritans*. However, according to Mr. *Basnage*, they are said still to subsist in *Africk*, though he produces no Voucher for it.

P H A R I S E E S.

ALL modern *Jews* may come under the Denomination of *Pharisees*, except the *Caraites* and *Samaritans*; since their Religion accounts Traditions as Divine Commands, and frequently observes them more strictly than the Law which was given to *Moses*. At present, says a certain Author, the *Jewish Religion* is no more ^b than a Fabrick erected upon Pharisaical Tradition, and not in the least on the Foundation of the Law and the Prophets. And it must be acknowledged, that the *Jews*, who reside amongst us, carry the Merit of their Traditions, and the Glory of the *Talmud* which contains them, to an extravagant Pitch; but it would be an Hyperbole to say, ^c *It is become their Bible*, because the sacred Scriptures are in constant Use among them, and all their Lessons, Prayers, &c. are either directly or indirectly extracted from the Bible; let us therefore take the Middle Way. The present *Jews* may pass, indeed, for *Pharisees*, on Account of their Respect for Tradition, and their strict Observance of the Injunctions laid on them by their *Traditionary* Doctors: But this Punctuality and Exactness does not make them *Pharisees* in their Doctrines, since they declare in the Confession of their Faith, *That the Law which was delivered to Moses is unalterable, and that God will never give them any other*. Besides, the present *Jews* and the antient *Pharisees* differ widely in their Practice; because for the most part they are far from affecting such an extraordinary Sanctity, and there are very few of them who take the Pains to look so demure, and put on the *Pharisaic* Mask.

ANOTHER Difference between the modern *Jews* and the *Pharisees*, is the Resurrection of the Dead. The *Pharisees* ^d held the *Metempsychosis*, or the Transmigration of the Soul from one Body to another, which they called Resurrection: ^e But they denied this Transmigration to such Men as were guilty of the most flagrant Crimes, and delivered over their Souls to eternal Torments for the Sins they had committed in this Life: And that the Souls of such whose Sins were not of so deep a Dye, received their Punishment in those Bodies into which they transmigrated. The modern ^f *Jews*, indeed, believe the same Resurrection as the Christians.

SOME charge the *Pharisees* with maintaining a kind of Fate or Destiny, which obliged Mankind to be necessary Agents; but others have softened this Sentiment which dishonours the Deity, and supposed that the *Pharisees* by such a Fatality did not mean God's Providence, but something else. They assert, therefore, that the *Pharisees* believed, that God from the Beginning had impressed a certain Force upon all Creatures, whereby they acted and moved, without any Occasion for God continually to co-operate with them. They are accused by some with making second Causes rely on the Influence of

^a *Basnage's Hist. of the Jews*, Lib. ii. Chap. xv.

^b Dr. *Prideaux* in his Connexion.

^c Idem.

^d *Josephus*.

^e *Prideaux*, *ibid.*

^f Some of them believe the *Metempsychosis*.

^a the Stars, which is the sort of Fatality that the *Pharisees* maintained. But in whatever Sense this Notion is taken, it will inevitably rob Mankind of their Liberty.

THE antient *Pharisees* practised divers kinds of Penance, which at this Time would be no ways inferior to those of the Monks of *la Trappe*, and several other Penitents. For Example, they deprived themselves of their natural Rest, which is a Thing so absolutely necessary : They strewed little sharp Flint Stones, Briars, and Thorns in their Beds ; they fasted frequently, and for a long Time ; they lashed themselves till the Blood followed their Stripes ; they tore their Flesh ; they affected to shut their Eyes, or fix them stedfast on the Ground ; to walk without regarding how or where they went, that they might beat their Heads against the Wall. ^b They wore the Law on their Foreheads, their Sleeves and the Hems of their Garments. They visited the Tombs of the Saints of *Israel*, and adorned them with Memorials of their Piety ; the Scriptures, however, describe them as a more abandon'd Race than their Adversaries the *Sadducees*. And 'tis remarkable, that notwithstanding those Austerities to which the *Pharisees* in publick devoted themselves, they were secretly engaged in the Intrigues of the Court. In short, they were ^c smart Politicians.

Half-Jews, Sabbatites or Sabbatarians, Essenes, Herodians, &c.

SOME pretend, that there appeared *Half-Jews* in *Silesia*, and elsewhere at the Time of *Calvin's* Reformation, and that there are some to be met with in divers Places. ^d One *Seidelius* is universally allowed to be their Principal. This Sect maintain, that the *Messiah* has no regard for the Heathens, and that he was designed for the *Jews* only, they being the Nation whom God in Truth honour'd with his Alliance. *Seidelius* farther maintain'd, that all Religion consisted in the Ten Commandments. ^e He placed *Sacrifices* and *Ceremonies* amongst the Number of Rites peculiar to the (Jewish) Nation, which might be of Service in Divine Worship.

THERE are *Sabbatarians* in *England*, and other Places. They differ from the rest of the *Jews* in nothing but a more strict Observance of the ^f Sabbath.

As to the *Essenes* and *Herodians*, whose Sects extend no farther than the first Ages of Christianity, we shall refer the Reader to the Learned, who have discoursed about them.

IN *Holland* the *Jews* make two separate Societies, who are inveterate Enemies to each ^g other. The *Germans* are divided from the *Spanish* and *Portuguese*, by a few particular Ceremonies, and some arbitrary Customs. The Difference consists in the Practice of them, and not in the least in the Oeconomy of their Religion ; but 'tis notwithstanding a great Obstacle to their Re-union. These *Germans* are more superstitious than all the *Jews* be-

^a The modern *Jews* are strongly prejudiced in Favour of this Influence. Nor are they alone ; for many Christians have endeavoured to establish it ; and indeed this Doctrine must be allowed to be agreeable and commodious ; for if it takes off the Glory of acting well, so it does the Shame too of doing ill.

^b By their *Totaphots* and *Phylacteries*.

^c See what *Josephus* says concerning *Alexander Jannæus*.

^d *Basnage's* History of the *Jews*, Lib. ix. Chap. xxxiv.

^e These are Mr. *Basnage's* Words.

^f This we have said upon the Credit of some of the *Jews*, to which we will subjoin what a learned and judicious Writer relates in his *Memoirs and Observations upon England*, p. 367. Edit. 1698. " There is a particular Sect — of " Men known by the Name of *Sabbatarians* (or Seventh-Day Men ;) they make Profession of expecting the Millenary " Reign — They are called *Sabbatarians*, because they will not rest on *Sunday*, but *Saturday*. They leave off Work " early on *Friday* Night, and are strict Observers of their Sabbath. They administer Baptism to adult Persons only " — Most of them will neither eat Pork, Blood, nor any Thing strangled — Their Morality is very severe, " and all their outward Deportment pious and Christian-like. These *Sabbatarians* therefore, are nothing else but " Christians, who approve of the Practice of the *Jews* in some particular Points.

^g Among the *Portuguese Jews* they are called *Benjamites*, or of the Tribe of *Benjamin*.

sides; but they are notwithstanding false and faithless to the last Degree. The *Portuguese Jews* will not receive them into their Synagogue, neither will they intermarry with them. One single Family, indeed, of *Benjamite Jews* has the Privilege of a Place in the *Portuguese Synagogue at Amsterdam*; because their Ancestors entertained the Fugitive *Jews* of *Spain* and *Portugal* very charitably, and contributed to their Settlement there by their Intercession with the leading Men of the Republick. The *Italian Jews* too are look'd upon as *Benjamites*, but are not so much despised as the *German*; and yet a *Portuguese* would not marry his Daughter to an *Italian*.

CHINESE JEWS.

THESE may be consider'd as a particular Sect. The Difference between them and other *Jews*, according to Father *Gozani*, consists in the following Particulars.

1. ALTHOUGH they will not admit of any Statue, or Image, yet they place the Frame, on which the Emperor's Name is written, in *Moses's Seat*, which would be deemed a Prophanation by our *European Jews*.
2. THEY have Incense-Pots which they make use of in Commemoration of the holy Patriarchs, &c.
3. THEY mingle a great Number of Fables and idle Stories with the true Facts recorded in Scripture, in which very probably they endeavour not to be outdone by the Rabbi's and other *European Jews*. A curious Person would be glad to know whether it is in the Comment or the Text that they mingle those Fictions.
4. THEY respect *Confutius*, and assist with the other *Chinese* at the solemn Ceremonies which are performed in Commemoration of him.
5. THEY pay Funeral Honours to their Ancestors, as the *Chinese* do in Spring and Autumn, and set Meat before them; but they abstain from Swine's Flesh.
6. THEY seem to have no Idea at all of the Messiah.

VIII. Profession of Faith of the JEWS. Some other Articles of their Belief which are not generally received.

THE faithful *Jew* must never swerve from this Confession of Faith, which includes the thirteen fundamental Articles of his Religion ^a herein after mentioned.

1. I believe with a strong and lively Faith, that God, blessed for evermore, is the Creator and Preserver of all Creatures; that he did, does, and will create every Thing to the End of all Ages.
2. I believe, &c. that God is one, and that there is nothing like unto his Unity; that he has been, is, and shall for ever be the only God blessed for evermore.

^a Ex Buxtorfi *Synag. Judaica*, Cap. iii.

3. I believe, &c. that God is incorporeal, incapable of being felt or comprehended as Matter is : In short, that no other Existence is like unto him.

4. I believe, &c. that God is the Beginning and End of all Things.

5. I believe, &c. that God alone is to be adored, and that no other Being whatever is the proper Object of Adoration.

6. I believe, &c. that whatever is written in the Books of the Prophets is true.

7. I believe, &c. the Truth of the Prophecies of our Master *Moses*,^a (Peace be with him,) and that he is the Father and Chief of the Wise-Men who were his Contemporaries, and of all those who have succeeded him down to our Time.

8. I believe, &c. that God delivered the Law to our Master *Moses*,^b such as we have it at this Day.

9. I believe, &c. that God will never change this Law, or give another.

10. I believe, &c. that God perfectly knows the most secret Thoughts of Man, and all his Works.

11. I believe &c. that God will reward the Righteous, and punish the Wicked.

12. I believe, &c. that the Messiah will come, and will always live in the constant Expectation of his coming.

13. I believe, &c. that God will raise the Dead, and tho' I know not when, yet it will be when he sees most convenient. Hallowed be his Name for ever and ever. AMEN.

THESE Articles are expatiated on and expounded in ^c *Basnage's History of the Jews*, and *Buxtorf's Synagogue*. To these may be joined what Father *Simon* says of it in the preceding Dissertations.

THERE are other Articles besides these fundamental Ones, which, tho' not universally received, are not absolutely rejected.

1. THE *Jews* have a profound Veneration for the Angels, but do not adore them, or make their Applications to them as Mediators or Intercessors. They address themselves, however, to them on ^d certain Occasions. There are some *Jews*, who, according to *Buxtorf*, attribute an extraordinary Virtue to a particular Prayer they call the seventy two Verses. These Verses repeated with Fervency and Devotion have the Power of bringing down the Angels, and obliging them to assist the Suppliant. *Ros* tells us, "that the *Jews* believe there is a good and a bad Angel always attending before the Synagogue, to observe who prays with most Ardour and Attention. These Angels "take Care of the Habitations of those who have every Thing clean and neat about "them, and retire therein with Pleasure." Thus the good Man talks ^e in the Translation of his Book by *Thomas la Grue*, Master of Arts and Physician. But he should at

^a *Qui requiescat in Pace.* V. *Buxtorf*. *ibid.* This is an Oriental Compliment, constantly paid to the Name of *Mahomet*.

^b *Qui requiescat in Pace.*

^c Lib. iv. cap. 1. *Synag. Jud.* Cap. 3.

^d See a Prayer addressed to the Angels in *Buxtorf. Syn. Jud.* Cap. 8. but indeed 'tis now laid aside.

^e *Amst.* Edit. 1672.

least have told us the Name of the Author who furnished him with so remarkable an Incident.

2. THEY pray, as a learned ^a *German* tells us, to their Saints. ^b The Pilgrimage of the *Jews* to the Sepulchre of the Prophet *Ezekiel*, and the Miracles they ascribe to this Prophet, seem to confirm it. The *Jews* would never publish such Fables, says Mr. *Bayle*, if the Invocation of Saints was, in their Opinion, a Thing forbidden them. ^c

3. THEY admit of a Purgatory, and for eleven Months repeat the Prayer called *Cadish* every Day, in order to release their Relations out of it. See *Buxtorf's Synagogue*, and Father *Simon's* first Dissertation.

4. THE Church^d prays for the Dead. The Relations of the Deceased meet, ^e and pray amongst themselves Night and Morning, during the Space of seven Days, for his Soul. They likewise bestow ^f Alms and make Oblations in Favour of the Deceased's Soul.

5. THEIR Traditions, the Necessity whereof is constantly admitted, are a very full and ample Supplement to the Law received from *Moses*. These Traditions, for ought we know, may be tacitly expressed in the seventh, eighth and ninth Articles of their Confession of Faith.

6. THEIR Sentiments with Respect to the *Messiah* are very various. Some believe his Coming is deferred on Account of the Sins of their Nation. Some of the *Jewish* Doctors assure us, there will come Two, One poor and despicable, the Other glorious and triumphant: The latter is expected to restore them to their original Splendor, and to destroy their Enemies. His Reign however shall last but for a Season. In short, some of their Doctors have asserted that the *Messiah* came long ago, and to live in the Expectation of him was vain and useless.

7. THEY do not always agree in their Sentiments relating to Paradise, Hell and the Resurrection. Some flatter themselves that Paradise will be a Mansion for them full of Delights, in which they include all sensual Enjoyments; where the Conversation of Women will be allowed, and admitted as a fundamental Article of substantial Pleasure. We are convinced their Thoughts are agreeable to their Inclinations, and that Abundance of People would be charm'd with the pleasing Prospect of being raised from the Dead, if Religion would but secure this important Article.

^a *Basnage's History of the Jews*, Lib. iv. cap. 10. art. 7.

^b *V. Bayle's Dict. Art. Ezekiel*.

^c This is not a Tenet of Religion with them. They have no Prayer addressed to the holy Patriarchs, but there is sometimes this Form in their Prayers: *By the Merit of Abraham, Isaac, and Jacob we beseech thee to hear us*. They make use of it, as they say, to humble themselves the more before God; and as they don't think themselves worthy to be heard upon Account of their own Virtue, they have Recourse to that of *Abraham*, &c.

^d *Buxtorf. Syn. Jud. Cap. 29. Tota Ecclesia singulis Sabbatis pro defunctis orat, maxime pro illis qui aliquid ad Usus Pauperum vel Synagoga Conservationem legarunt*. He inserts the Burial Service.

^e The Reason why they pray in Company, is their Belief that God is ever present in an Assembly of several praying together. These private Assemblies are not to consist of above ten at most. If they exceed that Number, the Heads of the Synagogue have a Power to prohibit them, upon Account of the Prejudice they might cause to public Assemblies.

^f These Alms are bestowed with great Vanity and Ostentation. Some *Jews* have assured us, that the great Advantages arising from the Synagogue by such Oblations, is the sole Reason of its continuing in Use among them.

A
CONTINUATION
OF THE
THIRD DISCOURSE
ON THE
CEREMONIES of the *JEW*S, &c.
CONTAINING
An Explication of the Religious Customs of the
Modern *JEW*S.

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and private : The third shall be appropriated to such Ceremonies wherein Religion necessarily interposes.

IN the second Part * of this Dissertation we shall endeavour to shew, with as much Accuracy as possibly we can, the Difference that may be found in the very same Ceremony amongst the *Jews* who follow different Rituals : Which Ceremonies we shall divide into three distinct Classes. The first shall include those which relate to Ecclesiastical Councils, Places set apart for Divine Worship, Religious Officers and certain Aids and Assistances designed for Prayer : The second shall treat of Festivals and Exercises of Devotion both public

The Ancient SANHEDRIM.

THE Origin of this Council may be found in the Eighteenth Chapter of *Exodus* : *Moses* selected seventy Partners to judge the People of *Israel*. This, according to the Opinion of many of the Learned, is the Rise of the grand *Sanhedrim*. Others insist, however, that 'tis of later Date by some Centuries, and must be looked for in the Time of the celebrated *Maccabees*.

* This Difference in their Ceremonies makes the Variation in their Rituals. And the different Conjunctions, Places, and People amongst whom the *Jews* have lived, are the Occasion of it. The *German*, *Polsish*, *Bohemian*, *Lithuanian*, and *Russian Jews*, follow the same Ritual ; but the *Spanish* and *Portuguese* have another, which still varies from that of the *Levantine* and *Italian Jews*. All these still disagree with those of *Jerusalem*, *China*, and some other Parts of the World.

THIS Council had formerly almost an absolute and decisive Power. Nay it was deem'd infallible in the Determination of all religious Debates ; but so tender and essential a Point, which would have subjected the Belief of all the Faithful to seventy^a Persons only, is at present contested. The Power of judging Kings was likewise ascrib'd to it ; but this Point too is now as much disputed as the other. This Council, had the Power of Life and Death, besides a Right to interpret the Law, and take Cognizance of all Ecclesiastical Causes. *Gabinus* Governor of *Syria* abolished all its Privileges in Favour of the *Romans* about fifty seven Years before the Birth of *Jesus Christ*.

THE Grand *Sanhedrim* assembled in the Temple at *Jerusalem*, and received Appeals from all the Courts of Judicature of the other Towns of *Judea*. These inferior Courts were called Petty *Sanhedrims*, and consisted only of twenty three Members.

THIS is all that is requisite to be said on the Topic of the Grand *Sanhedrim* and Inferior Councils, both the one and the other being abolished upon the Destruction of *Jerusalem*. They were never able to re-establish themselves since ; nor is any Thing related of them in the History of our own Times, except that Council which the *Jews* held in *Hungary* in the last Century. The Ceremony and Particulars whereof are as follow, according to Mr. *Basnage's* Account in Lib. IX. Chap. the 35. of his History of the *Jews*. An *Englishman*, who pretended to have been present at it, oblig'd him it seems with the Relation.

THIS Council, which was held about thirty Leagues from *Buda*, in the Plains of *Ageda*, was assembled in order to enquire into all Matters concerning the *Messiah*, and to determine, after mature Deliberation, whether he was come or not. This venerable Assembly was compos'd of three hundred Rabbi's, encamped under Tents, the largest whereof was appropriated for their Hall. There the Assembly was to meet, and none were to be admitted who could not speak *Hebrew*, and derive their Pedigree. One of the Tribe of *Levi* was elected President, who being seated at a Table over against the Eastern Gate, and furrounded by all the Doctors of the Assembly ranged in a circular Form, propos'd all such Questions as he thought proper.

THE first Day pass'd in Acts of Courtesy and Complaisance ; they kissed each other in a very affectionate and friendly Manner, and excluded all those *Jews* who could not prove their Descent. On the second Day the Proposition was drawn up in the following Terms ; *We are to enquire whether the Messiah be already come, or whether we are still to expect him.* Some of the Rabbi's were of Opinion that he was come ; but it was carried in the Negative, and concluded, that the real Cause of so fatal a Delay was to be ascrib'd to the Hardness of Heart and Iniquities of the People. The former were divided in their Sentiments : Some of them found the Marks of the *Messiah* in *Elias*, and others in *Jesus Christ*. One Rabbi in particular insisted very strenuously on the Miracles wrought by the latter, but was severely reprimanded. The Fathers of the Council, in the next Place, debated on the Manner of the *Messiah's* coming, and concluded that he would appear in Pomp and Triumph ; that he would make no Alteration in Religion, and would be born of a Virgin.

AFTER the Council had lasted six Days, six Ecclesiastics from *Rome* presented themselves before the Assembly. First they endeavoured to prove to the *Jews* that the *Messiah* was come ; and then entered into a pompous Description of the Magnificence of the Ceremonies of the Church, the Dignity of her Worship, the Riches and Authority of her visible Head, who was the Vicar of the *Messiah*. But Articles so directly repugnant to the Spirit of *Judaism*, were unanimously exploded, and a Kind of Anathema was pronounc'd against their *God-Man*, their Intercession of Saints, their Adoration of Images, and their Invocation of the *Virgin Mary*.

^a Seventy two is the general Opinion.

WE have related the History and Ceremony of this Council with Abundance of Pleasure; but the Authority of our *English* Historians alone is not of sufficient Weight to support the Truth of it. For is it probable, that so august an Assembly as this should be countenanced by any Prince? Or that the *Jews* could have the Assurance to launch out into Invectives against *Jesus Christ*, &c. in the Presence of several Ecclesiastics come from *Rome*? That such an Assembly should have made no Noise in the World? And that we must rely on the Sincerity and Honour of one single Man, on so important an Article?

AFTER the *Sanhedrim* was abolish'd, the *Jews* substituted in its Room some particular Tribunals for the Decision of Cases of Conscience, and other religious Debates. These Tribunals, which were afterwards called *Houses of Judgment*, were a very imperfect Image of the *Sanhedrim*: They still subsist, however, but their Authority is much more limited and restrained than formerly. Their *Parnassim*, who are Laymen elected by a Plurality of Voices, compose these petty Tribunals. 'Tis^a their Business to collect the Money for Alms and Oblations, and distribute it to the Poor. They are the Regents of the Synagogue, provide all Necessaries for the Church, decide several Debates, and even some in Matters of Religion. In short, they thunder out their Excommunications against Rebels and Apostates; but this is what very seldom happens.

The SYNAGOGUE.

SYNAGOGUES were establish'd at their Return from the Captivity. We must have Recourse to the Dispersion of the *Jews*, which render'd them necessary to trace their Origin; for Part of the People residing at a great Distance from *Jerusalem*, found it impracticable for them to go up to their Metropolitan Temple, in order to pay their Devotion in due Form. It was necessary, therefore, to establish Assemblies or Synagogues in those Places where the Prince allowed them Liberty of Conscience. These first Synagogues, however, are not to be look'd upon as Temples; the Law, indeed, was explained there, but no Sacrifices offered therein; and they were obliged to go directly, as often as possibly they could, to worship at *Jerusalem*: That was the grand River of Salvation to which the small Streams were sooner or later obliged to pay their Tribute. When there were any Men in a Town, who were remarkable for their Virtue and Piety, the Faithful met at their Houses, and paid their Devotions there. These Assemblies were real Synagogues, though they did not bear that Denomination. The Rich sometimes would select Directors for their Consciences; and the *Levite* mentioned in the eighteenth Chapter of *Judges*, ver. 19. can be taken for no other.

FORMERLY the *Jews* erected their Synagogues without the City, and surrounded them with Trees; but at present they chuse some Eminence in those Cities where the Exercise of *Judaism* is allowed. The Fabrick must be higher than the common Houses; for, say they, *The House of our God must be magnificent*. The inner Part of it is very accurately described by *Leo of Modena* in his first Dissertation, Chap. X. The Synagogue must be so dispos'd, that the Entrance may look towards the Place where they pray: that is, if they pray towards the East, the Door must stand West; and this is so ordered, that they may bow towards the^b Ark when they enter into the Synagogue.

THE Seats there are all hired, the Income whereof is set apart for the better Support and Maintenance of the Synagogue; but no Seats are allowed between the Desk and the Ark, because should any one sit there, he would turn his Back upon the Ark as he faces

^a Vide first Dissertation upon the Ceremonies of the *Jews*, Chap. xiv.

^b The *Hechal*, where the Books of the Law are locked up. This *Hechal* is an imperfect Representation of the Place where the Ark of the ancient *Jews* rested.

the Preacher. Such a Situation must needs reflect a Dishonour on the Ark, and be Matter of great Scandal and Offence to the faithful *Jews*.

THE *Jews* are obliged religiously to observe the Respect due to the Synagogue, and to forbear talking of Business there^a, or even thinking on any worldly Advantages. They must likewise avoid sleeping there; and throwing their Eyes all round about, &c. They must continue in a modest Posture, and not suffer themselves to run into any Indecency. We shall treat more at large on the Duties incumbent on a true *Jew*, when we come to the Ceremonies to be observed at their publick Prayers.

THE *Jews* call the Synagogue *Beth Hakkeneß*, that is, *The Meeting-House*.

FATHER Gozzani, a Jesuit, has given us a very accurate and curious Description of the *Jewish* Synagogue at *China*, which is as follows:

THEIR Synagogue stands West, for the very same Reason that those of our *Jews* stand East. Both the one and the other look alike towards *Jerusalem*, which is to the East of *Europe*, and the West of *China*. It is divided into three Parts, which may with Propriety be called Naves, and therein it resembles our *European* Churches. The first and most holy answers in some measure to the *Hechal* of our *Jews*, but still more exactly to the *Holy of Holies* of the Old Testament; where they keep the Books of *Moses's* Law. The Principal of the Synagogue, who answers to the antient High Priest, and no other has the Privilege of going into that sacred Place. Father Gozzani tells us, that he there saw twelve Tabernacles made in the Form of Arks, for the twelve Tribes of the *Jews*, and a thirteenth for *Moses*, placed upon Tables, each having small Curtains all round about it, and in it five Books of the Pentateuch, which they call *Kim*, written upon Parchment, and fastned upon Rolls. The other Part of this Synagogue at *China*, where, according to Father Gozzani's Relation, there is a Chair raised above the rest of the Seats, answers exactly enough to that Part of ours in *Europe*, where the Law is read on the Sabbath, and other solemn Festivals. This Chair is appropriated to the same Use amongst them as the *Theba*: But it is very far otherwise as to the Hall, which Father Gozzani observ'd at his going out of the Synagogue, and which makes the third Nave. This very little resembles the Place where the People meet in the *European* Synagogues, but answers more exactly to the *Vestibulum* or Portico of the antient Temple. There Father Gozzani view'd a great Number of Incense-Pots, which were designed for Perfumes, with which, no doubt, but they honour the Memory of their great Men.

THIS Description is extracted from the *Seventh Collection of instructive and entertaining Letters written by various Missionaries*.

The DEDICATION or CONSECRATION of the SYNAGOGUE.

IN this Place we shall introduce the Description of a particular Ceremony, which must not be confounded with the Festival called *Chanuccah*: For of that we shall take proper Notice when we come to the *Jewish* Festivals.

^b THE Ceremony here intended is that of the Dedication of the Synagogue of the *Portuguese Jews* at *Amsterdam*, which is the most pompous and magnificent that ever was seen. This Synagogue was dedicated with all the Grandeur and Solemnity imaginable on

^a And yet it is usual with them to talk of Business in the midst of their Prayers.

^b See the Plate.



THE DEDICATION OF THE PORTUGUESE JEWS SYNAGOGUE AT AMSTERDAM.
A. the Nichal where y^e books of y^e Law are kept. B. Theba or Desk where y^e Hazan & Hacham read the Law. C. y^e 2 Gallerys for y^e women. The dedication of the Synagogue and y^e the Entering of y^e books of the Law, were celebrated during the space of 8 days, upon y^e 10 of y^e month Menachem. 5435. — which answers to our month of August 1675. they constantly make an annual commemoration of it.

LA DEDICACE DE LA SYNAGOGUE DES JUIFS PORTUGAIS, A AMSTERDAM.
A. l'Nichal ou on garde les livres de la Loy. B. Theba ou Pupitre ou le Hazan et Hacham lisent la Loy. C. Les 2 Gallerys pour les femmes. La dedication de la Synagogue et l'entre des livres de la Loy, se celebra pendant 8 jours, le 10^e du mois de Menachem. 5435. — qui se rapporte au mois d' Août, 1675. on en fait la commemoration tous les Ans. —

the tenth Day of the Month *Menabem*, in the Year 5435, which answers to our second Day of *August* 1675. The most considerable Men amongst the *Jews* in that City marched in Procession, with the Law richly adorned, and distinguished the Entry of their sacred Books into the Synagogue, by extraordinary Acts of Devotion and liberal Benefactions to the Poor. Their Piety was attended with a most ravishing Concert of vocal and instrumental Music, and several pathetic Sermons, suitable to the Solemnity of so joyful a Day, which ought to be ranked among the happiest their Nation ever saw since the Destruction of *Jerusalem*. This Festival was celebrated eight Days together, and its Anniversary is observed on the tenth Day of *August* every Year.

THIS Synagogue is erected on the East of the City. 'Tis one hundred and fifty Foot long, and one hundred broad, exclusive of the Court and the outward Walls; and its Height is seventy Foot to the Arch-Roof. Two Galleries for the Accommodation of the Female Sex run to the Right and Left the whole Length of the Synagogue, which is illuminated with five Rows of Lamps on the Sabbath-Day. The *Hechal*, and *Theba* or Desk, are composed of a scarce and costly Wood, called *Xacharanda*, which comes from the *Indies*.^a Four Persons of the highest Rank and Distinction amongst the *Jewish* Nation laid the four Corner Stones in the Foundation of the Synagogue.

^b THEY have made a Collection of such Sermons as were preach'd on this Occasion, the Texts whereof were chosen by their Preachers, according as they thought most suitable to the Dignity of the Subject, and no Hyperboles were wanting in their Illustrations of it. The Rabbi's gave a loose to their Imaginations, and discovered Miracles in this Dedication. One *Jew* in particular found in a Passage of the Prophet *Isaiah*, not only the Erection of this Synagogue, but the very Name of *William of Nassau, Prince of Orange*, then Captain General of the seven United Provinces. This Discovery was an Original in its Kind.

Their ACADEMIES and SCHOOLS.

THE *Jews* call their Academics *Bath Hammidrasch*, Houses of Interpretation, because the Law with its Glosses and *Rabbinic* Commentaries are taught therein. The Institution of Schools as well as Academics amongst them is very ancient; for the Prophets of old presided over them; but we are not to imagine that the Gift of Prophecy was attained^d there by any human Artifices. The Law, we presume, was explained, Virtue recommended, and the Mysteries of Religion were there unfolded. Music and Poetry likewise, in all Probability, were taught in them, which were formerly two essential Parts of Religious Worship.

THE Schools are for the most Part adjacent to the Synagogue. There all the idle and impertinent Niceties of the *Talmud* are explained, and hot Debates are held there on Matters of little or no Importance. They may both eat and drink in these Schools, though not in the Synagogue. The Desire or Necessity of Application requires, as they imagine, a longer Stay in them: The *Jews*, notwithstanding, reckon them more honourable than the Synagogues themselves.

^a Jeronimo Nunes d'Acofta, Antony Alvarez, Manuel de Pinto, & David de Pinto.

^b *Basnage's History of the Jews*, Lib. ix. Cap. 36.

^c It is observed, that Women are in *Hebrew* called *Nassim*. It is said in *Isaiah*, That seven Women shall take unto them a Husband, saying we will eat our Bread, &c. Seven Women (*Nassim*) are in Allusion to *Nassau*; and the Bread those Women were to eat was the Duke of *Villa-Hermosa*. Never was any Thing sure more artfully apply'd!

^d They learnt, says the *Discourse on Freethinking*, p. 225. to play upon Instruments of Music, and to drink, two Qualifications which they esteemed very conducive towards obtaining the prophetic Spirit: that is, according to *Dodwell* in the same Treatise, a holy Enthusiasm.

^e *Buxtorf. Synag. Jud.* Cap. 10.

ACCORDING to the Rabbi's, they are to frequent the ^a School with Chearfulness and Application, after they are well washed, and duly fortified with the ^b *Zizith*, and with Prayer. They must enter into it with Eagerness and Hast, but depart from it with the utmost Reluctance: For there 'tis that they learn their Duty towards God, and the Time they are Strangers to that sacred Knowledge is all lost and shamefully mispent. We must observe, likewise, that a Holy Trembling ought to seize all such as enter the School or Synagogue: 'Tis also remarkable, that there is an Iron fixed at the Door of the *German* Synagogues to scrape the Dirt off their Shoes; for, according to *Moses*, say they, *the Ground whereon they tread is holy*. It is very visible, by Applications so forced and so apparently affected and impertinent, that after all unwearied Endeavours to arrive at the Essence of Religion, they are farther from it than if they had remained in perfect Ignorance.

Their JEWISH RABBI'S and DOCTORS.

THEIR Rabbi's are at the same Time their Tutors and their Preachers. Their Title or Denomination is very antient; for in the sacred Scriptures both the Words *Rabbi* and ^c *Rabboni* are to be found, which are synonymous Terms. The *Pharisees* of old assumed this Title to themselves with Abundance of Pride and Arrogance, pretending to be the sole Masters and Doctors of the People; and carried this Pretension of theirs to such a Pitch, as to make the Law subject to their Traditions. And our blessed Saviour very severely reprimanded them for this their insolent Deportment.

It must be allow'd that Titles are due to none but those who deserve them, and that, according to their Institution, the wise, the learned, and all other great Men may with Justice and Modesty assume them. At present these Titles are rejected and despised, and the Names of Rabbi, Doctor, Master, &c. procure little or no Respect: Nay, the Assumption of them is almost a Token of Ignorance and Folly.

THE *Jewish* Doctors, not contented with the Title of Rabbi, how highly soever they ought to have valued it, endeavoured afterwards to procure new ones, and in the East assumed those of *Mir*, *Mor*, and *Muran*, each of them signifying *Lord*. In *Spain* they took upon themselves the Name of *Sages* or *Wisemen*; but those Doctors were deemed inferior ^d to the Rabbi's. In short, the Principals of their Academies entitled themselves the Refuge, the Asylum, ^e the Bed of the Law. These pompous Denominations are no ways extravagant, in the Opinion of these Doctors, who think themselves infallible in their Decisions. But the Rabbi's, besides the Privilege of preaching and instructing their Pupils, have that of *binding* and *loosing*, that is, of determining whether a Thing be forbidden or allowed. They create new Doctors, and ordain them by Imposition of Hands, but they limit and restrain their Power as they see most convenient. One is confined to interpret the Law, or such Questions only as relate thereunto; another to judge of Controversies arising upon those Questions. With these pompous Privileges, the Respect due to their Function is not always paid them, and they have more than once been exposed to the Contempt and Ridicule of their own People. They sit down with Ease and Comfort, however, under the Frowns of the World, imagining, that through the Sanction of so sacred an Employ, the Gate of Paradise must always be open to them, though their Sins and Iniquities were never so flagrant. And thus it is, that such as are at the Head of Religion flatter themselves with Ease, that they are at

^a See below.

^b See *Buxtorf. Syn. Jud. Cap. 10.*

^c Or rather the same, for *Rabbi* is the Contract of *Rabbenn*, our Master.

^d *Bajnage's History of the Jews, Lib. iii. Cap. 30.*

^e *Marbitzi Tora*, that is, he that puts the Law to rest.

all Times secure of Heaven, and cannot conceive, that after having labour'd by their repeated Instructions, at the Salvation of so many People, they themselves can possibly be excluded from the Presence of the Almighty: The Example of *Moses*, however, who was never admitted into the Land of *Canaan*, after he had conducted the *Israelites* to the very Borders of it, is a Circumstance not at all in the Rabbi's Favour.

The ELECTION of their RABBI'S, and the PRIVILEGES of their OFFICE.

WE have already observed, that the Rabbi's impose their Hands on all those who are received into the Orders of the *Jewish* Church. The Origin of this Ceremony is to be met with in the thirty fourth Chapter of *Deuteronomy*. *Moses*, just before he died, laid his Hands on *Joshua* his Successor, and gave him his Benediction. The Divines of the Reformed Churches, likewise, lay their Hands on the *Candidates*, whom they receive into the Ministry. When the *Jewish* Doctors have the Power of *binding* and *loosing* bestowed upon^a them, they have likewise the five Books of *Moses* and a Key put into their Hands; intimating, no doubt, that they shall not presume to open those Mysteries with Pride and Arrogance, but when they do, shall banish all human Prejudices and Prepossessions.

At present, according to^b *Buxtorf*, the Rabbi's are elected with very little Ceremony. He who is to ordain the new Rabbi, publishes aloud to all the Congregation, either on the Sabbath or some other solemn Festival, that such an one deserves to be admitted amongst the Rabbi's for his sound Learning and religious Education, exhorts the People to own and reverence him as such, and denounces Excommunication against all those who neglect his Admonitions. He then gives the Candidate a Certificate of his Merit and Ability, and the Ceremony is often concluded with an elegant Entertainment given by the new Doctor to the old Rabbi's, now his Associates, and the rest of his Friends and Acquaintance. According to the Author above quoted, the young Rabbi has no Occasion to be afraid of sinking under the Weight of a severe Examination. A superficial reading of the *Talmud*, a few trivial Niceties in Disputation, and a constant Attendance on the Schools, are sufficient Qualifications.

THE *Chazan* is obliged to call the Rabbi elect aloud, and invite him by the Name of *Rabbi such an one, Son of such an one*, to approach the sacred Books of the Law. Our young Doctor, however, is not immediately to accept of this Invitation, but must first modestly excuse himself, on account of his Inability, and the Weight of the Burthen imposed upon him. After these Preliminary Compliments, he approaches the Law with a slow and solemn Pace, having his Head covered with the *Taled*.

THE *Morenu*, which Term signifies Instructor, is the Rabbi's Superior, and as it were their President. This Dignity, formerly unknown to the *Jews*, was invented in *Germany* about the fifteenth Century.

THE Duty of the Rabbi's is to recommend Justice; to exhort the People to the Practice of Virtue and Integrity; to resolve Doubts and Difficulties; to excommunicate all such as are dissolute and loose Livers, and such as prophane the Sabbath, and observe no Days of Penance; to marry, and to divorce; to interpret the Law, &c. Thus the Function of a Rabbi is difficult to discharge, though not very advantageous. There are few of them who make any Profit of their Dignity, but him

^a *Basnage's History of the Jews*, Lib. vi. Cap. 5.

^b *Synag. Jud.* Cap. 46.

who is called at *Cologn* and *Francfort* the *Principal or Grand Rabbi*; nor can the other Rabbi's create any new ones without his Permission.

THE Privileges of this Office are to be free from all Taxes and Impositions. If a Rabbi has any Goods, he has a Right to sell them first, and before all others, that the Time he spends in negotiating his Affairs, may be no Impediment to his Studies: He is the first, likewise, to be dispatched in all Proceedings at Law, and is allowed to sit upon the Bench with the Judges, &c. Some of these Privileges, however, are abolished, the *Jews* having at present no Sovereign Authority.

The Chazan, the Sciamas, the Sacrificator, the Cohan, or Priest.

LEO OF MODENA has already treated of the Offices of the two former; those of the two latter are now suspended at least, if not suppress'd, there being at present neither Temple, Victims, nor Sacrifices. We have nothing therefore to add to what *Leo of Modena* has said relating to them. The Name of *Cohen* is little else but a Title of Honour.

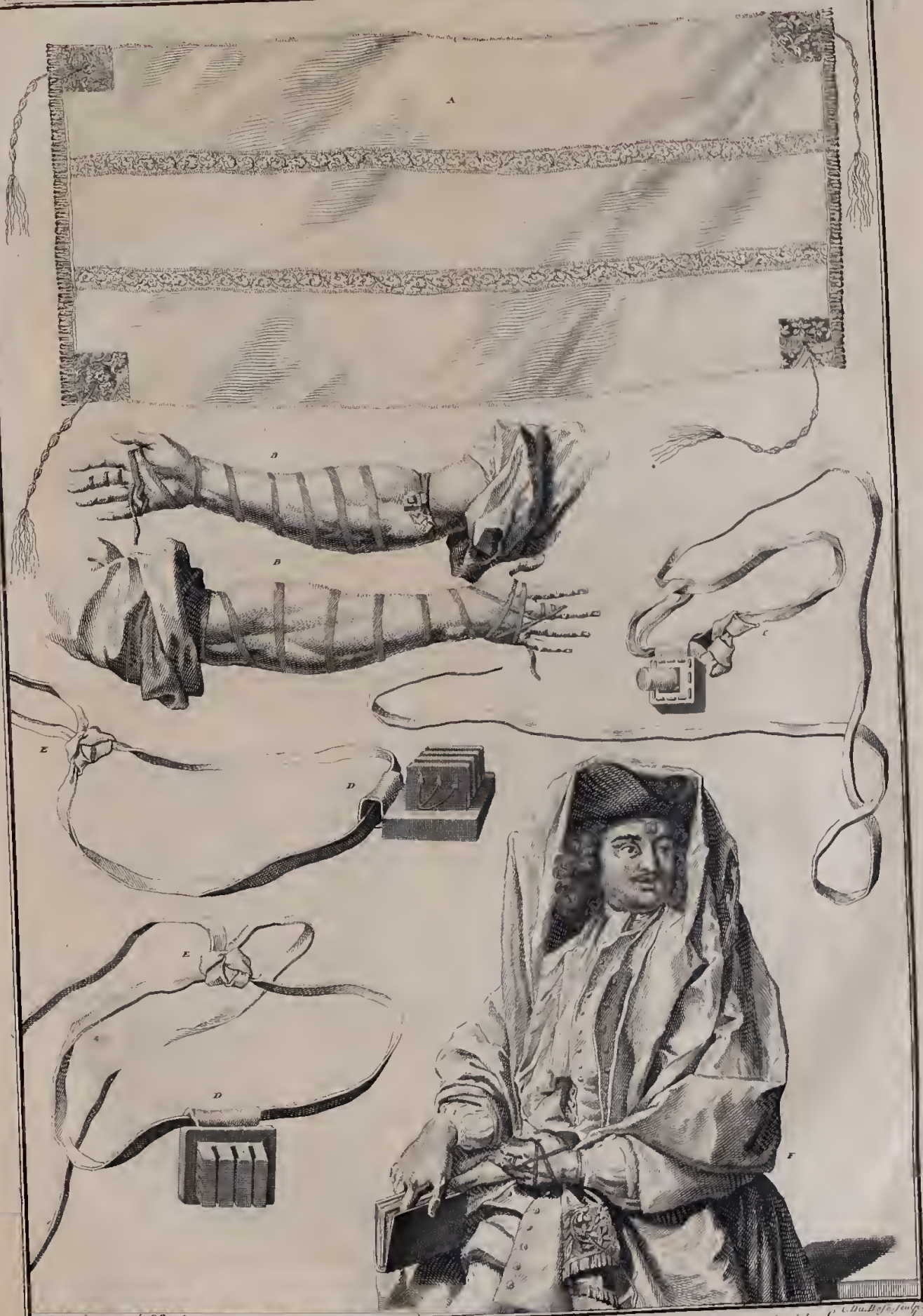
The Taled or Veil; the Zizith or Tassels; the Teflin or Forehead-Pieces; and some other Customs with respect to their Prayers.

THE ^a *Taled* is a white square Veil, with Strings and Tassels. The *Jews* cover their Heads with it at the Synagogue, or twist it round their Necks, during the Time of Divine Service. When *Moses* descended from Mount *Sanaï* to the Camp of the *Israelites*, after he had the Honour of conversing with the Almighty Face to Face, the Glory of the Divine Majesty shone out upon the Visage of the Legislator, and the People's Eyes were dazzled with its ^b Brightness: For which Reason *Moses* was obliged to cover his Face with a Veil, and this, according to the *Jewish* Doctors, was the Origin of the *Taled*. Some have been, likewise, of Opinion, that the *Taled* was invented to prevent Distractions during the Time of Devotion; and indeed the most serious cover themselves all over with them. But, be that as it will, the *Jews* formerly wore a square Dress, to each Corner whereof hung a Tassel, which served to distinguish a *Jew* from another Person. In Process of Time that Dress grew out of Fashion, and the Veil was substituted in its Room: The square Habit, however, was not quite left off, but converted into a single square Piece of Stuff, of which *Leo of Modena* has given a sufficient Description. The faithful *Jew* is oblig'd to wear it constantly about him; for 'tis deem'd a Preservative against Temptation, and a Check to the Commission of any sinful Action. The Strings and Tassels belonging to this Piece of Stuff are called *Zizith*. Each String of the *Zizith* has five Knots in it, answering to the five Books of *Moses*. When the true *Jew* puts it on, he must take Care that it hangs down before and behind, for he ought to be fortified and surrounded with the Precepts of the Law, as with a Rampart. We shall omit all the other Allegories ^c. In the Morning, whilst he is putting it on, he must say, *Blessed be God, who hath sanctified me by his Law, and ordained me to wear the Zizith*. This Benediction is to be repeated with the Eye upon it, and concluded before it is perfectly on the Body. Some salute it as they pronounce the Benediction.

^a See the Plate.

^b Exod. Chap. xxxiv. ver. 30. & seq.

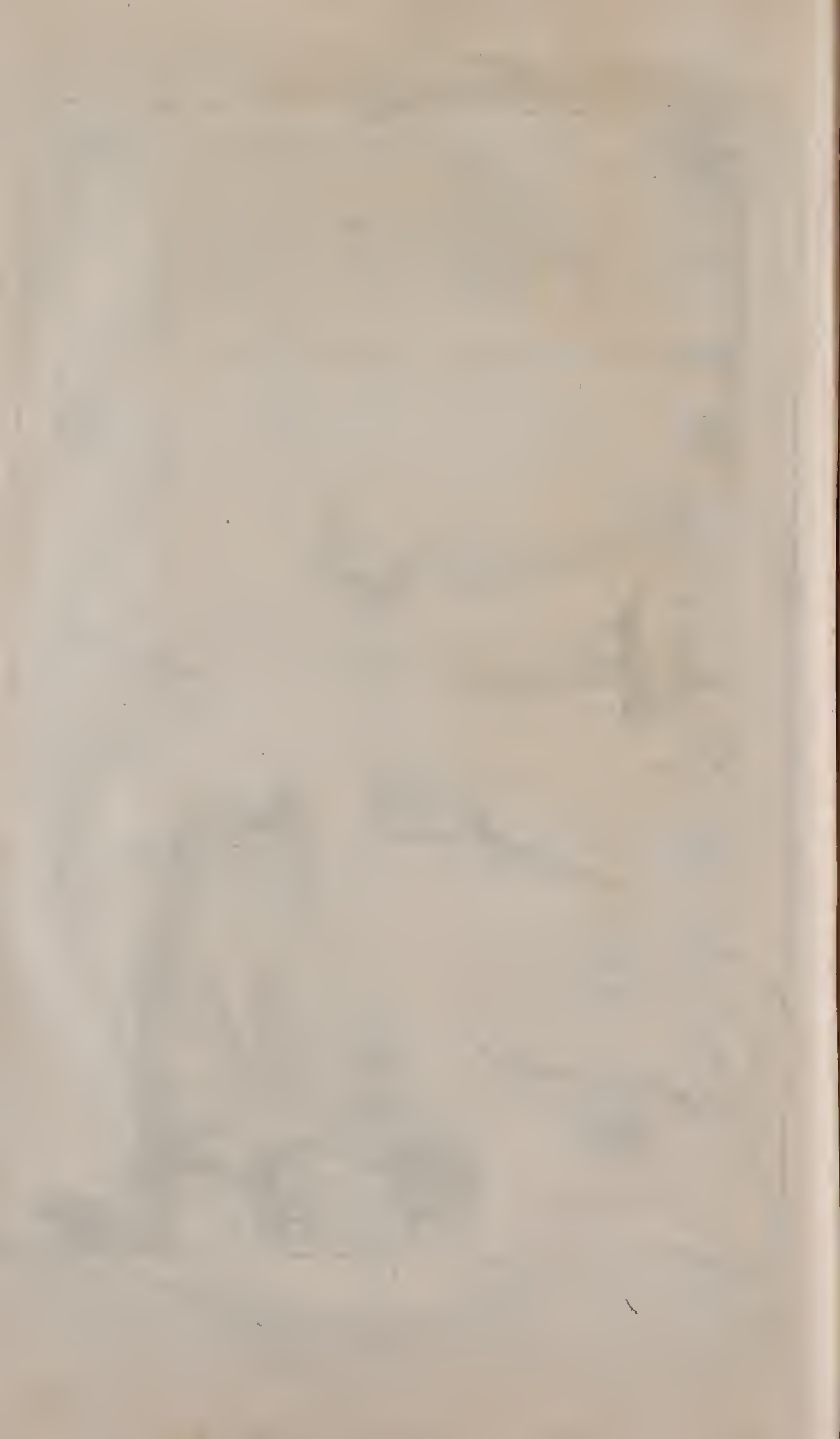
^c Buxtorf. Syn. Jud. Cap. 9. The Portuguese *Jews* observe not these Practices so scrupulously as the German.



Dis. from Nature by B. Picart.

A. The **TALED** or white veil which they wear on their heads in a Synagogue during the Divine Service (each of 4 corners hangs by **SISITH** or topknot with 3 knots).
 BB. Both sides of the Arm represented with the **TEFFILA** on.
 C. **TEFFILA SCEI JAD** or 4 hands **TEFFILA** represented at large with 4 knot in form.
 DD. **TOTAFOT** alias **TEFFILA SCEI ROSC** or the **TEFFILA** for the Head.
 EE. A Knot in form of **D** behind the Head.
 F. A Jew covered with the **TALED** having **TEFFELINS** on his Head and Arm.

A. **TALED**, en l'air blanc qu'ils mettent sur leur tête à la Synagogue pendant la prière, avec 4 coins duquel pend le **SISITH**, ou cordon à 3 nœuds.
 BB. Le bras gauche vu en dehors, et en dedans avec la **TEFFILA**.
 C. **TEFFILA SCEI JAD**, ou la **TEFFILA** de la main, en grand et le veut en forme de 4.
 DD. **TOTAFOT**, ou **TEFFILA SCEI ROSC**, ou la **TEFFILA** de la tête.
 EE. Nœud en forme de **D** derrière la tête.
 F. Juif couvert du **TALED** & ayant les **TEFFELINS** à la tête & aux bras.



THE *Zizith* includes the six hundred and thirteen Precepts of the Law^a. This the *Jewish* Sages have taken the Trouble to calculate, and from thence arises that absolute Necessity they are under of being constantly covered with it, and making it a Part of their Devotion ; for the *Jew* that is exact in this Particular, at the same Time observes the six hundred and thirteen Precepts, the Consequence whereof is plain and manifest. We must have Recourse to ^b*Buxtorf*, who gives Proofs of the Virtue of the *Zizith* extracted from the Writings of the Rabbi's.

LEO of *Modena* has given an accurate Description of the *Teffilin*, or Fore-head Pieccs, which the *Grecians* called *Phylacteries*. They are reckoned sacred among the *Jews*, who trace the Institution of them as high as *Moses*, by Virtue of what he says to the People ; *Ye shall bind these Words for Signs upon your Hands. They shall be unto you as Frontlets between your Eyes, and ye shall write them on the Posts of your Gates.*

THEY put on the *Teffilin* for the Arm first, and afterwards that for the Head. On the contrary when they undress, they pull off that of the Head first, and then that of the Arm. The Ink which they make Use of in writing the Passages that are sewed up in them, must be black and extremely clear : The Letters must be separate and very distinct : The Passages must be written with the Right Hand : And no Razure must appear on the Parchment. In short, were there to be the least Blemish or Defect in them, the Prayers of him who was to use them would be ineffectual, and God would not hear his Supplications. These *Teffilin* are for the most Part made use of in a Morning as soon as ever they rise, the Mind being more free and disengag'd, and in a better Frame to pray without Distraction : But if thro' any Accident the *Teffilin* should unfortunately fall off the Arm or Forehead, the *Jew* to whom such a Mischance should happen, and those who are near him, in Case they be *Jews*, must fast all the Day long. When they are easing Nature, they must put the *Teffilin* at least four Cubits Distance from them, or, if they can find no better Expedient, must put them in a double Purse, and lay them in their Bosom next the Heart. They must take Care too, never to wear them at a Funeral.

THEIR Women are not permitted to wear the *Teffilin*, because they are subject to some certain Infirmities ; besides, according to their Doctors, 'tis sufficient for them to say *Amen* to the Prayers of their Husbands. Some *Jews* who pretend to a greater Degree of Piety than their Neighbours, have sometimes carried the Devotion of the *Teffilin* even into the Marriage-Bed ; a very prudent and artful Contrivance to sanctify an Action, where Devotion seems almost impracticable ; and where doubtless the most confirm'd Piety is in Danger of falling into strange Distractions.

LEO of *Modena* has given us already a Description of the *Mezuza*^c. The Synagogue has it not^d, it being a Place set apart for public Prayer, and not usually inhabited. The Parchment of the *Mezuza*, upon which the Passage is written, must be rolled from the End of the Line to the Beginning, in order to read the Passage as the Parchment is unrolled ; and as it is putting into the Pipe, God must be blessed, who hath instituted the *Mezuza*. They visit it from Time to Time to see it does not spoil ; and when they remove their Lodgings, 'tis customary to leave it in the House behind them, for otherwise^e the Devil would infallibly take Possession of it. But this is a Compliment they never pay to any Christian who takes their Apartments after them ; for in that Case they carry the *Mezuza* along with them.

^a V. *Buxtorf. Syn. Jud. Cap. 9.*

^b Id. *Ibid.*

^c *Vide first Dissertation, Chap. ii. Paragraph. 2.*

^d *Buxtorf. Syn. Jud. Cap. 31.*

^e This is a Superstition of the *German Jews*.

The Benedictions and Prayers of the Jews.

THE *Jews* have an infinite Number of Benedictions which extend to all sensible Objects ; for they must neither undertake or touch any Thing whatever without lifting up their Hearts to God, and blessing his holy Name. This is in itself a very laudable Institution, and it is readily allow'd, that the first of all Devotions is that which suffers no Man to do any Thing whatever without blessing at the same Time the supreme Being. This pious Practice however, becomes insensibly a mechanic ^a Devotion. The hundred Benedictions of the *Jews*, for Example, are frequently pronounced with great Distraction, and in as much Hurry as a Scholar that hastens to the End of his Lesson. And from whence proceeds this Irregularity and Abuse ? Why, every Thing which is reduced into System in the Practice of Religion, depends on an Order prescribed by the Church, and which is afterwards voluntarily impos'd upon oneself. However that may be, we insensibly accustom ourselves to the System, and Devotion becomes a Task which must be accomplish'd. The Misfortune is, that Men look upon this Systematic Piety as an Equivalent for their Irregularities, and strongly persuade themselves that it will appease the Wrath of an angry God. Hence proceeds the misguided Zeal of some professed Devotees for Forms, as well as that Exactness with which great Numbers of wicked People appear at Places set apart for divine Worship.

WE just before observed, that the Benedictions of the *Jews* extend to all sensible Objects ; and we shall here add, that sometimes they have a strong Tincture of Pride in them, and that many of these Benedictions descend to the most insignificant Trifles. The Particulars of the latter would be tiresome indeed to our Readers, but we shall give them an Instance of the former. Among the *Jews*, the Men bless God ^b for being born of the Male Sex. This Benediction is an Affront to the Deity, for the softer Sex is as agreeable to him as theirs ; since he has equally comprehended both the one and the other under his Covenant.

THE first Thing they are enjoin'd to do when they wake, is to bless and praise God, and to undertake no Affair of any Importance till they have said their Prayers. This likewise was a Pagan Precept which ^c *Virgil* has taken Notice of in one of his Eclogues. They are to go to the Synagogue betimes in the Morning with Fervency and Devotion, and in a Body, according to the fifty fifth *Psalms*, Verse the fifteenth. God enters the Synagogue as soon as the Door is opened, and provided there be ten Persons gathered ^d together in his Name, he is in the midst of them. As they go in, they say a few Verses out of the *Psalms*, bow towards the *Hechal*, then say in a low and humble Voice, one Verse extracted from the twenty fourth Chapter of *Numbers* ; and lastly, repeat the Prayers, which the *Chazan* or Chanter sings, with the Rest of the Congregation ^e.

THE reading of the ^f *Schewan* is perform'd in the same Manner *Leo of Modena* describes it. After this, ^g the whole Assembly is oblig'd to rise, and in that Posture to say their Prayers to themselves. The *Chazan* most commonly begins. Then each Man testifies his Respect by going three Steps backwards, and the *Chazan* begins to chant the eighteen ^h Benedictions, which in their Opinion, are very prevailing. No other Prayer

^a Vide *Leo of Modena's* first Dissertation, Chap. 9.

^b *Buxtorf. Syn. Jud. Cap. 10.*

^c *A Jove Principium, Muses, Jovis omnia plena.*

^d Some of the German *Jews* do more.

^e There has been for some Years a warm Debate between the *Jews* of *Amsterdam* upon this Question : Whether, at their coming into the Synagogue, they are privately to begin the Prayers, which the Congregation are repeating after the *Chazan*, or whether they are to go on with the Congregation in the Prayer then repeating.

^f For this see the first Dissertation of *Leo of Modena*, Chap. xi.

^g *Basnage's History of the Jews*, Lib. VI. Cap. xviii.

^h The *Jews* attribute them to *Estras*.

is so efficacious, or can be compar'd with them^a. They must be pronounced standing, with the Feet equally joined together, like those of the Angels in *Ezekiel*, where 'tis said, *that their Feet were straight*, Chapter the first, Verse the seventh. After these Benedictions they bow their Heads very low, then raise them a little, and afterwards perform their private Devotions either sitting or standing, as they think most convenient and decent. To dwell any longer on the various Prayers made use of by the *Jews*, would be very tedious, the Reader, however, that is inclin'd to be further inform'd, may consult *Buxtorf's Synagogue* on that Occasion.

As to their Posture during divine Service, they are to stand without leaning as much as possibly they can : Their Heads are to be covered, and their Bodies girt with a Belt, to separate the Heart from the lower Parts which are impure. Their Hands and Faces are to be carefully wash'd before they presume to enter into the Synagogue. They must not touch any Thing whilst they are at their Prayers which is foul and nasty, and their Minds must be prepared at least an Hour for their Prayers, before they repeat them.

THE Person who prays must turn towards *Jerusalem*, join his Feet straight, lay his Hands on his Heart, and fix his Eyes on the Ground. He must avoid gaping, spitting, blowing his Nose, ^b or breaking Wind, with the utmost Precaution. They may pray aloud when at Home for the Edification and Improvement of their Servants ; but at the Synagogue it is sufficient to say their Prayers as softly as they please, if they do but move their Lips ; for it is requisite that the Congregation should be well satisfy'd that they do pray : It will be proper to add here two Circumstances to prove the Necessity of this Maxim. First, a *Jew* who observes another at his Prayers, may say *Amen*, and by that Means contribute to make the Prayer acceptable to the Almighty. Secondly, the Piety of the Faithful must strike the People, and glare in the Eyes of the Publick. The modern *Jews* highly approve of these *Pharisaical* Maxims.

As to some minute Circumstances relating to the Manner of their praying, we shall content ourselves with referring our Readers to the tenth Chapter of *Buxtorf's Synagogue*.

WITH Respect to the Prayers of the *Jews* against *Jesus Christ*, the *Christians*, and all such as apostatise from the *Jewish* Faith, there are some Instances to be met with in *Buxtorf's Synagogue* ; but could no better Proofs be produc'd, the Accusation would be easily rejected : For they are forced Applications, and owing to the Prejudice and Hatred of some Devotees. If it be true, that the *Jews* curse *Christ* and *Christians*, one may imagine it is done in a very mysterious Manner^c.

WHEN they depart from the Synagogue, they must never turn their Backs upon the *Hechal*, which contains the sacred Books of the Law. They must go out slowly in Conformity to those Words in *Job*, the fourteenth Chapter, and the sixteenth Verse, *Thou hast counted my Steps*. Now God counts the Steps of such as go out of the Synagogue, and rewards them. They must refrain likewise from casting their Eyes upon any beautiful Objects that may raise their inordinate Affections : When ever they pass the Gate of the Synagogue, they are oblig'd to put up an ejaculatory Prayer.

^a *Buxtorf. Syn. Jud. Cap. 10.*

^b If such a Thing should unfortunately happen, the Prayer must be deferred till the noxious Vapours are dispersed ; and when the Devotee is much pressed by them, he must be so prudent as to discharge them at least four Paces from the Place where he is praying. When he has done, he must offer this Prayer to God, and say devoutly, *Lord thou hast made Openings to our Body, which it is impossible to keep shut, &c.* This Form of Prayer may be seen in *Buxtorf's Synagogue*, Chap. x.

^c All that *Rosse* has said in his Treatise relating to the Religions of the World, of the Manner wherein the *Jews* pray, is very confused and imperfect.

The Alms of the Jews, their Vows, Confessions, Penances, Fasts, and Abstinences.

LEO OF MODENA has given us a very exact Account of the Alms of the *Jews*; and we agree with him, that they are ^a very liberal and indulgent to their Poor: We shall take the Liberty however to add one Observation to what he has said of their Alms, and that is, that they must not ^b receive any Charity from Christians, nor other Strangers, nor even of Christian Princes in public. They are allowed however to receive them in private, especially if what their own People give be not sufficient for their Maintenance.

AMONGST all the Things which relate to Religion, Vows are the most capable of leading Piety astray. A devout and zealous Ecclesiastic will permit whole Families to starve under the religious Pretence of enriching a Parish; without giving himself the least Concern about the Injustice of those who devote their Estates to the Church. Convents abound and overflow with Riches, which the Devotion of Monks have no Manner of Occasion for, whilst the Children of those who have devoted their Patrimony to religious Houses, are begging for Subsistence. They consecrate to God those only, as they pretend, who are of no Service to the World; and yet a Virgin in her Bloom and in perfect Health, who might be tempted in all Probability to love her Neighbour, is frequently compelled to take the Veil, because she has been devoted to God, whom she does not love, and perhaps never will, till Age comes on, and reminds her of her approaching Dissolution. The same Misfortune attends Abundance of young Folks, who tho' well qualified to fulfil the Command of *Increase and Multiply*, are, thro' a rash Vow of Continence in their tender Years, either oblig'd to employ their natural Talents irregularly, or not to exert them. Love and Disdain create a vast Number of too rash and inconsiderate Vows. In short, Vows for the most Part are the Occasion of great Abuses in Religion. What *Leo of Modena* has said relating to those of the *Jews*, is sufficient; for which Reason we shall introduce no Additions here of our own.

THE *Jewish* Forms of Confession differ according to the Country in which they reside. They have their great and their little Confession, and both must be repeated standing.

AFTER Confession some of the *Jewish* Devotees lash themselves: This Penance they call *Malkut*, but 'tis neither general nor enjoin'd. The Ceremony is performed after the following Manner. Two of these Zealots perform it on each other alternately, and the Patient lies extended on the Ground, with his Face towards the North, and his Back to the South, but never East and West, because they are accounted Sacred, and the Residence of the Deity.

THE Person that does Penance receives thirty nine Strokes with a Bull's Pizzle, confesses himself, and smites his Breast during the Operation. He who scourges a Penitent, repeats the thirty eighth Verse of the seventy eighth *Psalms*, and at every Word he pronounces gives a Stroke ^d. The thirteen Words of the Verse thrice repeated make thirty nine Strokes. After this the Patient rises, and returns the same Favours to his

^a Of this we have a very fresh Instance in the Manner wherein they assisted their Brethren of *Suignon*, during the Plague in 1721. The *English* and *Dutch Jews* remitted considerable Sums, and assisted them with all the Conveniences of Life.

^b This is what *Buxtorf* says, *Syn. Jud. Cap. 44.* But *M. Basnage* on the contrary, says in his *History of the Jews*, Chap. xix. that they are to receive these Alms publicly.

^c *Buxtorf. Syn. Jud. Cap. 25.*

^d They are exactly thirteen in the *Hebrew Text*.

Brother Devotee. This Custom is grounded on a Passage in *Deuteronomy*, Chapter the twenty fifth, Verse the second, which mentions forty Stripes ; but the Reader may see in ^a *Buxtorf*, how the Rabbi's explain the Reason of reducing them to thirty nine.

^b THE same Author will furnish him with the particular Circumstances of several private Fasts, which are kept by the *Jews* voluntarily, and without any Injunction. On the Eve of the Fast, the Person that has vowed to fast in private, offers *his Blood, and the Fat of his Body* as a Sacrifice to the Almighty ; and this voluntary Penance is perform'd to bring them down. The Rabbi's, the Doctors of the Law, and all such as are intended to be Instructors, are not obliged to observe these private Fasts, because such repeated Abstinences exhaust a Man's Spirits : They must keep however, those Fasts which are ordained by the Church. They are enjoin'd not to fast on a Festival, or on the Sabbath, and the Day of the New Moon.

The Ablutions of the Jews, and the Care which they are oblig'd to take in keeping their Bodies free from all Pollutions.

THE *Jews* practise the very same Thing out of a religious Principle, which Physicians recommend as agreeable and wholesome. As soon as they rise, they discharge Nature ; and forasmuch as the ancient *Jews* thought that on those Occasions they stood most in need of the Protection of their Guardian Angel, they very civilly begged him not to be impatient, if Necessity obliged them to sit longer than usual. ^c After they have thus eas'd themselves, they must not touch their Bodies with their Right Hand, that being appropriated to writing the Law, and handling the *Phylacteries*. The Left Hand is therefore to discharge its proper Office on such an Occasion. They must avoid likewise thinking on God, or pronouncing his sacred Name at such particular Times, and turning to the East or West, it being God's Residence, but must always turn to the North or South. All *Jews*, however, do not think on the Particulars of this Practice with equal Exactness.

THEY always wash immediately after such a Discharge, and take the Basin in their Right Hand, and then give it to the Left, which is the other's Attendant. When the former is clean, it washes the latter. They wash as high as the Wrist, and hold their Fingers in such a Position that the Water they have made use of may not soil them. There are several other trivial Niceties to be observed ; but we shall refer the curious Reader to *Buxtorf's* ^d *Synagogue*, and *Basnage's* History ^e of the *Jews*, where he will find them all inserted.

THOSE who affect to be Devotees must have a larger Share of Patience than the rest of Mankind, for their exact and punctilious Regularity is never without some Scruple or other ; and the *Jews*, (particularly those who are *Germans*) are plentifully provided with them. For the Water they have washed with they say must not be spilt ; neither must they walk over it ; or scratch themselves before their Ablution, &c. They say, moreover, that the Omission of any of these Circumstances is often the Occasion of some fatal Misfortunes. The Face must be washed with equal Precaution, and the Particulars of this Ablution fall nothing short of the former.

^a *Syn. Jud. Cap. 25.*

^b *Ibid. Cap. 30.*

^c *Ibid. Cap. 8.*

^d *Syn. Jud. Cap. 8.*

^e *Chap. 19.*

Their ECCLESIASTICAL PENALTIES and EXCOMMUNICATIONS.

THE *Parnassim* are the proper Officers for censuring such particularly who live irregularly, and not according to their Law ; and if their private Reprehensions have Influence on the Offenders, they are at Liberty to make their Complaints in Public, which they do in a full Synagogue on the Sabbath. If a Man has conversed with a Woman that is unclean he must undergo the Scourge, and fast for forty Days together. If a Husband kisses his Wife, nay, if he only touches her in such a Condition, he exposes himself to a forty Days Fast ; he is debarr'd from Wine and all hot Victuals, except on the Sabbath.

THE Civil Punishment for a Murderer is three Years Banishment ; the Ecclesiastical Penalty is Flagellation in the Synagogue during the whole Term, and crying out whilst he is under the Lash, *I am a Murderer*. The Criminal must drink no Wine, nor eat any Meat during the whole Time of his Penance ; he must let his Beard grow, wear dirty Linen and tatter'd Clothes ; go bare-headed, or at least be covered but once a Month, and have the Hand that committed the inhuman Fact in a Chain hung round about his Neck. There are some likewise who wear a Kind of Armour made of Iron, over their naked Flesh, and others who lie at the Gate of the Synagogue, and expose themselves to be trod under Foot by such as go thither to their Devotions. Theft, and Assault, Perjury, &c. are punished with a Penance in Proportion to the Nature of the Crime. No Criminal is punished so severely as the Adulterer. He is plung'd into cold Water for several Days successively in the Depth of Winter, and in Case the Waters are frozen, he is set up to the Chin in the Ice, which is broke on Purpose, and oblig'd to remain there till an Egg is boiled hard. If the Crime happens to be committed in the Summer, he is then exposed naked to the Bees or Ants. These Penalties are repeated in Case the Enormity of their Crime requires it : If there be a Complication of Crimes, as, if the Adulterer pursues his unlawful Pleasures, &c. the Penance continues for whole Years.

^a BUXTORF, to whom we are oblig'd for these Particulars, does not inform us, whether these Penalties are still in full Force and Virtue ; but there is no Question to be made, but that they are inflicted, at least in Part, if the Case requires them. The Instance of ^b *Acofta* is a Demonstration, that Canonical Penalties are not absolutely forgotten, tho' they are not now so common as they were in former Times.

EXCOMMUNICATION, it must be allowed, was established by the *Jewish Sanhedrim* under the Government of the *Maccabees*, and is a Consequence of that Cognizance of Crimes, and that Punishment of the Guilty, which that Tribunal assum'd to itself. There is good Reason to believe, that this Ecclesiastical Penalty is very different from that which is often mentioned under the old Law, under the Name of *Retrenchment*. When the Reign of *Traditions* began to be establish'd, the *Jewish* Clergy us'd their utmost Endeavours to advance the Authority of the Church, and procure a profound Respect to the Decisions of its Doctors. This last Circumstance, in all Probability, contributed as much to the Birth of Excommunication as the first. This Penance appears in the Eyes of a Devotee with the Terror of Hell Flames, which make a more lively and lasting Impression on such Consciences as are weakened by Fear and Superstition, than the Sword of Justice.

^a *Syn. Jud. Cap. 47.*

^b *Bayle's Dictionary, Article Acofta.*

THE *Jews* have their Greater and Lesser Excommunication. The Lesser is, according to them, but of thirty Days Duration; but they may sometimes be discharged from it at the very Instant it is issued out against them; an Instance whereof is to be met with in the History of ^a the *Jews*. A Man that neglects his Duty to God, is excommunicated and absolved almost at the same Time. Want of due Respect to a Doctor of the Synagogue likewise draws Excommunication upon the Offenders. In short, all flagrant and crying Sins, Prophanation, Atheism, Debauchery, Schism, and Apostacy have the same Punishment.

EXCOMMUNICATION, in the Opinion of the Rabbi's, is of so sharp and poignant a Nature, that it penetrates into the Body of the Criminal at two hundred and forty eight different Places. No one must presume to approach him within six Foot. All human Assistance is deny'd him; no one of his own Family, though there be a Corpse in the House, or a Child to be circumcised, must help him: How surprising are the Effects of a misguided bitter^b Zeal! His Death is not lamented; they set a Stone over his Grave, to denote, that he deserves to be stoned. No Relation must go into Mourning for him; but on the contrary, they must bless God for taking him out of the World, and the Day of his Death is deemed a Festival, and a Day of Rejoicing, and they must accordingly spend it in Entertainments and Diversions, and by dressing themselves in all their best Attire, testify their unfeigned Joy to see the Church delivered from so impious a Member. A Conduct so outrageous and inhuman, is authorized by a Sentence still more savage and cruel, which fully demonstrates this Truth, *That it is better to fall into the Hands of God than of Man*. "They 'excommunicate, anathematise, load with Imprecations, and exterminate *N. N.* by the Book of the Law, by the Precepts which are therein contained, by the Execration of *Joshua* against *Jericho*, by that of *Elisha* against the Children who laugh'd him to scorn, by that with which he cursed *Gebazi*, &c." They curse him, moreover, by Heaven and Earth; they let loose all the Powers of Darkness upon him, and devote him to the Malice of the Angels; they beg of God to disable him from doing any Manner of Good, to destroy him soon, to make all Creatures his Enemies; to send a Whirlwind to dash him to Pieces; to torment him with a Fever, and all other malignant Distempers incident to human Nature, to hasten his Death; to let him die in Despair, and after all, consign him to utter Darkness. This Sentence is published with all the Solemnity imaginable, and thrice repeated in three-score Days; after which he is loaded with fresh Anathema's, if any more grievous can possibly be devised; but in case the Party excommunicated be an Apostate, they have the Privilege to carry him away, and murder him in the most barbarous Manner they think fit.

THE Beasts, likewise, may fall under the Penalty of Excommunication. One of the *Jewish* Sages, but one, however, not arrived at that Degree of Patience which denotes a Man to be truly wise, excommunicated a Dog, for his Insolence in gnawing one of his Shoes; and the Excommunication had the same Effect as material and real Fire would have had on the Dog's Tail.

THE Reader will find in Mr. *Bayle's* Dictionary, several flagrant Instances of the Evils that Men are exposed to, who are so unhappy as to be excommunicated by the Church. *Acosta*, abovementioned, found by woful Experience, that canonical Penalties are sometimes more destructive, and attended with more fatal Consequences than those of the secular Arm. His Brethren treated him with the utmost Indecency and Ill-manners; the very Children in the Streets were encouraged to insult him and break his

Basnage, Lib. vi. Chap. 21.

Buxtorf. Syn. Jud. Cap. 29.

Basnage's History of the Jews, Lib. vi. Chap. 21.

Windows; they perfectly mobb'd him, and loaded him with the most direful Imprecations; they spat upon him, and the little Boys were animated to follow their Example; his Relations shunn'd him, as one infected with the Plague; and not a Soul would visit him in his Sickness. The Virtue of the Excommunication thundered out against *Acosta* was admirable: So long as this excommunicated *Jew* remained obstinate, and confirmed in his Impiety, one of his Brothers was authoriz'd by it to detain all his Effects. The long Series of his Misfortunes compelled him at last to re-enter into the Pale of his Church, or at least pretend to be reconciled to it.

THE Terms on which this Absolution was procured, were loaded with such a Penance as no Man of Honour could comply with. "He was constrained to mount the Desk before a crowded Audience, and read aloud a Paper wherein he acknowledged he had deserved a thousand Deaths. When he came down he had positive Orders to withdraw to a Corner of the Synagogue to undress himself to the Waist, and pull off his Shoes and Stockings. After this the Door-Keeper tied his Hands to a Pillar, and the Chanter gave him the thirty nine Stripes; whereupon the Preacher came up to him, obliged him to sit down on Ground, and then gave him Absolution: Paradise was now no longer shut against him. *Acosta* then put on his Cloaths, laid himself prostrate on the Ground at the Door of the Synagogue, and they who went out trampled him under their Feet." This, according to Mr. *Bayle*, was the Ceremony of this *Jew's* Absolution.

The SOLEMNITY of the SABBATH.

THE Sabbath is of divine Institution, and to prophane it, is undermining one of the Foundations of the *Jewish* Religion. The *Jews*, however, are not contented with those Advantages which God has promised to all those who shall exactly observe the Duties of this Day, but their Rabbi's have encreased them very considerably. The Sabbath-Prayer, which is read or pronounced on *Friday* Evening, is a sort of Reprieve, or Act of Indulgence to the Souls in Purgatory, which continues all *Saturday*, and during those four and twenty Hours they are as expeditious as possible in drawing Water to refresh themselves; and the Sages have therefore charged them never to draw the last Drop out of a Cistern or Reservoir, lest those Souls should want it. The Damned are allowed to change their Posture on the Sabbath-day, which is begun^a sooner than any other, in Order, and with an Intent to diminish the Pains of Purgatory. Many other Advantages, which both the Living and the Dead acquire by the strict Observance of the Sabbath, we have thought proper to omit for fear of being too tedious and prolix.

THE Sabbath commences on *Friday* Evening, half an Hour before Sun-set, and the most necessitous *Jew* must have his Lamp lighted at that Time, though he begs the Oil which supplies it. It is the Women's peculiar Province to light these Lamps; *Eve*, by tempting Man to Sin, having extinguished the Light of the World; that is, not to talk in Allegory, brought *Death* into it. She who lights them, extends both her Hands towards the Lamp as soon as it begins to burn, and repeats a Blessing adapted to this particular Occasion^b. The faithful *Jew* must always do some Work himself which may contribute to the Glory of the Sabbath, though his Retinue was never so numerous. On *Friday* they pair their Nails out of respect to the Sabbath, and the Ceremony of the Operation is thus performed. They begin with the Left-Hand, cut the little Finger first, then skip to the Middle Finger, after that on to the Index, then again to the Third, and so last to the

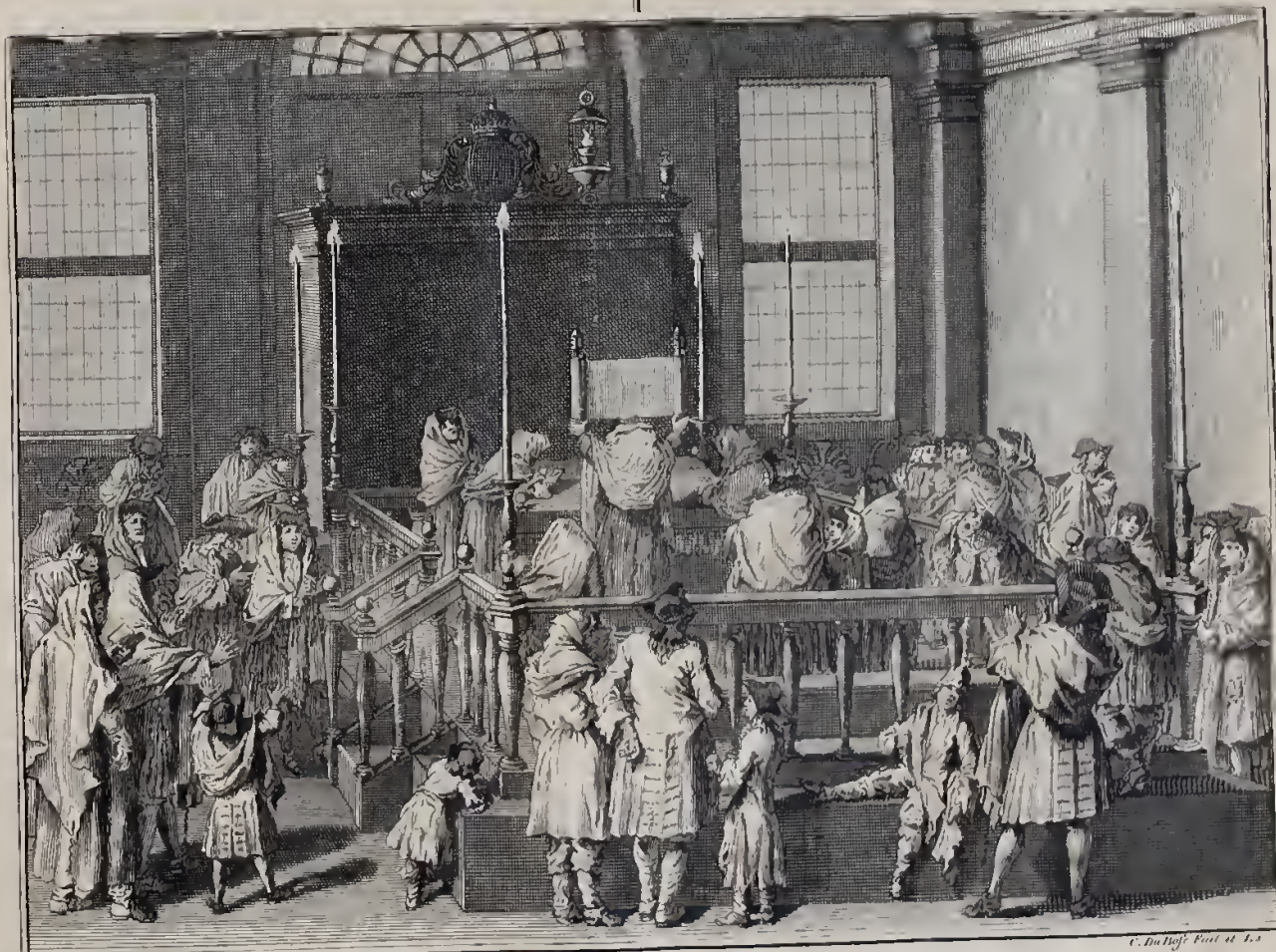
^a Buxtorf. Syn. Jud. Cap. 15.

^b Idem, Cap. 15.



A. the PRIESTS descendants of AARON giving the BENEDICTION to the PEOPLE. —

A. Les PRÊTRES descendants d'ARON donnant la BENEDICTION au PEUPLE. —



C. Du Hoft Post at 1.2

Drawn after the Life by M. P. 1791

The manner of holding up the LAW in sight of all the PEOPLE, before they begin to Read it.

Manière d'EXPOSER la LOY au PEUPLE avant que de commencer à la LIRE. —



Thumb. In the Right Hand, they begin with the *second* or *middle* Finger, from that they proceed to the Little Finger, &c. These Parings must not be thrown on the Ground, or trampled on, but burnt or buried under Ground. At their *Friday's* Supper, which is the Commencement of their Sabbath, the Father of the Family, or Master of the House, consecrates and blesses the Bread and Wine. He begins with the latter, and all the Time looks stedfastly on the Sabbath-Lamps. This Attention is a kind of Remedy, which serves to repair the Diminution of his Sight which he suffered in the preceding Week. This is a Discovery which some of their Sages have very luckily found out. At the Blessing of the Bread, the Father of the Family holds it up on high with both Hands, whilst he pronounces the Name of the Lord. Two Loaves are set upon the Table in Commemoration of the double Portion of Manna, which they collected upon *Fridays*. They are ordered to indulge themselves on this Day; but above all, to be mindful of the Poor and Distressed, as well as to be kind to their Wives. Nay, to behave themselves well ^a on the Night of the Sabbath, is an Affair of the last Importance, and such considerable Advantages accrue from it, that he that should then refuse to care for his Wife, would almost pass for a Madman. We shall amuse our Readers with some of them. Their Sages have declared, that the Duty of a Husband affectionately and warmly performed on the Sabbath, is an Act of Respect and Regard to God, and as such is rewarded; for their indulging themselves in all sensual Enjoyments testifies their ardent Desire to please him. Such as are so happy as to see these Sabbath-Labours crown'd with any Fruit, may assure themselves, that what is brought into the World is a chosen Member of the *Jewish* Faith, a Babe of Grace, an accomplished Disciple of the Wise-men, and who in Time will infallibly become one; but ^b the Mind and Heart must be lifted up to God, and remain so during all the Time of their conjugal Endearments.

THE Prayers and Blessings of the Sabbath are more numerous than those of any other Day. It must be allow'd, that they would in general be very beneficial and instructive, did no *Pharisaical* Pride attend them. The *Jews* thank God, that by his Separation of them from the rest of Mankind, he has reserved and chosen their Nation from all others, as his only Favourites. This Distinction is never omitted in their Prayers; and however humble they would be thought to appear in the Eyes of God, they look upon themselves as much superior to the rest of their ^c Fellow-Creatures. Their *Phylacteries* may be laid aside on the Sabbath, if it suits with their Inclination.

^d THE grand Ceremony of the Sabbath consists in shewing the Law to the People. The *Chazan* performs this Office, and at the same Time says to the Congregation, *Behold the Law which Moses gave to the Children of Israel, the Law of the Eternal is perfect*, &c. After he has thus shewed it, he lays it upon the Desk, and calls out ^e seven of the Congregation to read the Lesson for the Day. The *Cohen* begins, a *Levite* follows, and the Lay-Members come ^f after. An eighth Person reads some Passages out of the Prophets, which Lesson they call *Haphtara*; and all Persons whatever, except they be Women, are admitted to read it. After all this, the *Chazan* lifts up the Book of the Law, and blesses the People; after which it is lock'd up, and the Prayers are repeated.

ON the Sabbath, and all other solemn Festivals, there is a Sermon preach'd in the vulgar Tongue, but they quote in the *Hebrew* all Passages out of the Bible, or Doctors of the Law. These Sermons often abound with impertinent Citations. Several Ideas, very obscure and very false, abundance of Noise and Agitation to express a Heap of unintel-

^a Buxtorf. Syn. Jud. Cap. 15.

^b Idem ibid.

^c Idem, Cap. xvi.

^d Basnage's History of the Jews, Lib. vi. Chap 1.

^e On Festivals, more or fewer Persons are called; and the Number depends upon the Solemnity of the Day. The first Day of the Moon, four are called, on the Day of Expiation, six.

^f Leo of Modena above.

ligible Riffraff, is sometimes all the Merit which the Preacher and his Sermon can boast of: And this is to be ascribed to their wrong Method of Study, more than any Thing else.

THEY have a kind of Commemoration of the Dead, and sometimes, likewise, a Prayer for them upon the Sabbath^a, after which they are very charitable and beneficent. Some ingenious *Jews* and Men of Credit have assured us, that this Custom is merely political, and has been introduced for no other Purpose but to turn to Advantage the Vanity of some wealthy and considerable Men, who affect to be lavish on these public Occasions; and this is a Snare which the Superstitious are afterwards drawn into.

AFTER Evening Prayer the Blessing is again repeated, and the *Jews* unanimously return their Thanks to Almighty God. All the religious Ceremonies which are afterwards performed, are called *Habdalla*, and intended only to separate the Sabbath from the following Week. Though *Leo of Modena* has^b given us a Description of this *Habdalla*, we shall once more follow *Buxtorf*, who gives it according to the Manner of the *German Jews*. This Ceremony is performed by the Master of the House, who stands in the Presence of his Family and Domestics. A Lamp or Flambeau is lighted, and a Box of Perfumes is near at Hand, and the best that can be purchased are never too good for the *Habdalla*. He takes a Glass of Wine or other Liquor in his Right Hand, and says, with a loud Voice, *God is my Saviour, I will not be afraid, &c. Salvation cometh from God; I will take the Cup of Salvation, &c.* After that he blesses the Liquor, and pours a Drop or two upon the Ground at the Beginning of the Benediction; which when over, he takes the Glass in his Left Hand, and the Perfumes in his Right; then blesses them, and smells to them, and makes all the Company do the same; after this he takes the Glass into his Right Hand again, goes up to the Flambeau or Lamp, and examines the Nails of his Left Hand very carefully by it; in the next Place he clenches that Hand, and opens it again directly a second Time, examines the Nails of that Hand very near the Light, and repeats a third Benediction, in which he blesses God the Creator of Light. The same Ceremony is observed with respect to his Right Hand, and he concludes with taking the Glass into the same Hand, and blessing God, who hath separated *what is Holy from what is Prophane, Light from Darknes, the Jews from other Nations, and the Sabbath, from all other Days*. As he pronounces the Benediction, he pours out a little Wine, swallows a few Drops of it, and then presents the Glass to the Company.

THE Reason of this Ceremony is grounded by the *Jews* on God's dividing the Light from the Darknes, and what he hath ordained in the tenth Verse of the tenth Chapter of *Leviticus*, to separate that which is Holy, from that which is Prophane. In short, it represents the Distinction which God has made between them and other Nations, who are prophane with respect to them. The Perfumes at the Close of the Sabbath, and whilst the *Habdalla* is performing, serve to correct the noisom Stink of Hell, whose Gates are then open for the Reception of the^c Damned. This is the Notion of the *German Jews*, but some others, who are very learned, say, with more Reason, that Light and Perfumes are Hieroglyphicks of the Law which God gave to the *Jews*, and of that^d Holiness, which we ought never to lose Sight of in the Course of our Labours. As to the Nails, they are looked upon as an Emblem of Fruitfulness or Strength, considering they grow in so short a Time. There are divers other Reasons given for this Examination of their Nails, which are more trifling and impertinent than the two former. The pouring out of the Wine is an Image of the Plenty which we expect from our

^a *Buxtorf Syn. Jud. Cap. 16.*

^b *Leo of Modena* above.

^c *Buxtorf. Syn. Jud. Cap. 16.*

^d An Odor is often taken in the Scripture for Holiness. It is commonly said of a Man who has led a good Life, that he died in the Order of Sanctity.

Labours. Some *Jews* wash their Eyes with it, and look upon it as an excellent Strengthen-
ner of the Sight. Others make use of it as the Catholics do Holy Water, and
sprinkle their Houses, Beds, Cradles, Infants, and every Thing else that is subject or li-
able to the Insults of the Devil.

The NEW MOON.

WOMEN are exempted from all Labour on this Festival; but Men are allowed
to follow their Vocation as ^a usual. The *Jews* pretend the New Moon is in a pe-
culiar manner the Women's Festival, in Commemoration of their Liberality in parting
with their most valuable Jewels to contribute to the Magnificence of divine Service.
This Action, so glorious to a Sex, whose Pride principally consists in Dress and Appear-
ance, and to whom nothing is more dear, was performed on the New Moon of the
Month of *March*.

SOME *Jewish* Devotees fast on the Vigil of this Festival, and beg of God, that the
New Moon may prove propitious to their Wishes.

SOME few Days after the *Jews*, being assembled by Night on a Terrace, or in an open
Court, consecrate, as it were, this Planet by praising God, *who hath been pleased to renew
the Moon, and who will in the same Manner, renew the Jews his Elect, &c.* The Prayer
concludes with a Blessing addressed to God, through the Moon, the Work of his ^b Hands.
Three Leaps, which are to be regarded as the Transports of a holy Joy, attend this
Benediction; immediately after which, they say to the Moon, *may it be as impossible
for my Enemies to hurt me, as it is for me to touch thee.* These Words are succeeded by se-
veral Imprecations against their Enemies. This Ceremony is not equally in use with all
of them. As to Eclipses, some of the Superstitious look upon them as ill Omens, but
the *Jews* in general, at least such as live amongst Christians, have more Sense than to
be startled at such Phænomena of Nature.

The PENANCE of the Month ELUL.

THIS Month answers to our *August*, which the Zealots spend in Penance and
Mortification; they examine their whole past Conduct, and from that Time take
a firm Resolution to lead better Lives for the ^c future. The *Italian Jews* rise before 'tis
Day during this Month, to pray, and confess their manifold Sins and Iniquities to God,
and to perform other Acts of Humiliation; but the *German Jews* practise this but four
Days before the new Year. As soon as *Elul* is come in, a Horn is sounded in the Syna-
gogue Night and Morning, for which two Reasons are assigned. ^d *Moses* went a second
Time to the Top of Mount *Sanai*, very early in the Morning on the first Day of *Elul*,
to receive the new Tables of the Law from God's Hands, and did not come down till
the tenth of *Tisri*, the Day on which they celebrate the Feast of *Expiation*; and he or-
dered them, they say, to sound a Horn in the Camp of the *Israelites*, whilst he went up
into the Mountain, that they might no longer say, *we know not what is become of this
Moses, &c.* 2. The Sound of the Horn imprints on the Sinner's Mind a Dread of
God's Judgments, and induces him to ^e Repentance. They imagined, likewise, that

^a Buxtorf. Syn. Jud. Cap. 22.

^b Ibid. Cap. 23.

^c Buxtorf. Syn. Jud. Cap. 23.

^d Vide Exodus, Chap. xix. and xxxiv.

^e Buxtorf. Syn. Jud. Cap. 23.

The Sound of the Horn deaffens the Devil, and makes him forget that the New Year begins so soon ; which renders him incapable of rising up in Judgment against them. The sounding the Horn, however, is discontinued on the Eve of the New Year, the Feast of the Moon of *Tisri*, which is the first Month of the Year, is not celebrated, or at least not till after the Day of *Expiation*.

THE Penances of the Month *Elul* consist in plunging themselves into cold Water, confessing themselves, beating their Breasts hard with their Fists whilst in the Water, and scourging themselves. Those who have a sincere Regard for the *Circumcision* of the Heart, and aim at an entire Regeneration, add Alms to the Austerities of the Penance. On New-Year's Eve they say all their Prayers^b fasting. These Penitents are fully persuaded that God enters into a Composition with them, and remits at least a considerable Part of their Sins. They are not, like the *Calvinists*, of Opinion that notwithstanding all their Repentance they are *unprofitable Servants*, but on the contrary, imagine, that their Acts of Humiliation are very meritorious.

The FEAST of the NEW YEAR.

ON this Day the Horn is sounded, to give the *Jews* Notice, that they are to hearken with Attention and Humility to the Judgments which God has denounced against Sinners, and to thank him for his Favours and Support during the Year which is expired. This Festival continues two Days, and the Synagogue is obliged to pray with a loud Voice, and in an humbler Posture than at other Times. The *Jews* in *Germany* send their Children to the *Grand Rabbi* to receive his Blessing, and when they sit down to Table the Master of the Family takes a Piece of Bread, and dips it in Honey, saying, *May this Year be sweet and fruitful*, and all his Friends and Acquaintance do the same. A^d Sheep's Head is a favourable Dish, and seldom omitted at this Entertainment, and if there is any Credit to be given to their Rabbi's, who are shrewd Judges on such Occasions, they will never fail to eat Fennel, Garlick, and some other Things of the like Nature on this Day.

WE have already mentioned the Sounding of the Horn. He who performs that Office stands in the Place where the Law is read. The whole Congregation stand as well as he. The Instrument is made of a Ram's Horn, being a Memorial of *Isaac's* Ram. It is crooked, representing, as they say, the Posture of a Man in a State of Humiliation. The Time appointed for blowing this Horn is from the Rising of the Sun to its Setting.

THE ancient *Jews* formerly laid all their Sins upon a He-goat, which afterwards they drove into the Desert ; but the modern *Jews*, instead of a Goat, now throw them upon the Fish. After Dinner they repair to the Brink of a Pond, and there shake their Clothes over it with all their Force. This Practice is taken from a Passage of the Prophet *Micah*.

^a The *Malkut*.

^b This Devotion does not hinder the *German Jews* from eating ; so *Buxtorf* says, Chap. 23. of his Synagogue.

^c See the Figure of the Horn in the Cut.

^d This mystical Heads represents that of the Ram, sacrificed instead of *Isaac*. *Genesis* Chap. xxvii. *Buxtorf. Syn. Jud.* Chap. 24.

^e The *Germans*. Vide *Buxtorf. Syn. Jud.* Cap. 24.

^f Chap. vii. ver. 19. *He will have Compassion on us ; he will subdue our Iniquities, and cast all our Sins into the Depths of the Sea.*

The VIGIL of the CHIPUR or Day of EXPIATION.

THE ten first Days of the Year are set apart for Acts of Humiliation and Sorrow for their Sins, and returning to God by a sincere Conversion. The supreme Being, according to the *Jews*, examines the Actions of Mankind during the first nine Days, and pronounceth Sentence on the Tenth. They fast, pray often, mortify themselves, and shew the external Marks of an extraordinary Piety, in Order, that on the Day of the *Chipur*, they may be enrolled in the Book of Life, and blotted out of the Book of Death, wherein their Names would be found without Repentance.

THE *Jews* have long practised the *Capara*. This Ceremony was performed on the Vigil of the Feast of Expiation. ^a The Men made Choice of a Cock, the Women of a Hen, and big-bellied Women of both. The Father of the Family, or Master of the House holding the Cock in his Hand, pronounced several Passages out of the *Psalms*, and the Book of *Job*; after which they struck their Heads thrice with the Cock, and at each Blow says, *This Cock shall stand in my Stead; he shall atone for my Sins; he shall die, but I will live.* This Ceremony thus repeated three Times, because it represented the Expiation of his own Sins, those of his Family, and those of his Domesticks, was copied from the ^b Practice of the ancient High Priest. After the three Blows given, he twisted the Cock's Neck round and strangled him, to intimate to the Sinner, that he had deserved to die; he cut his Throat, to intimate that he ought to have had his Blood spilt; he threw with all his Might against the Pavement, to intimate, that he had deserved stoning; and at last roasted him, to the End that the Sinner might do himself Justice, and comprehend, that the Punishment of being roasted in Fire everlasting, was due to his Demerits. After this the Entrails of this Animal were thrown upon the Top of the House. Two Reasons might be assigned for the Justification of this remarkable Custom: 1. They are of Opinion, that Sin proceeds from the Heart and other Entrails. Things so unclean therefore and detestable, were to be exposed to the Birds of the Air. The *Egyptians*, likewise, formerly threw the Entrails of the Dead into the *Nile* for the same Reason. 2. They endeavoured, perhaps, to imitate their Ancestors under the antient Law, who used to send a He-Goat into the Desert loaded with the Iniquities of the People. This Cock, it is observable, was to be white, as being in their Opinion most proper to be charged with their Sins; for they imagined a Cock of any other Colour, had his sufficient Load. After the Death of the Cock, they repaired to some Sepulchres to say their Prayers, and afterwards gave away, in Money to the Poor, as much as the Cock thus sacrificed was really worth. Formerly they left the Cock behind them for the Use of the Poor; but they reflecting on the Quality of the Flesh thus covered with Iniquities, refused ^c it.

THEY likewise prepare themselves by Ablutions, in order to selemnize themselves the Day of Expiation; they order Wax-Tapers or Candles for that Day, and each particular Person carries his own Light to the ^d Synagogue. In *Germany*, indeed, each Man has one, but not the Women; in other Places the Women carry theirs as well as the Men. Some Devotees carry two, one to light the Body, and the other the Soul. For the most Part they aim at a perfect Reconciliation with all their Enemies on this Day; nay, they seek them in order to sue for Peace, and ask Pardon of all such as they have any ways offended. If this amicable Intention is refused, they protest against such Refusal before three Witnesses, and thrice return to the Charge; after which the Penitent's Conscience

^a Buxtorf. *Syn. Jud.* Cap. 25.

^b *Leviticus*, Chap. xvi. ver. 17.

^c This Ceremony is very rarely practised;

^d Buxtorf. *Syn. Jud.* Cap. 25.

is entirely disengaged from all Animosities and inveterate Hatred. This Conduct of theirs is doubtless, a very proper Means to procure the Good-will and Friendship of those whom they have injur'd. Tho' the Offence may be attended with never such aggravating Circumstances, they have not always the Courage to decline a Reconciliation so importunately requested; but may it be always sincere; may they not think they have a good Right to discredit it, under Pretence of re-establishing it on the tenth Day of another Year? Two things, however, contribute to make this Method very advantageous; the Effect it has on the Consciences of Men of Honour and Integrity, and the Reparation to which it obliges the Pride of ^a others.

The FEAST of EXPIATION, or the CHIPUR:

THIS is the Festival mentioned in the sixteenth and twenty third Chapters of *Leviticus*, and the seventeenth Verse. When the Festival commences, they assemble in the Synagogue, where each Man lights his Candle, and chants out the Prayers and Anthems in a loud, but melancholy Tone. To give the *Jews* their Due, they observe with extraordinary Exactness each individual Thing that may be called the external Part of Repentance, and as Imitation is very prevalent on such Occasions, the Spectator can scarcely forbear feeling a sharp Remorse for his own Sins, when he observes so many external ^b Signs of godly Sorrow at once conspicuous in a *Jew*, who is going to accomplish his Repentance, and condemn himself in the most solemn Manner before God, by a long Account of his manifold Transgressions. This Confession is alphabetically digested, each Sin has its proper Letter, and is by that Means recollected by the Penitent with greater Ease.

THE Women likewise light up Candles at home, and according as the Light burns, prognosticate their good or ill Fortune.

THE *Jews* explain the Distress of the Soul, mentioned in the twenty-third Chapter of *Leviticus*, by a total Privation of every Thing that can refresh the Body, or agreeably amuse the Mind; but they except Children under eleven Years of Age, Women who are with Child, such as are newly delivered, or that give suck; all sick Persons, and all old Men.

ON the first Evening of the Festival, those who have led a scandalous and dissolute Life are not only admitted, but invited into the Congregation; for such are among the Faithful, as *Galbanum* among Perfumes. Two Rabbi's, who stand one on the Right and the other on the Left of the Chanter, perform this solemn Invitation, and declare to the Congregation, *That they are allowed to pray with the Wicked*. After which the Chanter opens the *Hechal*, and sings a Prayer of a moderate Length, which the Congregation repeat after him, but not so loud as to be heard. This cancels all rash Vows, Oaths, and Resolutions of the preceding Year, in case they were made voluntarily, without any Compulsion.

SOME Penitents spend the whole Night, and sometimes all the next Day, without changing their Places, and standing all the Time, constantly engaged in Prayer and Me-

^a *Rosse*, Author of the *Religions of the World*, in his Description of the Ceremonies performed on the Eve of the *Chipur*, is, as usual, very confused and careless.

^b These Signs are dirty tatter'd Cloths, Mourning, or Shrouds; a melancholy and dejected Countenance; a long Beard; down-cast Eyes, made languid by Penance, and disposed to Weeping; an holy Eagerness determiniog the Penitent to press thro' the Croud of Devotees, and be foremost in the Synagogue; and so perfect a Distraction, as to deprive him of the Use of his Senses, whilst he is running over the Alphabet of his Sins. In short, an exact Diet that exhausts the animal Spirits, leaving him but just enough to support the Body, during the Meditation of the Soul.

^c Vide *Buxtorf. Syn. Jud. Cap. 26.*



THE SEARCH for the LEAVEN &c.

A The Mistress of the family puts Leavened Bread in various places, to the end that her Husband in his search may find it.

L' EXAMEN du LEVAIN &c.

A. La Maitresse de la maison, qui met du PAIN LEVÉ en divers endroits, afin que son Mari qui en fait la recherche en trouve.



Drawn after the Life by B. Puart.

THE PASSOVER of the PORTUGUESE JEWS.

1. A Dish containing a Shoulder bone of Lamb and a hard Egg.
2. A Dish of bitter Herbs.
3. A Dish consisting of Figs, Apples, Almonds, &c. hashed & mixed all together, representing the manner of their making Bricks in Egypt.
4. Sauce for the bitter Herbs.
5. Half a Leek, which is what the Master of each family breaks in pieces & distributes among the Guests. (On this occasion all the Jewish Ceremonies are included.)
6. A Napkin which covers the table.
7. A Basket containing of Matzot or Ezechal bread.

(Du Bosc Froid et Ex.

LE REPAS de PÂQUES chez les JUIFS PORTUGAIS

1. Le Plat, ou est un Os d'Agneau & un œuf dur.
2. Plat ou sont des Herbes amères.
3. Plat de Figues, Pommes d'Almonds, Carottes, &c. hachées et cuites ensemble, représentant la manière dont ils faisoient les Briques en Egypte.
4. Plat avec la Sauce pour les napper les Herbes amères.
5. Morce du barbaque de la Viande, dont le Père de Famille remplit des morceaux, qu'il distribue à tous ceux qui sont à table.
6. Les Demeures des Juifs sont à la même table, avec lui.
7. Serviette, sous laquelle le Couteau a été caché.
8. Panier ou sont les Matzot ou Pain de Pâques.

dition; but those that spend the Night at their own Houses, must be at the Synagogue again by Break of Day, and pursue their Repentance. At the Close of the Day, the Rabbi extends his Hands towards the People, and gives them the Benediction ^a of *Moses*, which the People receive with great Humility and Devotion, covering their Faces with their Hands, imagining that God is behind the Rabbi; and that Man for that Reason ought not to have the Assurance that cast his Eyes upon him. Thus the Hand of God cover'd the Face of *Moses* whilst that holy ^b Legislator humbled himself before his divine Majesty for the Sins of the *Israelites*; and this, in all Probability, is the real Rise of this Custom.

As soon as the Benediction is over, the *Chazan* goes up into the Desk, and sounds the Horn, and after the Solemnity of Expiation is finished, the Feast of the New Moon begins. Some *Jews* prepare their Tents for the Feast of Tabernacles immediately after the Expiation.

A *JEW*, that has perfectly compleated the Task of Repentance, which the Synagogue ordains on Account of the *Chipur*, may with Impunity treat common Zealots with Scorn and Contempt; since God has assured him, that ^c *from thenceforth he may eat his Bread with Joy, and that his good Works are accepted.* This is perfect *Pharisaiism*, but we must except some, whose Devotion is more nice, and who are for such an effectual Repentance, that the divine Mercy may never be expos'd to any Return to it in four and twenty Hours.

The FEAST of the PASSOVER.

THE *Jews* observe this Festival with all the Punctuality imaginable. They prepare the Grain which is necessary for the unleavened Bread at that Time at least thirty Days before, and the Care they take in the Choice and Preservation of it is very extraordinary. ^d It is never carried, for instance, to be ground on a Horse's Back without a Saddle, for fear it should be heated; they must unsew, wash and sew again the Sack wherein this Grain has lain from one Passover to another. The Examinations of the Leaven are almost infinite, and the Scruples which they create to *Jews* of the least Delicacy in Religion, are not a few. The Sun itself is not sufficient to give Light into those Creeks and Corners of the House, where any Crumbs of leavened Bread may unfortunately have slipt in; they take a Candle, therefore, and if the Master of the Family is in the least conscious that his Sight is weak, and may deceive him, he takes his Spectacles out without any more ado, the better to pry into and examine the Cracks and Crevices of the Walls. This Search, tho' thus strict, does not give him entire Satisfaction; for after all his Endeavours by Night, by Day, by the Light of the Sun, by Candle Light, and the Assistance of his Spectacles, he beseeches God to make up the Defects of his Search: *That all the leavened Bread which is in the House, as well what he has found, as what he has not, may become like the Dust of the Earth, and be reduced to nothing.*

THE Sabbath which precedes the ^e Passover, is called the *Grand Sabbath*. On that Day they have a Sermon upon the *Paschal Lamb*. Two Days at least before the Passover all their Implements of Household are cleaned, and very often all or most of them are entirely new. The *Jews* are as scrupulous with Respect to the Composition of their unleavened Bread, as in their Search for that which is leaven'd, and in the Preparation

^a Numbers, Chap. vi.

^b Exodus, Chap. xxxiii.

^c Buxtorf. Syn. Jud. Cap. 26.

^d Basnage's History of the *Jews*, Lib. vi. Chap. 9.

^e The German *Jews* observe these Things with much more Care than the rest of them.

^f It must be Wax.

^g Buxtorf. Syn. Jud. Cap. 17.

of the Grain. The Water for the Paste of the former is examined and preserved with all the Care imaginable. He who draws it^a, would do well to lift up his Heart to God at the same Time; and if he said a Prayer moderately loud, the Water would be the better for it. It would not be amiss, if the Master of the House, or Father of the Family should have a Hand one way or other in making the unleavened Bread; if he cannot, or must not touch the Paste, at least he should be an Eye-Witness of this pious Operation; he should give free^b Course to such small Bits of Paste as fall off from the large Mass, and full Liberty to the Cats and Mice to eat them, as they roll down upon the Ground; and to encourage those who knead it by his godly Exhortations.

SHE who makes the Paste takes a Lump of it, and therewith makes a Cake and burns it, which Cake, under the old Law, belong'd of Right to the Sacrificator. Care must likewise be taken, to make the Paste in a Place that is no Ways expos'd to the Sun, and to knead it without Intermission, for fear it should ferment. This unleavened Bread is made flat, and for the most Part round, is very insipid and full of Eyes; but the Rich, and such as are us'd to indulge their Appetites, mingle Eggs and Sugar with this *Bread of Affliction*.

THEY burn in a very solemn Manner all the Leaven which by their strict Examination they could possibly find, and the Vessel likewise in which it was put. This Practice is grounded on a Passage in^c *Exodus*.

THE Table at which they sit to eat their Passover, is covered and set out to the best Advantage by their Women. The Master of the Family sits down to it with his Children and Domesticks. Some unleavened Loaves are set upon this Table, and a Plate covered, in which there are three mysterious Cakes, one for the High Priest, one for the *Levites*, and a third for the People, the Blade-Bone of a Shoulder of Lamb, or at least some Part of^d it. When the Shoulder is served up whole at this Ceremony, they have a hard Egg with it. To this they add a Dish of Meat representing the Bricks which their Ancestors were formerly forced to make in *Egypt*. This Meat is a thick Paste composed of Apples, Almonds, Nuts, Figs, &c. which they dress in Wine, and season with Cinnamon broke only into Pieces, to represent the Straw that they made use of in the making of their Bricks. In another Dish they have Lettice, Chervil, Cresses, wild Succory and Parsly. These are their bitter Herbs. A Cruet full of Vinegar is set on the Table near the Sallet.

THEY are oblig'd to sit down to Table, like People whose Time is very precious, and who are in a Hurry. After the Consecration of the Passover, every one in Company, even Infants in the Cradle, have a Glas of Wine. They wash their Hands either before or after the Consecration. The Master of the House must sit in an Arm-Chair, with his Left Elbow on the Table, the Guests being in the same Posture; this is an Air of Liberty which they give themselves, in Commemoration of that which their Fore-fathers recover'd when they departed out of *Egypt*. The Glas being empty, each Man dips a few of the bitter Herbs in Vinegar, whilst the Master at the same Time repeats a Prayer suitable to the solemn Occasion. He then breaks the *Levites* Cake in two, and conceals one of the Pieces under his Plate, to intimate the Manner in which the *Israelites* escaped, when they hid their unleavened Bread in a Hurry; then he takes the other, and holding it up with the Shoulder of the Lamb, bespeaks the Family, who are likewise to lay their Hands upon the same Dish, in the Words fol-

^a Buxtorf. Syn. Jud. Cap. 17.

^b The Father on this Occasion says, *Let all the Bits of Paste, broken off the Mass, be free*; but all *Jews* are not so scrupulous as to the Composition of their unleavened Bread.

^c *Exodus*, Chap. xii. ver. 12.

^d The *Portuguese Jews* have this Bone on the Table during the whole eight Days of the Passover.

^e This is particularly observed by the *German Jews*.

lowing;

lowing; behold the Bread of Sorrow and Oppression, which our Fore-fathers did once eat in Egypt; let him that is hungry draw near and eat. This is the Sacrifice of the Paschal Lamb, &c. The Shoulder of Lamb, is after this, again set upon the Table, and a second Glass of Wine is serv'd all round, but the Plate or Basket wherein the Cakes were, is set aside^a. This Shoulder represents, they say, the powerful Arm of the Lord, who delivered them from the Oppression of the Egyptians.

THIS Ceremony ended, the Father of the Family orders an Hymn to be sung, which consists of a pious Recital of the miraculous Deliverance of their Ancestors. This Hymn is begun by a young Child, whose Business it is^b likewise to ask the Questions relating to the Ceremonies of the Passover, the Particulars whereof the Father explains, and gives a Reason for each respective Mystery. When they come to that Part of the Hymn which makes mention of the ten Plagues of Egypt, they splash a little of the Wine out of the Glass with their Finger. This is an Intimation, that they wish those Plagues may be remov'd far from them. Immediately they raise their Voices, which they had before lower'd, drink off their Wine, and go on with the Hymn. The Master of the House now washes his Hands a second Time, there being good Reason to suppose that he had soil'd them since his sitting down to Table; takes one of the Cakes, and after Consecration breaks it, and presents a Piece of it to every one in Company; but leaves the other Cakes untouch'd, because in this Night of Tears and Sadness, they must sit down contented with a Morfel of Bread. This Bread and their bitter Herbs must be eaten with the Paste abovementioned, after which they fall directly on the^c Lamb. The Entertainment being almost over, the Master of the House takes one half of the Cake which he had conceal'd under his Plate, eats one Bit himself, and then breaks off small Pieces for the Rest of his Family^d. They must eat nothing after this, but they drink a third and a fourth Glass of Wine. At last, the Master taking the Glass, beseeches God to pour out his Wrath over those Nations, who acknowledge him not. ^e These four Times which they drink about are four Mysteries. The Rabbi's have with Abundance of Precaution extended these Obligations which are so proper to keep the Vulgar in Awe, and secure their Respect.

'Tis observable, that the Jews make a great Difference between the ancient and modern Way of celebrating the Passover. 1. Formerly they used to eat the Lamb roasted whole. Ever since their Sacrifices have been abolished, which could be offer'd no where but at Jerusalem, they roast one Part of it and boil another, nay, sometimes cut it in Pieces, which is enough to prevent its being sacrificed. 2. The Want of their Sacrifices obliges them at present, to suppress several Hymns which relate to the Paschal Lamb. 3. The Dispersion of the Jews obliges them likewise to beg of God to re-establish Jerusalem, the Temple, and its Sacrifices, and to deliver them at this Day, as he formerly did their Fore-fathers from the Tyranny of the Egyptians. 4. The modern Jews conclude their Meal with the unleaven'd Bread, but in former Times they ended it with the Lamb. 5. They now omit girding their Loins, taking a Staff in their Hands, and pulling off their Shoes when they eat the Lamb; all which was practis'd under the ancient Law; but they take care to preserve, however, that Humility and Attention which are due to this religious Ceremony. They decline their Heads all the Time they are eating; and such Jews as are eminent for their Piety, put nothing into their Mouths, without meditating on the Mystery with the utmost Respect and Veneration.

^a Buxtorf. Syn. Jud. Cap. xviii.

^b In Intimation of what is written, Exod. Chap. xii. 26. and other Places. When your Children shall say unto you, what mean you by this Service.

^c That is, where it is served up to the Passover Meal.

^d Buxtorf. Syn. Jud. Cap. xviii.

^e Hereby are typified four Benefits conferred by God on the Jews, and which are contained in Exod. vi. 6, 7;

Vide Buxtorf. Syn. Jud. Cap. xviii.

^f Basnage's History of the Jews, Lib. vi. Cap. 9.

The FESTIVAL of PENTECOST.

THE *Jews* call the fifty Days which are computed between the Passover and the Pentecost, *Homer-days*. The Reason of this Name of *Homer*, is given in the twenty third Chapter of *Leviticus*, and the tenth and subsequent Verses.

AT the Pentecost five Persons read the Sacrifice of the Day, and the History of *Ruth*, because frequent Mention is made there of the Harvest. At this Time they regale themselves with all Sorts of Dainties made of Milk, which in their Opinion is a Symbol of the Law, both on Account of its Sweetness and its Whiteness; and as the *Jews* take a Pride in having, as far as is possible, the most express and lively Images of the most remarkable Circumstances that occurred at the Birth of their Religion, they never forget to serve up to Table on this Day a Cake made moderately thick, which they call the *Cake of Sinai*; and this is to remind them of Mount *Sinai*, on which God gave them the Law.

THIS is all that is very remarkable in this Festival except what has been already said upon it by *Leo of Modena*. They called it formerly the Feast of the Harvest, because the first of their Corn and Fruit was at that Time offer'd, which was the Close of this Solemnity: But this can never be in *Europe*, Harvest falling always much later than *Whitsuntide*. It might however bear this Name in the Land of *Canaan*, *Arabia*, and the Neighbourhood of the *Red-Sea*. Some certain Institutions, and even the most religious ones, depended at their Origin, on Times, Places, and other Circumstances. Such as are of this Kind should gradually be abolished; but Mankind, notwithstanding, adhere to them, with all the Strictness imaginable, even at a Time when they are grown perfectly useless. It is evident, that their Unprofitableness renders them ridiculous; and yet they will be continued as long as the World endures.

AT the Pentecost the *German Jews* adorn their Candlesticks, Lamps, and the Pulpit of the *Hechal* with Flowers and Abundance of odoriferous Herbs. The *Portuguese Jews* formerly did the same, and 'tis at present practis'd by the *Italians*.

The FEAST of TENTS or TABERNACLES.

THIS Festival is the Representation or Figure of the Journey and Sufferings of the *Israelites* in the Wilderness of the *Red-Sea*, and of the Goodness and Mercy of Providence, which preserved them forty Years together, in frightful and barren Desarts, without Houses, always expos'd to the Injuries of the Weather, but never incommoded by them.

THE *Jews* spend the Time of this Festival under Tents, which they set up either before or behind their Houses, either in the Court-yard or in the Garden^a. No Tent must be more than twenty Cubits high, nor less than ten Spans. Each must be built in as an agreeable and as airy a Place, and free from all ill Smells as possibly can be. Such as are rich adorn them with Tapestry, over which they hang Boughs of Trees loaden with Fruit: Sometimes with Oranges, and Limons, &c. very often with Boughs of barren Trees only, such as Gourds, or even no more than Willow. These Tents are hung round with Leaves on the Outside to the Top, but not covered with them: Particular Care must be taken, that they do not lose their Verdure: In short, they must neither be set up under any House, nor under any Tree.

^a See the Cut.



*the PROCESSION of PALMES of
the PORTUGUESE JEWS.*

*PROCESSION des PALMES chez
les JUIFS PORTUGAIS.*



B. Pinet delinavit.
JEWISH ENTERTAINMENT.
during the FEAST of TABERNACLES.

E. Du Boye fecit.
REPAS des JUIFS pendant
la FÊTE des TENTES.



DURING this Festival, they go to the Synagogue with one ^a Branch of Palm, three of Myrtle, and two of Willow, all tied up together, which they carry in their Right Hand, and a Branch of Citron with its Fruit in their Left. These are brought so near as to touch each other, and in turning them round, shake them first towards the East, then towards the South, then towards the West, and lastly, towards the North. Under each of these Branches there is a Mystery contain'd. The Palm, as it bears an insipid Fruit, is the Emblem of the Hypocrite; the Myrtle, as it has a most agreeable Smell, altho' it be barren, resembles those who perform good Works without the Law; the Willow is an Image of the Wicked, and the Citron of the Righteous. They take a solemn Tour round the Desk with these Branches in their Hands. Formerly they perform'd this Ceremony at *Jerusalem* round the Altar.

THE seventh Day of this Festival is a grand Day. The Myrtle, the Palm, the Citron are then laid aside, and with their Willow Boughs only they go ^b seven Times round the Desk. The Prayers are repeated with greater Precipitation than usual, for which they assign this Reason, ^c that during their Journey in the Wilderness, they were obliged to be expeditious in all their Actions, even in divine Service itself. Seven Transcripts of the Law are taken out of the *Hechal*, and the Desk is adorn'd with Flowers; and so far as this and the Day following, which is the eighth Day of the Festival, are Days of Rejoicing for the Synagogue, they indulge themselves in such extravagant Expressions of their Joy, that such as do not penetrate into the mysterious Part of the *Jewish* Ceremonies, are surpris'd at their Conduct. They throw themselves into a thousand antic Postures, they repeat their Prayers with much Noise, and in a prodigious Hurry, and make the Benches ring again with their Willow Branches. The Mind of Man, which is always forward to pass a disadvantageous Judgment of any Thing that shocks him, and the Mysteries whereof he does not rightly comprehend, can scarce forbear condemning such Acts of Devotion, as are so frantic and extravagant. The Coolness of Piety suits but ill with such warm Sallies, and People who are not accusom'd to Figure and Mystery, are imprudent enough to ask such as are pleas'd to worship God in that Manner, whether it be allowable to jumble the Service of God with Ceremonies which expose Religion to Contempt and Ridicule. The seven Tours round the Desk are performed, as they say, in Commemoration of *Joshua's* Procession round the Walls of *Jericho*.

THIS Festival of Tents or Tabernacles begins at Home with some particular Benedictions, and is succeeded by a Supper. They amuse themselves at Table as agreeably as ever they can. Private Devotion must succeed the Public; and the Father of the Family never begins to consecrate the Festival, till he has first been at Prayers in the Synagogue till Night. During the whole Festival, they ought to lodge in their Tents, but considering how open they are built, Devotion could not be able to bear out against the Injuries of the Weather, especially in cold Countries.

THEY leave their Tents at the End of the eighth Day, as soon as Night draws on.

^a See the Figure of these Branches in the Cut.

^b This is performed by the *Parnassim*, and the Rest of their Clergy; and this is the Manner of the *Jews* of the *Spanish* Rite.

^c *Basnage's History of the Jews*, Lib. vi. Cap. 17.

The FESTIVAL of the LAW.

THIS Festival is on the ninth Day after that of *Tabernacles*^a. It was instituted by their Rabbi's, and celebrated on the twenty third of *September*. The *Jews* at this Time rejoice, because God has been so gracious as to allow them once more to read and meditate upon the Law. Almost every one knows that the sacred Books of *Moses* are divided into ^b fifty two Sections or Lessons, and that one is read every Sabbath; thus the last Lesson falls upon the ninth Day from the Feast of *Tabernacles*, or the *Sunday* then next following.

THE Night on which the ninth Day begins, after a few Prayers, all the Books of the Law are taken out of the Ark, and carried in Procession round the Desk, and the Chanter walks at the Head of them. The next Morning, the same Ceremony is repeated, and all those Books, except three^c, are carried back into the *Hechal*. The End of the Law is read out of the First, the Beginning out of the Second, and what concerns Offerings in the twenty ninth Chapter of *Numbers* out of the Third. This is the Account which *Buxtorf* gives of it, but for the Generality they only read the Beginning and the End of the Law out of two different Books. The two Persons appointed to read them, are called the *Spouses of the Law*. This is perform'd whilst the People are making loud Acclamations, and the Rabbi's pretend it is an excellent Preservative against the false and malicious Imputations of the Devil.

ON the Day whercon this Ceremony is performed, all Ecclesiastical Offices are appointed, and particularly those which relate to their Law. These are sold to the best Purchaser, and the Money arising from the Sale thereof is appropriated to the Maintenance of the Poor, and the Repairs of the Synagogue. *Buxtorf*, who has obliged us with the Particulars, which are such as he had actually seen in the *German Synagogue*, tells us what these Offices are.

1. THAT of lighting the Lamps of the Synagogue.
2. THAT of distributing the Wine, for the public Consecration of the Sabbath and all other solemn Festivals, to such Poor as have no Money to buy for themselves.
3. THAT of rolling and unrolling the Books of the Law.
4. THAT of lifting up the Books of the Law, and presenting it so lifted up to the Congregation.
5. THAT of touching the Wood and the Strings which are made use of in rolling up and fastening the Volume of the Law. This Wood they call the *Wood of Life*; and the young Men are fond of purchasing this Office, because they flatter themselves that the Touch of this Wood will prolong their Lives, preserve their Health, and make them both wise and prudent.
6. THAT of reading some Portion out of the Law on solemn Festivals.
7. THAT of being substituted in the Room of those who behave themselves with Impudence and Indecency in any of the abovementioned Functions.

THE Sabbath which immediately ensues this Festival is called the *Sabbath in the Beginning*.

^a *Buxtorf. Syn. Jud. Cap. xxvii.*

^b *Basnage's History of the Jews, Lib. vi. cap. 29, called 34.*

^c One of these Books of the Law is delineated in the Cut, wherein are the Instruments for Circumcision.

^d *Buxtorf. Syn. Jud. Cap. xxviii.*

^e *Ibid.*

^f *Sabbath Bereishith*, on Account of this last Word, which is the Beginning of *Genesis*.



SIMCHA TORA or Rejoicing for the LAW.

A, Cadan Beresid B, Cadan Tora, being the Spouses of the Law, and Represent the Kings of Israel, who on the last day of the Feast of Tabernacles were obliged to open and close the Lessons of the Law, Cadan Tora reads first, and then Cadan Beresid, &c. two Parnasim.

SIMCHA TORA ou JOYE pour la LOY.

A, Le Cadan Beresid B, Le Cadan Tora, ou Epoux de la Loy, representant les Rois d'Israel qui estoient obligez de commencer, et de finir la Lecture de la Loy, le dernier jour de la fete des Tabernacles. Le Cadan Tora lit d'abord, puis le Cadan Beresid, est celui qui la recommence, &c. deux Parnasim.



1 The SPOUSES of the LAW conducted home. 1
A, the same day that Cadan Tora makes an end of reading the Law, he is convey'd home in the evening by Cadan Beresid on his right hand, a Parnasim on his left, followed by other Parnasim, friends and Relations, and guarded by Officers, and in Return, when Cadan Beresid Reads the Law, Cadan Tora waits on him in 7 some order, giving him the middle place in his turn.

MANIERE de conduire les EPOUX de la LOY chez eux. 1
A, le Cadan Tora, le jour qu'il finit la lecture de la Loy, il est reconduit le soir, par le Cadan Beresid, qui est a sa droite, et un Parnasim a sa gauche, suivis des autres Parnasim, de Parents, et Amis, avec de quelques Jugeurs. Et le jour que le Cadan Beresid commence la Loy, le Cadan Tora le reconduit a son tour, dans le même ordre, avec cette difference que le Cadan Beresid occupe alors la place du milieu.



The Feast of Lights, in the Hebrew Tongue call'd Chanuccah, or Dedication.

LEO OF MODENA ^a has given us the Origin of this Festival. 'Tis not sufficient to light up Lamps in the Synagogue, in the Order he ^b mentions, but they must practise it at home likewise; and the Regularity of their Worship requires the Light to be on the Left-hand of him that enters the House. The *Mezuza* is on the Right, as is already observed; so that they walk between two ^c Commandments. 'Tis the Women's peculiar Province to light their Lamps.

THEY likewise celebrate on this Festival the Commemoration of the *Dedication of the Tabernacle*, and read the seventh Chapter of *Numbers*.

THERE are certain Prayers appropriated to this Festival, and among the rest one in Praise of God, *who hath ordained the lighting up of Lamps upon solemn Days*. This Festival is kept eight Days successively, because the Circumcision, which is to be performed on the eighth Day, was suspended, or suppressed by the Enemies of Judaism, in the Time of the *Maccabees*, those celebrated Champions and Saviours of the *Jewish* Nation.

The FEAST of the PURIM.

THE Word *Purim*, from whence the Name of this Festival is derived, is *Persian*, and signifies *Lots*. It is the Plural of *Pur*, and the two Days devoted to this Solemnity are so called by the *Jews*, because *Haman*, their inveterate Enemy, had ^d cast *Lots* to destroy them on those two Days.

THE Fast kept on the Vigil of this Festival is of the Rabbi's Institution; but in all Probability the Festival was appointed by one of the ^e Prophets, who was Contemporary with *Haman*. But be that as it will, the *Purim* is, as it were, the *Jewish* Carnival, and celebrated at the same Time as that of the *Christians*: There is this Difference, indeed, the *Jews* mourn and do Penance before it commences. The Fast should continue three Days, and the most devout of them are strict Observers of it; but for the Generality they reduce it to one Day of Humiliation. " They give the Poor in the " Morning sufficient to enable them to enjoy themselves at Night; and the Rich often " send them Dishes from their own Tables for their more elegant Entertainment. At " this Time they collect the half Shekel formerly paid to the Temple, and distribute it " amongst those who go in Pilgrimage to *Jerusalem*, in order to avoid the Fatigue of " a tedious Journey at the Resurrection, and to be nearer the Valley of *Jebosaphat*.

" AT Night they repair to the Synagogue, where the Book of *Esther* is read over, and " explained to the Congregation by the *Chazan*. The Reader is allow'd to sit at this " Lesson, whereas he must stand when he reads the Law. After he has unroll'd the Volume, he pronounces three Prayers, to return Thanks to Almighty God for calling " them to have a Share in this Ceremony, for delivering them out of the merciless " Hands of *Haman*, and suffering them to live to this Festival. In the next Place he " reads the whole History of *Haman* and *Esther*. In this Lesson there are five particular " Places, in which he raises his Voice to so high a Pitch, that Women and Children

^a First Dissertation, Part iii. Chap. 9.

^b Buxtorf. *Syn. Jud.* Cap. xxviii.

^c Lighting up of Lamps is one, the *Mezuza* is another.

^d *Esther*, Chap. ix.

^e *Haggai*, or *Malachi*, according to *Basnage's* History of the *Jews*, Lib. VI. Chap. xvii.

“ may well tremble at the Sound of it. He endeavours, by these extraordinary Elevations of it, to awaken such as may sleep, or (rather) to testify his Joy. He is obliged to read the Names of *Haman's* ten Children in one Breath, and when the Name of that Persecutor is pronounced, the Synagogue rings with their Exclamations. . . . In some Places they engrave the Name of *Haman* on a Stone (or on Wood) and the Moment it is read, they strike it with all their Force against another Stone, crying out, *Let the Name of the Villain perish, and be buried in Oblivion.* These Acts of Devotion are closed with Imprecations on *Haman* and his Wife, and Blessings on *Mordechai* and *Ester*, and with Praises to God for the Preservation of his People. After this they depart from the Synagogue, in order to sit down at Table and refresh themselves, and return the next Morning, to hear the Book of *Ester* read a second Time. . . . After which, they indulge themselves in all Manner of Luxury and Excess; in so much that this Festival was formerly confounded with the *Bacchanalia* of the Heathens.” This Description of that Festival is taken almost *verbatim* ^a from M. *Basnage*, only we have ventur'd to correct an Expression or two as Occasion offered.

GAIETY is so inseparably connected with the *Purim*, that there is not a profest Jew, but what gives a loose to his good Humour. One would imagine some Pains were required to pass from the most rigorous Penance to the most extravagant Transports of Joy in almost one and the same Moment, and to make an immediate Transition from one to the other. Nothing, however, is more easy or more common. These two Extremes meet together, and the two different Characters under which Men appear upon these Occasions will justify the Comparison of them to a well-temper'd Sword-Blade, which bends with Ease, and in a Moment with equal Ease recovers its former Position.

THERE are particular Prayers and Blessings for this Day, as well as all their other solemn Festivals.

THE Names of the ten Sons of *Haman* are written in a very peculiar Manner in the *Magillah*, and are ranged like so many Bodies ^c hanging on a Gibbet.

The Fasts which are instituted by the SYNAGOGUE.

LEO OF MODENA has omitted ^d none of the Fasts of Command. That of the seventeenth of *Thamuz*, answering to *June*, has several Reasons assigned for the Observation of it. The Tables of the Law which were broken in Pieces, the Idolatry of the Golden Calf, the Abolition of the daily Sacrifice, the Prophanation of the Temple by the Idolatry of *Manasses*, are all at that Time commemorated, and Part of the Subjects of their Affliction.

THE Fast which they celebrate on Account of the Destruction of their two Temples is very remarkable. The Meal which precedes it must be sparing and modest. They who sincerely bewail the *Contusion* of Jerusalem, will admit but of one Dish at their Table at that Time; will neglect every Thing that is able to gratify their Taste, or sooth their Vanity, and will eat little, and drink less. The *Germans* ^e eat nothing but Herbs and Eggs on this Day, imagining that in them they discern the Image of Mourning and Sadness; and formerly they would eat nothing but Bread dipp'd in Water, with a little Salt to it. This piteous Meal was eaten with Tears and Groans as they lay prostrate on the Ground before the Hearth, clothed in Sackcloth, and sometimes covered with Ashes.

^a History of the Jews, Lib. VI. Chap. xvii.

^b This Name the Jews give to the Book of *Ester*.

^c Vide Buxtorf. Syn. Jud. Cap. xxix.

^d Vide First Dissertation, Part III. Chap. viii.

^e Idem Cap. xxx.

A Cruice of Water stood by the Penitent to quench his Thirst, and repair his Strength worn out with Affliction. His Silence was uninterrupted but by Sobs, his Feet were bare, and to compleat his Sorrows, his Bread was often mixed with Ashes and Gravel.

THE Night of this Fast was to be attended with all the Inconveniencies they could devise. Their Beds were to be hard, their Bolsters very low, and their Sheets very rough and coarse. Some would have nothing but Stones for their Pillows. The next Day they never read the Law, for *that rejoices the Heart*: Nor do they salute each other. The Day after the Fast is a Day of Sorrow too, whereon they abstain from Meat and Wine; and tho' not so solemn as the first, bears the visible Marks of Sorrow and Affliction. On the Eve of this Day they go into the Synagogue without Shocs, sit down on the Ground, and read the *Lamentations* of *Jeremiah*, by the Light of a much dimmer Lamp than usual; and at each Verse that begins with any *Hebrew* Word of the same Signification with that of *How*, they raise their Voice in a very moving Tone. In short, they who commemorate the Destruction of the Temple with the greatest Fervency and Devotion, practise in private every Thing that is capable of inspiring them with Sorrow, with the utmost Exactness.

LEO OF MODENA has treated of all the other Fasts of the *Synagogue*; but there are others besides them which are not generally received. The Calendar annexed to these Explications, will furnish the Reader with the several Names of these Fasts, and of some other Festivals.

The DEVOTION of Monday and Thursday.

BUXTORF has obliged us with a ^b Description of this Devotion. One of the ten Precepts which *Esdra*s gave to the *Jews* of the Captivity, according to the Account in the *Talmud*, was to read publicly in the Synagogue every *Monday* and *Thursday* some Portion of the Law, in a particular Manner, and with all the Devotion due to the Dignity of the Subject. By another of his Precepts the same Days are appointed for the Trial of all Causes. *Moses*, add they, went up the second Time to Mount *Sinai* on a *Thursday*, and returned the *Monday* following with the same Tables of the Law; and the ^c *Pharisee* in the Gospel in all Probability made Choice of these two Days for his weekly Fasts. In short, there are particular Prayers for *Mondays* and *Thursdays*.

SOME remarkable Ceremonies accompany their exposing and reading the Law, of which *Buxtorf* will furnish us with the Description, according to what he has seen practised in the *German* Synagogues. There are two small Sticks fastened to the Book of the Law, by which 'tis held to prevent its being touched; because otherwise it might often be polluted by unclean Hands; and those Sticks are called *the Wood of Life*. *Leo of Modena* has given us a very particular Account how scrupulous the *Jews* are in the Choice of the Vellum whereon their Law is to be written, the Ink, the Character, the Manner of Writing, the Ark in which it is to be lock'd up, &c. for which Reason we shall say no more on all these Topicks. The Volume of the Law is wrapped round with a kind of Band or broad Ribband, embroidered with Needle-work. Each Child brings his own into the Synagogue. On this Band is usually embroider'd the Name of the Child, his Parents, his Age, and Birth-Day. The Father of the Child gives it to the Officer that has the Care of *the Wood of Life*, and he gives it to his Brother Officer, who rolls and unrolls the Law. This Person covers the Book with these Ribbands so as the Letters which are embroidered thereon shall turn towards, and even touch the Law if pos-

^a Vide First Dissertation, Part III. Chap. xxx.

^b *Syn. Jud.* Cap. 14.

^c *Luke*, Chap. xviii. ver. 10.

fible. Besides which, the Law has, moreover, a very neat Silk Cover. A thin Silver Plate is fixed to it by a small Silver Chain. This Plate is made hollow, and encloses several lesser, on which are engraved the Names of the Festivals and other solemn Days, whereon the Law is required to be read. On the great Plate are these Words, *The Crown of the Law*, or these, *the Holiness of the Lord*.

WHEN the *Chazan* takes this sacred Volume out of the Ark, the Congregation say, *Let God arise, and let his Enemies be scattered*. As soon as he shuts the Ark they all repeat a particular Benediction. When he takes this Volume into his Hands he pronounces a Blessing suitable to the Action, and the Congregation answer him by another. When he carries it to the Desk, the most serious, who are near enough, press forward to kiss it; the rest endeavour at least to touch it with their Hands.

THEY lay the Law on a Silk Carpet spread upon the Desk; afterwards the *Segben* unties the Ribbands, opens the Book, and orders the *Chazan* to appoint what Persons he thinks proper for reading it.

WHEN the Lessons are over, the Officer whose peculiar Business it is to lift up the Law, takes it, opens it, and lifts it as high as ever he can. When he has thus opened and raised it, he turns it East, West, North, and South. Upon this the Congregation say, *Behold the Law which Moses gave to the Children of Israel*.

AFTER this Ceremony is over, such as have purchased the Privileges of rolling up the Law, and touching the *Sticks of Life*, approach to perform their Office: The whole Congregation likewise come forward to kiss, or at least to touch the sacred Wood. Two Fingers only have the Honour to touch it; both of them must forthwith be laid upon the Eyes, that Touch having given them a supernatural Virtue to strengthen the Sight, and cure sore Eyes. This Wood likewise confirms Health, restores the Sick, and is of singular Service to all Women labouring with Child that look upon it.

As the Women are excluded from all Religious Ceremonies, and remain lock'd up in their Galleries, without any Possibility of being concern'd in them, they are content to view them at an humble Distance, and to enjoy their Zeal by pious Glances cast thro' their Lattices, and by approaching the Edges of those Lattices where they stand in the Synagogue as close as possibly they can.

THERE are some Benedictions likewise which accompany the Law when it is carried back into the *Hechal*, whilst it is carrying, and lastly, whilst it is replacing in it; after which they conclude their Prayers, and depart from the Synagogue. As they are going out, they lift up their Hearts to God.

The JEWISH Calendar for the Year 1722.

THIS Calendar of the History of the *Jews*, calculated for the Year 1722, is extracted from Mr. *Bafnage*, and we hope it will prove an agreeable Amusement to our Readers.

EXECUTE THE JUDGMENT OF PEACE AND TRUTH IN YOUR GATES.

Year 483^d From the Creation of the World,
1722 Of the Christian Æra.

^a Lib. vi. Cap. 29.

^b *Zachar.* Chap. viii. ver. 16.

^c The *Jews* cut off the Thousandths in this Calculation; thus the Year 483 is 5483.

^d We omit the Epocha's of less Note.

concerning the Ceremonies of the JEWS. 225

Year 3887 From the FLOOD.

3535 From the Nativity of our Father ABRAHAM;
Peace be unto him.

3245 From the Descent into EGYPT.

3115 From the Nativity of our Master MOSES;
Peace be unto him.

3035 From the DEPARTURE out of *Egypt*, and the Publication of the Law.

2995 From the Entrance into the Land of CANAAN.

2555 From the Building of the TEMPLE.

2279 From the CAPTIVITY of the TEN TRIBES.

2145 From the DESTRUCTION of the FIRST TEMPLE.

2075 From the Building of the SECOND TEMPLE.

2030 From the CESSATION of PROPHECY.

1655 From the RUIN of the SECOND TEMPLE.

1582 From the Composition of the MISCHNA.

1244 From the Composition of the *Babylonish* TALMUD.

1232 From the Nativity of MAHOMET.

1128 From the Commencement of the FAITH of the ISHMAELITES. i.e. of MAHOMETANISM.

327 From the BANISHMENT out of FRANCE.

231 From the BANISHMENT out of SPAIN.

223 FROM the BANISHMENT out of PORTUGAL.

Let us beseech Almighty God, to rebuild his Temple and Altars. Into Sion shall the Saviour come, and with him Plenty of all good Things to the House of Israel, AMEN. God grant that it may be so.

1. IT must be observed, that the *Jewish* Year consists of 354 Days, and that a Month is intercalated every three Years, which makes a Year of thirteen Months.

2. THEIR Civil Year commences in *Tifri*, which answers to *September*; their Ecclesiastical Year in *Nisan*, that is *March*.

3. As M. *Basnage* has thought proper to insert in his Calendar such Festivals which are abolished, and but little regarded, we have exactly copied him. His Calendar runs as follows:

I. Month Civil.

VII. Ecclesiastical.

Days.

The Month of *Tifri*, or *September*.

I. New-Year's-Day. The Feast of Trumpets, *Levit.* Chap. xxiii. ver. 24. *Numb.* Chap. xxix. ver. 17.

THEY assign several Reasons for founding the Trumpet. 1. Because *Isaac* being laid upon the Altar, a Ram, which was entangled by the Horns in a Thicket was sacrificed in his Stead. 2. Because *Moses*, being returned to Mount *Sinai* to beg of God new Tables of the Law, commanded them to sound their Trumpets through the whole Camp, to prevent the People from relapsing into Idolatry. They are of Opinion that the Trumpet should be sounded from the first Day of *August* to the twenty eighth, constantly Night and Morning after their Prayers, in Commemoration of this Action of *Moses*. 3. Lastly, The People are thereby exhorted to prepare themselves for the Day of Judgment, which is the first Day of the Year, because God judges all the *Israelites* at that Time.

Days.

THEY have a thousand Scruples, both with respect to the Trumpets they make use of, and the Manner wherein they ought to use them. It must be the Horn of a Ram ; that of a Bull or a Cow is unlawful. It must be crooked rather than straight. If one of these Horns should happen to be stolen, they would use it notwithstanding ; because the Injunction to sound the Trumpet, and the Prohibition to steal, are two different Commands : But if the Horn has been ever used in any idolatrous Act, they must throw it away. They are not allowed to embellish it either with Gold, or any other Ornament of Value. 'Tis good tho' there should prove a Crack across it ; but it is unfit for Use if there be a Crack lengthways. They are to make as great a Noise as ever they can : Nay, the Women have the Privilege of blowing it.

THEY rise early upon New-Year's-Day ; go to the Synagogue, say their Prayers, and afterwards take the Books out of the Chest. On this Day five Priests, a *Levite*, and three *Israelites* are appointed to read the Law : And One of them reads the first and second Chapter of the Prophet *Samuel* to the tenth Verse. Then he whose Business it is to sound the Trumpet rises, and taking the Horn, repeats these Words.

Blessed be thou, O our Lord God, Sovereign of the Universe, who hast sanctified us by thy Laws, and ordained us to hearken to the Sound of the Trumpet. Blessed be thou, O my God, who hast given us Life, and Health, and safely brought us to the Beginning of this Day.

AFTER this, the Horn is sounded, and there are three different ways for the Execution thereof, which must be strictly observed by sounding thrice each particular Way, which are called *Tischbrath*, *Tafebiath*, and *Tarath*.

WHEN the Horn is thus sounded, the following Petition is repeated ; *Remember the Covenant of Abraham, and the Sacrifice of Isaac.* There is some Variation in the Form used by the *Spanish Jews* ; for they begin with these Words ; *Blessed are the People whose Hearts are ever joyful* : After which they beseech Almighty God to remember the Covenants which he made with their Fore-fathers. They begin to sound the Horn, and say *R. Amnon's Prayer, Give Strength to Holiness* ; after which they begin to sound again, and repeat the Trumpet Prayers, because the Word *שופרות* *Shopparoth*, is therein frequently repeated ; and after they are over, the Ceremony is concluded with blowing the Horn again.

III. A FAST for the Murder of *Gedaliah*, who was Governor of *Judea*, and of the *Jews* who were left there after the Conquest of it by *Nebuchadnezzar* : Many of whom were killed as well as *Gedaliah*, thro' the Treachery of *Ishmael*, 2 *Kings* Chap. xxv. Verse 25. On the same Day a Festival was appointed in the Time of the *Asmoneans* to commemorate a 'Miracle which God wrought in Time of Persecution. Their Pleadings were then in Writing, and each Debtor was obliged to set the Name of God to his Note. *Such a Day, such a Year of John the High-Priest, and Servant of the Living God.* Whereupon their Sages appointed them to pay their Debts the Day following, and cancel their Notes ; which was done accordingly ; but they were astonished to see the Name of God effaced. They were of Opinion those Notes were void, and that a Festival ought to be ordain'd in Commemoration of the Miracle, *Selden's Calendar.*

V. A FAST for the Death of twenty *Israelites*, and of *Hakkiba* the Son of *Joseph*, who had been taken Prisoner.

VII. A

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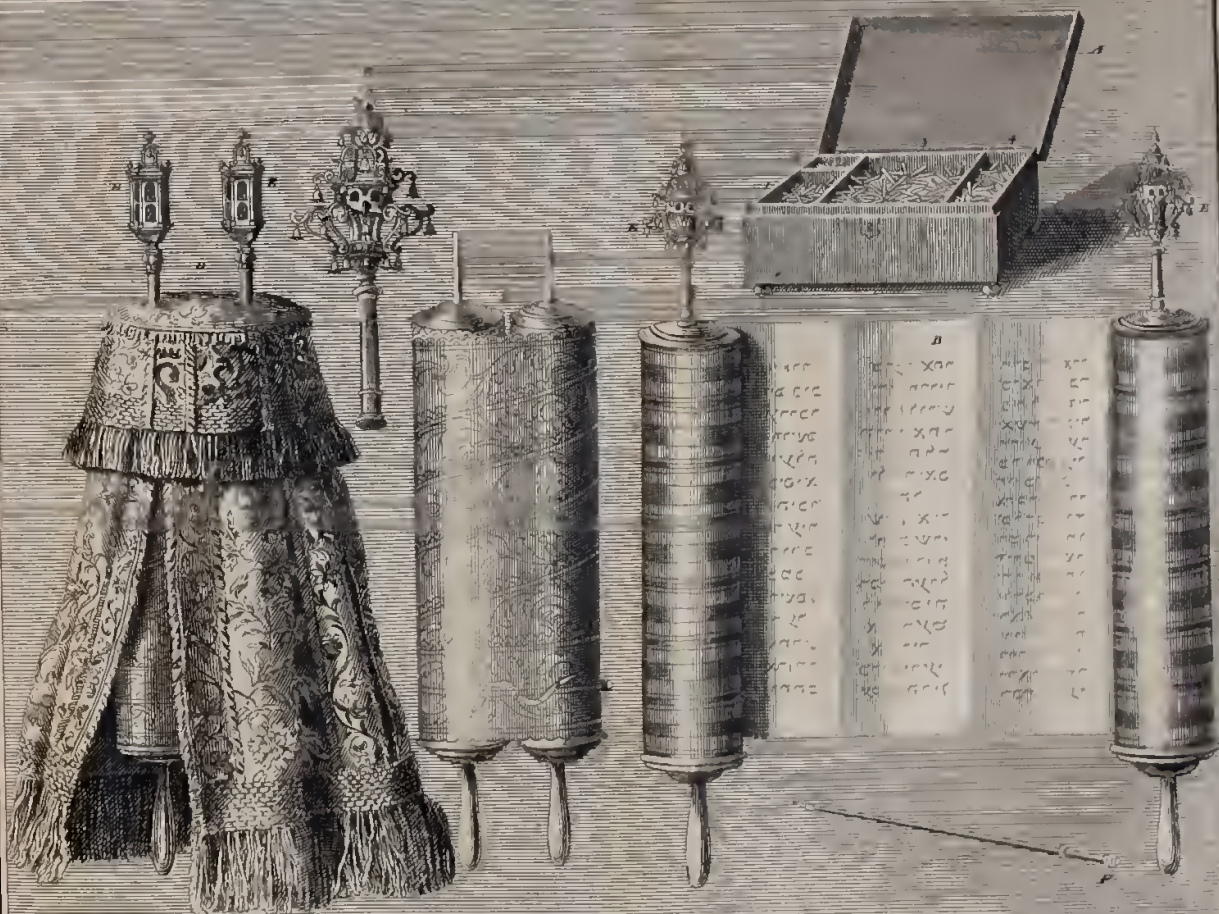
Le SON du COR au PREMIER JOUR de L'AN. | SOUNDING the HORN on NEW' YEARS-DAY.



H. Desot, del.

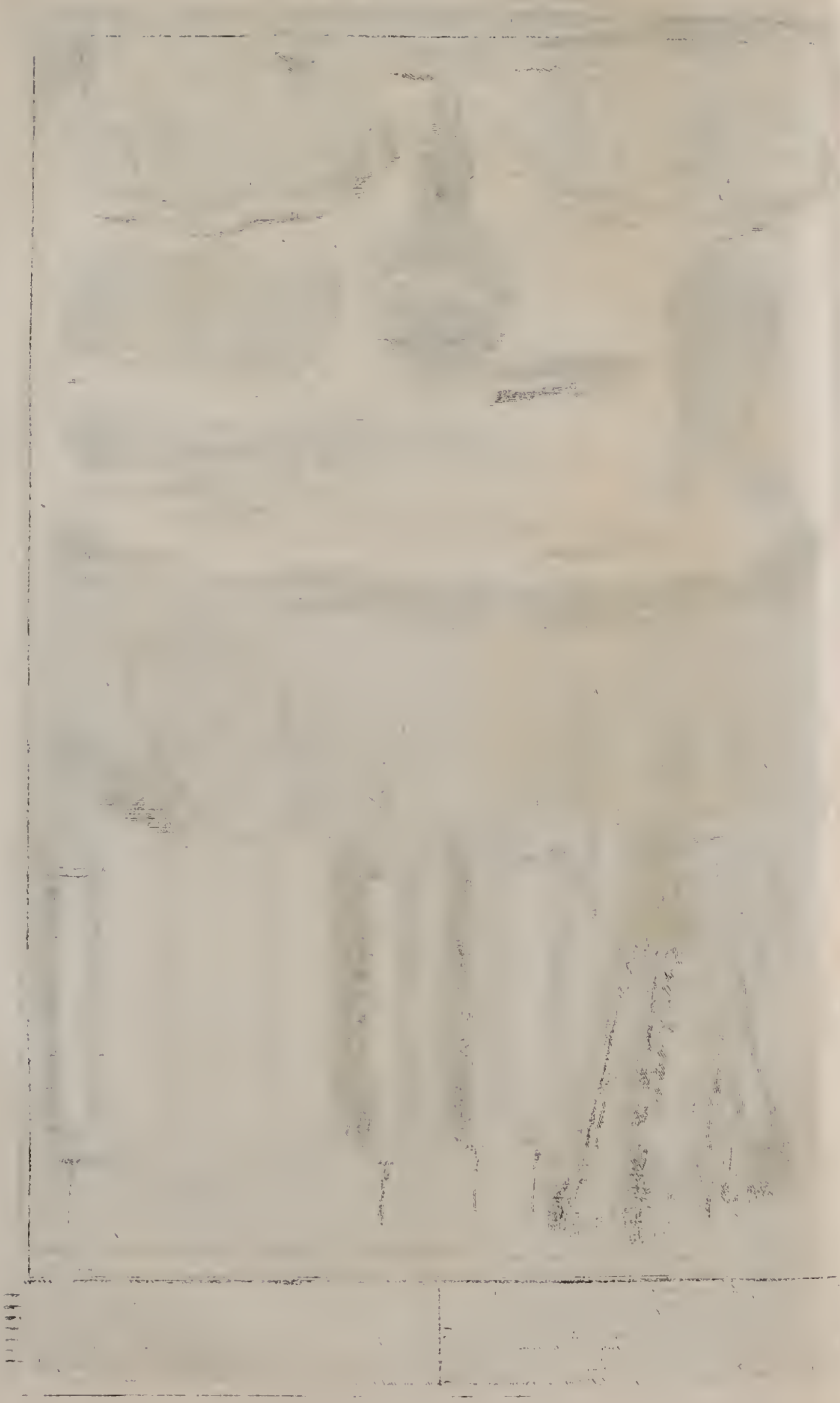
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*Le CHIPUR, ou le JOUR du PARDON tel qu'il se célèbre chez les JUIFS ALLEMANDS.
The CHIPUR or Day of Forgiveness Observed by the Jews in GERMANY.*



1. a Small Chest in which are Contain'd the names of all the Members of the Synagogue, they draw from thence by lot the Names of Seven Persons appointed to carry & read of Law, this Chest is divided into 7 parts, the first marked 1 contains 7 names of Levites, 2 is for 7 names of Levites as they have done readings, 3 names of all other members of the Synagogue, 4 a place for putting in the names of 7 latter who have read before, 5 a scroll of Law or the Roll of Law open, 6 a Roll of Law closed up & bound round it, a large little box, 7 a Roll of Law with its ornaments, 8 a small silver ornament in bells set upon 7 two acornutes of 7 top of 7 Roll, 9 a scroll to guide 7 Reader.

1. Petit Coffre ou sont les noms de tous les Membres de la Synagogue d'où l'on tire au sort les noms de sept personnes destinés à porter & à lire la loi. Le petit Coffre est divisé en quatre parties, la première marquée 1 contient les noms des Levites, 2 est pour mettre les noms des Levites à mesure qu'ils ont lu, 3 les noms de tous les autres Membres de la Synagogue, 4 place pour mettre les noms de ceux d'entre ces derniers qui ont déjà lu. 5. AFFRER TOIR, ou le Rouleau de la Loi ouvert. 6. Le Rouleau de la Loi fermé & entouré d'un ruban fort large. 7. Le Rouleau de la Loi avec ses ornements. 8. DIMONIEU Ornement d'argent à sonnette qui se met aux deux extrémités d'en haut du Rouleau. 9. Tondue qui sert à guider celui qui lit.



Days.

VII. A FAST for the Sin of the Golden Calf, and the Command which God gave to destroy the People in the Defart by Sword and Famine.

X. THE Day of Attonement. We have already explained the Manner in which this Festival is celebrated.

XV. THE Feast of Tabernacles. This has likewise been before explain'd.

XX. THE Octave of the Feast of Tabernacles.

XXIII. THE Day of Joy and Rejoicing for the Law. שמחת תורה. By which is meant those Benedictions with which *Moses* blessed the People before he died ; on which Account the two last Chapters of *Deuteronomy*, and the first of *Joshua*, together with the Book of *Ecclesiastes*, are always read on that Day.

II. The Month of *Marchesvan*, consisting of XXIX Days ; XV. October.

VII. A FAST, on which they lamented the fatal Calamity that befel *Zedekiah* and his Children, who were all massacred in their Father's Presence ; and he himself had his Eyes put out by the Order of *Nebuchadnezzar*.

XX. A FAST, for the Propitiation of those Sins which were committed during the Feast of Tabernacles. This Fast is renew'd on the twenty second and twenty sixth of the same Month.

XXIII. A GREAT Festival appointed in the Time of the *Asmoneans*, when the Altar which the *Gentiles* prophan'd was demolish'd, and the Stones conceal'd, till a Prophet should determine what was to be done with them. Upon which a new Altar was erected, the Court and such Places as had been polluted, were purified, and Sacrifices offered with great Solemnity and Rejoicings. *Selden's Calendar*.

XXV. A DAY of great Joy and Rejoicing, in Commemoration of the *Jews* Reprisal on their Return from the Captivity of *Babylon*, of several Places from the *Cuthians*, which they had taken Possession of in their Absence. *Selden*.

XXVII. A DAY of Rejoicing likewise, because *R. Jobanan*, Son of *Zachai*, in his Controversy with the *Sadducees* triumphed, over those Heretics, who were for eating what was offered to God, instead of permitting it to be consumed upon the Altar, *Leviticus*, Chapter the twenty third, Verse the fifteenth.

III. The Month of *Casleu* ; November, even XXX. Days.

III. A DAY of Rejoicing on Account of the *Asmoneans* removing from the Court the Statues and Images which the *Gentiles* had set up there during the Persecution. This Day was consecrated as a solemn Festival. *Selden*.

VII. A FAST, on Account of *Jeboiakim's* burning the Prophecies of *Jeremiah* which *Baruch* had transcrib'd : But there is a Variation as to the Day on which this Fast is kept ; some observing the third, and others the twenty eighth of this Month.

ON the same Day they commemorate the Death of *Herod the Great*, Son of *Antipater*, who was an Enemy to their Sages, and a Subverter of their Discipline. The Rabbi's have given it as their Opinion, that there is Joy in Heaven when

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when the Wicked leave the World : And for the Confirmation of it, produce several Passages of the Scripture, and the Instance of *Adonijah*, whom *Solomon* put to Death, the first Book of *Kings*, Chapter the second, Verse the twenty-fifth. *Selden*.

XXI. THE Day of *Mount Garizim*. The Rabbi's tell us, that the *Samaritans* sent Ambassadors to *Alexander the Great*, on his Arrival in *Judea*, in order to procure his Assent to the Destruction of the Temple at *Jerusalem*; and in Hopes to succeed the better therein, they first obtained the Privilege of purchasing Part of *Mount Moriah*. But *Simeon the Just*, their High Priest, going out to meet *Alexander*, the Monarch was astonish'd at the Majestic Deportment of the Pontiff, and ask'd the Purport of his Commission. *Simeon* answered, that it was to prevent the impious Intentions of the *Samaritans*. Treat them, said *Alexander*, as you think proper, and in a Moment the *Jews* seized on the *Samaritan* Deputies, bored their Heels, tied them to their Horses Tails, and dragged them over Briars and Stones as far as *Mount Garizim*, which they plowed up, and sowed with Tares, as the *Samaritans* propos'd to do by *Mount Moriah* : And this Day is instituted as a Festival in Commemoration of that Triumph.

XXIV. THE *Feast of Dedication* : At which Time the Altar was purified, which was profan'd by *Antiochus*. This is a very solemn Festival, and lasts eight Days, the first Book of *Maccabees*, the fourth Chapter, and the fifty second and fifty ninth Verses ; the second Book of *Maccabees*, Chapter the second, Verse the sixteenth. It is likewise called *The Feast of Lights*.

To this Day some have added the *Feast of Judith*, on Account of the Addition which is made to her History in the Vulgate : *The Festival in Commemoration of this Victory was ranged by the Hebrews amongst the Number of their solemn Days ; and has been celebrated by the Jews ever since*. *Sigonius* and *Torniel* have inserted it in the Calendars of the *Jewish* Festivals. But the Words of the Vulgate are not to be found in the *Greek*, so that it is an Interpolation by some Impostor, who was zealous to maintain *Judith's* Honour, or rather the Truth of her History. Her Festival is not inserted in the Calendars compos'd by the *Jews* themselves, nor even in *Selden's*, tho' much more copious than any of the others. *Sigonius* made his according to the Dictates of his own Imagination.

IV. The Month of *Teveth*, or *December*, odd XXIX. Days.

VI. A FAST on Account of the Translation of the Septuagint made in the Reign of *Ptolemy*. The *Jews* are of Opinion that their Law was prophaned by this Version, tho' perform'd by *Jews*; and assert that God, to testify his Displeasure, diffus'd a terrible Darkness over the Face of the Earth for three Days. But the *Hellenist Jews*, and they who were dispers'd, had a singular Regard for this Translation, as it was absolutely necessary for them, as well as the Fathers of the Christian Church ; neither of them understanding the *Hebrew* Tongue.

IX. A FAST, for which they can assign no Manner of Reason.

X. A FAST on Account of *Jerusalem* being besieged by the *Babylonians*.

XXVIII. A FESTIVAL on Account of the Reformation of the Sanhedrim : The first Establishment whereof, according to the *Jews*, is as follows. *Alexander Jannæus* was peculiarly indulgent to the *Sadducees*, and introduc'd such a Number of them

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them into the Council, that scarce one of them, except the President *Simeon*, the Son of *Sbarach*, was Orthodox; and these *Sadducees* were so illiterate, that they could not justify their Debates with any Citations from the Law. Upon this the President was oblig'd to make an Order, whereby no Person should be admitted to sit in Council but those who could give a Reason for their Opinions, and ground them upon the Law. The next Day he propos'd an intricate Question. A young Priest undertook to decide it; but finding himself incapable, request'd the Indulgence of a Day's Time to prepare his Answer. He deliberated upon it, but to little Purpose, and being ashamed of his Incapacity to solve the Proposition, had not the Assurance to appear amongst them. *Simeon*, President of the Council, improv'd this Opportunity, and fill'd up the Vacancy with an Orthodox *Israelite*; the Number of seventy one being never to be diminished. By this Stratagem he expell'd all the *Sadducees* one after another out of the Council. And this Festival was instituted in Commemoration of this Expulsion as soon as fully accomplish'd. *Selden's Calendar*.

The Month of Schebath; or January, even XXX. Days

II. A FESTIVAL in Commemoration of the Death of *Alexander Jamneus*, who was an implacable Enemy of such *Israelites* as were *Pharisees*. One Day being very much indispos'd, he arrested seventy of them out of the *Sanbedrim*, in order to have them imprison'd, and ordered the Jailer, in Case of his Death, to cut all their Throats. The King died; but the Queen sent his Ring to the Jailer, ordering him to be inform'd, that his late Majesty was directed in a Dream to set the *Israelites* at Liberty; and that his Ring was the indisputable Testimony of his Royal Will. The Sages were thereupon immediately discharg'd, and the King's Death, which the Queen had industriously concealed till her Design was executed, was forthwith publish'd. For this a Festival was instituted. *Selden's Calendar*.

VIII. A FAST on Account of the Death of those just *Israelites* who lived in the Days of *Joshua*; *Judges*, Chapter the second, Verse the tenth.

XXII. A DAY of Rejoicing, because *Niskalenus*, who had ordered Images to be set up in the Temple, died upon the Intercession of the *Jews*. Upon this they began to break to Pieces all the Images he had erected. It was likewise resolv'd therefore, that a Festival should be instituted in Commemoration of this Deliverance. *Selden's Calendar*.

FORASMUCH as it is difficult to determine who this *Niskalenus* was, and forasmuch as the *Jerusalem Talmud* assures us, that *Simeon the Just* heard the *Bathcol*, or Daughter-Voice, which issued out of the Holy of Holies, saying, *Galychus is dead, and his Decrees are now void, and of no Force and Virtue*; *Selden* takes it for granted, that it was in the Time of *Simeon the Just*, when this Event happened; and that *Galychus* and *Niskalenus* were the same Person: But it is more reasonable to suppose that it was *Caligula*, who was ambitious to have his Statue erected in the Temple; and that they commemorated their Deliverance from his Tyranny and Oppression.

XXIII. A FAST on Account of the Assemblies and some Battles of the *Israelites* against the Tribe of *Benjamin*, to revenge the Indignity offered to the Concubine of a *Levite*, *Judges*, Chapter the twentieth.

XXIX. A FESTIVAL on Account of the Death of *Antiochus*. *Selden's Calendar*.

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VI. The

VI. *The Month of Adar ; February, odd XXIX. Days.*

Days.

VII. A FAST, on Account of the Death of *Moses*.

VIII. A FAST, on Account of the Schism between *Hillel* and *Shammai*, and the Division of their Schools.

VIII. A DAY of *Trumpets*, for *Rain*.

And IX. As the Holy Land was very Mountainous, and the Drought often occasioned a Dearth, they prayed earnestly for Rain ; and two successive Days were kept for this Purpose, one for the *present Year*, that is to say, to pray for it for their present Necessities, and the other for *the Year ensuing* : For they provided against Futurity, and prayed to God before-hand for the Year that was to come. *Selden's Calendar*.

XII. THE Feast of *Tyrimus*, or *Turianus*, who having procured *Lollianus* and *Papus*, two Brothers and Profelytes to *Judaism*, to be arrested at *Laodicea*, would have compell'd them to violate the Law. The Crime he would have obliged them to commit is clearly expressed. They were ordered to make use of the Water, which was poured out for them to wash in, from a *Vessel* consecrated to Idols, and whereon the Images of the Gods were curiously wrought ; but they refused, and suffered Martyrdom ; in Commemoration whereof they celebrated their Festivals. In the *Decrees of the Popes*, *Semacoth*, added to the *Babylonish Talmud*, *Tyrimus* is affirmed to be *Trajan*, and he is there called by his Name טרניאנוס *Trajanus*. In the *Ghemara* of the *Jerusalem Talmud* this Festival is likewise fixed on the twelfth of this Month. But *R. Jacob Bar Acba* asserts, that the Festival of *Tyrimus*, or the Day on which *Lollianus* and *Papus* suffered Martyrdom, had been neglected and laid aside. *Selden's Calendar*.

XIII. THE Fast of *Esther* : But on this Day they commemorate the Death of *Nicanor*, who was killed by an *Asmonean*, 1 *Maccab.* Chap. vii. ver. 43. This Fast is inserted in the *Babylonish Talmud*. *Selden's Calendar*.

XIV. THE Feast of *Lots*, *Purim* ; or the Deliverance of the *Jews* by *Esther*.

And XV. WE have already treated at large on this Festival.

XVII. *The Flight of the Sages*. *Alexander Jannæus*, a partial Friend of the *Sadducees*, and an implacable Enemy of the *Pharisees*, had determined to massacre the latter ; but they fled into *Syria* (or the East) and went and dwelt at *Koslikus*. The Inhabitants, who were Idolaters, purposed to kill them ; wherefore they fled again in the Night, and this Festival is observed in Commemoration of their Flight. *Selden's Calendar*.

XX. FOR Rain God sent in a Time of Dearth. This appears to have happened in the Reign of *Jannæus*, whilst *Simeon* the Son of *Sbarach* was *Naschi* of the *Sanbedrim*, who instituted this Festival, because God never sends his refreshing Rain but for the Merits of *Israel* ; for which Reason it is written, *God shall open his Treasure for thee : For thee, that is, on Account of thy Merit*.

XXVIII. A FESTIVAL, because when the *Grecian* Princes had charg'd the *Jews* not to circumcise their Children, or observe the Sabbath, and at the same Time en-
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Days. joined them to pay divine Adoration to their Idols, the *Jews* surpris'd, made their Applications to a Woman whom the *Romans* themselves frequently consulted, and said to her, *Are we not of the same Father, and Children of the same Mother? Why then oppresseth thou us with such rigorous Edicts?* Upon which they succeeded in their Request, and for that Reason appointed a Festival for this Deliverance. *Selden's Calendar.*

VII. Month Nisan; March, XXX. Days.

The Ecclesiastical Year begins in this Month; for which Reason the sacred Writers always call it the First: and the Passover is celebrated on the fourteenth of the Moon of Nisan.

I. A FAST, on Account of *Nadab* and *Abihu*, the Sons of *Aaron*, who were consumed by Fire from Heaven, for putting strange Fire into their Censers. It is surpris'g, that the *Jews* should fast so long in Commemoration of those whom God miraculously punished for a public Prophanation. But it is still more wonderful, that they should be so little vers'd in their own History, as to place this Fast on the first of *Nisan*, when sacred History assures us, that it happened on the eighth of the Month.

X. A FAST on Account of the Death of *Mary*, the Sister of *Moses*; and also on Account of there being no Water in the Desert of *Isin*, where she died, which occasioned the People to murmur against their Legislator, *Numb.* Chap. xx. ver. 1. and following.

XIV. THE Feast of the Passover, which continues seven Days.

XV. THE Feast of *Azyma*, or unleavened Bread, with which begins their grand Festival, or Festival by Way of Eminence; for at that Time they were not allowed to act as on the former Day.

XVI. THE Feast of the First-fruits which were offered unto God; as Grain, &c.

XXI. THE seventh Day of *Azyma*, and the last of the Passover.

XXVI. A FAST, for the Death of *Joshua*.

VIII. Month Iar; April, XXIX. Days.

X. A FAST, to repent for the Sins committed in the Celebration of the Passover; as also an Account of the Death of *Eli*, the High-Priest, and the taking of the Ark under his Direction, 1 *Sam.* Chap. iv. ver. 11.

XVII. A FAST as the former.

XXIII. A FAST for *Samuel's* Death.

IX. Month Sivan; May, XXX. Days.

VI. THE Feast of Pentecost, or *The Feast of the Seven Weeks.*

XII. THE second Day of Pentecost is a Festival likewise.

XXXIII. A

Days.

XXIII. A FAST, because *Jeroboam*, who had separated the Ten Tribes, gave Orders that the First-fruits should not be carried up to *Jerusalem*.

XXV. A FAST on Account of the Murder of *Rabban Simeon*, the Son of *Gamaliel*.

XXVII. A FAST, because *Chanina*, the Son of *Tbradion*, was burnt on this Day, and the Book of the Law with him.

X. Month *Thammuz*; June, XXX. Days.

XVII. THE most solemn Fast of all; for on this Day the Tables of the Law were broken by *Moses*, the perpetual Sacrifice ceased, and *Jerusalem* was taken.

XI. Month *Ab*; July, XXX. Days.

I. A FAST for the Death of *Aaron*.

XI. A FAST, because God had at that Time sworn, that the *Israelites* should never enter into the Land of *Canaan*, but should die in the Desert.

XVIII. A FAST, because the Lamp of the western Branch of the Golden Candlestick, went out in the Reign of *Abaz*.

XII. Month *Elul*; August, XXIX. Days.

THIS Month they prepare themselves for their New-Year's-Day, by Washing, Purification, and Prayer.

Their MANNER of admitting PROSELYTES.

WE shall not enter into a particular Detail of the various Orders of Profelytes, or of the Figure which they made in the antient *Jewish* Church, this Subject having already been sufficiently treated on by several of the learned; ^a and Mr. *Basnage* having given us an Extract in his History of the *Jews*, Chap. VI. and VII. of the sixth Book, of what they have said on that Article.

THE Ceremonial of a Profelyte's Admission was after this Manner: Having declared his Intention, ^b he was to make Profession of the *Jewish* Religion, and take upon him the Observation of all its ^c Ceremonies. Three Persons instructed him in the Law, examined him very carefully, and admitted him by Circumcision, Baptism, and Sacrifice.

AFTER this the Profelyte was circumcised, unless he happened to be born amongst those People who observed the Practice of it, viz. the *Ethiopians*, the Natives of *Colchis*, the *Idumeans*, &c. for in that Case they only drew some few Drops of Blood from the Member that was to be circumcised, and such Blood was called *The Blood of the Covenant*. Three Witnesses were directed to be present at the Operation, in order to make

^a What Dr. *Prideaux* says hereon, Part II. Lib. v. of his *Connection*, &c. is sufficient to satisfy the most curious Reader.

^b *Basnage's* History of the *Jews*, Lib. VI. Chap. vii.

^c The *Jews* had two Kinds of Profelytes. Those called Profelytes of the *Gate* were under no other Obligation than that of forsaking Idolatry, and following the Religion of Nature, as laid down in the seven Precepts of *Noah*. But those called Profelytes of *Justice* were obliged to observe the Law of *Moses*, and were admitted by Circumcision, Baptism and Sacrifices, and partook of all the Privileges of the natural *Jews*; *Prideaux's Connection*, Part II. Lib. v.

it the more Authentic, and after the Wound was healed, the Profelyte was baptised. This Custom, how antient soever, or from whence soever it might arise, signified without doubt, that the Profelyte was pardoned as to his past Conduct, and was under an indispensable Obligation to lead a new Life for the Future. The same three Witnesses were likewise obliged to be present at his Baptism: But when a Woman was baptised, they were to retire, and turn their Backs towards her as she came out of the Water. The Water was to touch every individual Part of the Body, without which the Baptism was irregularly performed. A Sacrifice completed the new Convert's Admission in *Judaism*, after which he was declared and reputed a *Jew*; he renounced his temporal Advantage, even changed his Name; he was a new Man, a new Creature.

THIS is a Ceremony, however, but seldom seen now-a-days; for Policy does not permit the *Jews* to extend the narrow Bounds of *Judaism* by Conversions; and it may be said in their Commendation, that they avoid burthening the Consciences of Men, by Scruples which for the most Part are the Effects of Controversy. A quiet Life, and a good Trade, are at this Time the sole Objects of their Ambition.

C I R C U M C I S I O N.

WOULD Modesty permit us to search to the Bottom of this Ceremony, it might be demonstrated both by Quotations from the Antients, and Reasons^a drawn from natural Philosophy, and the Nature of the Member on which Circumcision is performed, that this Operation was accounted conducive and necessary to Cleanliness, as well as Health. And in some of the Southern Countries, ^b the Women themselves are obliged to undergo a sort of Circumcision, to free themselves from some certain Inconveniences.

THE Ceremony of Circumcision, by God's Will, is become the Sign of the Alliance which he made with the *Jews*, and is a Symbol of that Purity of Heart, without which the Worship paid to the supreme Being cannot subsist. But before we enter into a De-

^a It is not to be question'd but that Circumcision owes its Rise to the warmer Climates. The People of the North never thought of it, the Coldness of the Climate making it unnecessary; and the Sharpness of the Humours of the Body much less dangerous, and not corrupting so easily. The *Mahometans* either borrowed it from the *Jews*, or retained it as a national Custom, and since made it the Test and Seal of their Religion. The Ceremonial of it is at some Times and Places very odd and whimsical, as will appear by the following Instance:

The Inhabitants of *Macassar* cause the Person who is to be received into the Number of faithful Mussulmans by Circumcision, to sit upon the Head of a Buffalo or wild Ox; and whereas the *Turks* circumcise at the Age of twelve or thirteen Years, in Commemoration of *Ismael*, whom they own as their Patriarch, these begin it sooner, viz. at seven or eight. The Child is bath'd some Time before he is seated on this sacred Head; after which the Priest brings the Head, sets it upon a Mat, covers it with a Piece of white Linnen, and places the Child upon it, who sits gravely between the two Horns, with his two Hands across his Breast, whilst the Priest makes a Discourse like a true Mussulman, wherein the *Macassarian* Eloquence is not at all spared, and the Child encouraged to bear with Patience the Pain of this religious Operation. The great and innumerable Blessings and Pleasures which are both here and hereafter to be the Reward of his Submission to the Law of the Mussulmans, are laid before him; but at the same Time that these eternal Joys are exposed to his View, which are the infallible Consequences of holy Circumcision, if he appears unwilling to undergo the Operation, the intolerable Evils he will be loaded with, both in this and the other World, and which are the infallible Consequences of his Disobedience, are denounced against him. All this Pomp of Eloquence is for the most part beyond the Child's Capacity. But when this is over, something more sensible than these Promises are necessary. After this Exhortation, therefore, the Priest stains the Child's Forehead with the Blood of the Head whereon he sits, and makes him pronounce the Confession of the *Mahometan* Faith. Then three of the Priests advance; one takes the Left Hand, and the two others the Feet. A skilful Operator comes forward, holding two Sticks in his Hand, which are very thin and smooth, wherewith he draws the Skin, Part whereof is to be cut off with a very sharp Knife which he holds in his Right Hand. The Prepuce is put into a Basen, and at the same Time buried at the Foot of the Stairs of the Houses. This is taken from *M. Gervaise's Description of the Kingdom of Macassar*; but we have here abridged it, referring the Reader to the *Religious Ceremonies of the East-Indies*, for a more particular Account of it. We must not omit observing, that this Ceremony is very advantageous to the Priests and Physicians of *Macassar*, and that *Priests of all Religions are the same*.

^b In some Parts of *Africa*, if we may believe *Leo Africanus*, there are Men whose Profession it is to circumcise the Women, whose Cry is, *who will be cut?*

• The Inhabitants of *Macassar* likewise circumcise their Girls.

scription of this Ceremony, let us consider what passes from the Time of a Woman's Labour to the Time of the Circumcision. During her Labour, especially where there is any ^a Danger, a Rabbi is sent for, to repeat the Psalms and a Prayer in her Behalf: And in case of a Boy, there is extraordinary Rejoicing; but in case of a Girl, their Mirth is more moderate. The Father is congratulated in the former Case; Vows are made, and the Babe's Health is drank, and from that Instant great Preparations are made for his Introduction ^b eight Days after into *Judaism*, by the Means of Circumcision. But on the Night before the Operation their Joy is doubled, and Visits are made to the Mother, who begins to be able to bear the Gaiety and Noise of Company. No one must be present that is not of Age, that is, full thirteen Years old. The *Circumciser* is sent for on the Day of the Ceremony, and no Women are to intermeddle in the Affair, they not wearing the Livery of *Judaism*; the utmost they are permitted is to cut off the Prepuce, if they cannot get a Man to perform it; and even in that Case there must be all the Proof imaginable of their Capacity and Experience.

SUCH as are most skilful and expert are appointed to perform this Ceremony. Tho' the Office of a Circumciser is not ^c fixed; yet he who actually is in Possession of that Place, may be known by a long sharp Thumb-Nail.

THIS Ceremony, and the Instruments proper to it, are represented in the Plate subjoined to this Description of it. A Piece of Glass, a Stone, a Knife, or a Razor, may be indifferently made use of in the Operation, but the modern *Jews* for the most Part use a Razor. The Child that is to be circumcised must be fomented in a warm Bath; and due Care is always taken to have his swaddling Clothes neat, and his Clouts clean; for ^d should they by Chance be dirty, they must be cleaned before he can be circumcised. The Godfather holds him upon his Knees, and sits upon a Stool with an empty one near him, ^e which is the Place of Honour appointed for the Prophet *Elias*. A Preparatory Hymn is ^f sung whilst the Implements for the Ceremony are ready to be produced. One carries a Candlestick with twelve Tapers in it, which represents the twelve Tribes of *Israel*; two others hold each of them a Cup full of red Wine; a fourth commonly carries the Razor, and a fifth the ^g Sand-dish, into which the Circumciser throws the Prepuce, which together with the Sand is left to the Devil, that the Curse against the Serpent which was conceived in these Terms, *Dust shalt thou eat*, &c. may be fulfilled. Others assert, with some Appearance of Reason, that the Part thrown into the Sand is an allegorical Representation of the numerous Posterity promised the *Jews*, of which it is said, that it should be as the Sand of the Sea: At last comes one with a Basin in which is the Oil, Lint, &c. Amongst the *German Jews*, some Friend of the Family for the most part carries the Dish. They never cease singing till the Godmother appears, who goes no farther than the Door of the Room where the Operation is performed. After this, the Ceremony is completed after the Manner described in the Plate hereunto annexed. *Leo of Modena* has given so particular an Account of it, that we have nothing farther to add upon that Topick.

^a Buxtorf. *Syn. Jud.* Cap. 4.

^b The Reason for their Choice of the eighth Day is explained divers Ways. Vide *Basnage's History of the Jews*, Lib. vi. Chap. 8.

^c Buxtorf. *Syn. Jud.* cap. 4.

^d Idem *ibid.*

^e Some one expressly cries out, *This is Elias's Seat.*

^f *Basnage's History of the Jews*, Lib. iv. cap. 7.

^g In some Parts of *Germany* the *Jews* conceal the Prepuce, and Sand wherein it is put, under the *Almemar* or Desk of their Synagogue; but the Circumciser first sucks the Wound three Times, and as often spits it into the Sand. Among the *Portuguese Jews* the *Mohel* or Circumciser carefully preserves all the Prepuces of those whom he has circumcised in his Life-time; and when he dies, they are put into his Coffin, and buried with him.

WHEN the Wound is washed and bound up, the Father returns his Thanks to Almighty God, and begs a Blessing on the Child, in which the Company joins: The Circumciser likewise prays for the Infant *Jew*, after he has washed his Hands, and taken Wine, &c. in the Manner ^a described by *Leo of Modena*. The Circumcision of a sick Child is deferred 'till it is in some measure recover'd: And yet no one can be deem'd a *Jew* without Circumcision, as no one can be a true Christian without Baptism. If the Child dies before he is circumcised, such *Jews* as are precise and scrupulous, take off the Prepuce before its Burial, and give it a Name, that the Parents may claim him at the Resurrection.

IN some Places all the Company, but the Godfather, stand during the whole Ceremony.

THERE is some small Variation in the Blessing which is given to Bastards newly circumcised, who are thought not to deserve those Benedictions which are given to legitimate Children.

SOME Children are born with all the Marks of Circumcision. On these a slight Incision only is made, to draw at least a few Drops of Blood from the Part, which otherwise must have been circumcised.

IT is with this Ceremony as with all others: They insensibly acquire an absolute Power, which degenerates almost into Tyranny, and at last assume the Place of Virtue and Religion.

On the Bathing of their Women for their PURIFICATION.

AS *Leo of Modena* has treated ^b of the Purification of *Women*, we shall only give a few Instances of the Precautions and Scruples they are obliged to use, in order that the Bath which is for their Purification, may not be ^c useless. The Water must absolutely cover them all over, and it is better still if it washes their internal Parts. They must open their Mouths every now and then, extend their Arms, stretch their Fingers, raise and fall their Breasts, that no Uncleaness may remain about them: And if any Accident should happen to them whilst they are bathing, no one whose Hands are unwashed must presume to touch them. The Woman who bathes is obliged to have another with her to testify the Regularity of her bathing. This Ablution is accompanied by Benedictions suitable to the Occasion. It is remarkable that the *Germans* differ in some Things from the *Portuguese*.

The Redemption of the FIRST-BORN.

THE First-born were formerly devoted to the Almighty, and they properly belonged to him, who was so gracious as to spare the *Jews* when he destroyed the First-born of the *Egyptians*. *Leo of Modena* ^d has given us a Description of this Ceremony, which is represented in the Plate hereto subjoin'd. We shall add one particular Circumstance only taken from ^e *Buxtorf*.

^a *Dissertation upon the Ceremonies of the Jews*, Part IV. chap. viii.

^b *Idem*, *ibid.* Chap. v.

^c *Buxtorf. Syn. Jud.* Cap. 5.

^d *Dissertation on the Jewish Ceremonies*, Part IV. Chap. ix.

^e *Syn. Jud.* Cap. 6. The Father gives seven Florins and ten Pence at least, which amounts to the five Shekels of the old Law.

IF the Father of the First-born dies before the thirtieth Day, which is the Time appointed for his Redemption, the Mother is under no Obligation to redeem him. She hangs, however, a small Piece of Silver about his Neck, on which is engraved some Words which denote that he has not been redeemed, and belongs to the Priest: But when he arrives at Age, he is obliged to redeem himself.

The Education of their CHILDREN.

THE ^a Children of the *Jews* must never go bare-headed. They must accustom themselves from their Infancy to wear the Girdle which separates the Heart from the lower Parts. The Heart must take no Cognizance of what passes below it: And the Child is moreover obliged in his Morning Prayer to say, *Blessed be God, who hath girded Israel with Strength*. If he should unfortunately forget his Girdle, a Prayer is lost. Thus the most trivial Customs degenerate into religious ones.

THE *Jews* instruct their Children very early in the Study of the Law, and of the whole Scripture. They charge them never to pronounce the Name of God but with the most profound Reverence and Respect; and exhort them to honour their Parents and Superiors, and strictly to observe the Precepts of the Synagogue.

A CHILD is deem'd of Age at ^b thirteen Years and a Day old, and from that Time commences to sin on his own Account; for before his Father was answerable for him. He is declared of Age before ten *Jews*, to whom the Father gives a particular Account of the Care he has taken of the Child, and concludes with a Declaration, that he washes his Hands from all the Iniquities which in his Youth he might be guilty of. The Witnesses confirm this Declaration, and then the Father says a Prayer suitable to the Occasion.

AT eighteen or twenty at farthest they are obliged to marry such as are of Age. Those who are ripe betimes, and are suspected to indulge their Passions, are married sooner. Tho' this Precaution is just enough, yet it does not always prove successful.

The ESPOUSALS of the JEWS.

THE *Jew*, by the Christian Law, is at Present under an Obligation to marry but one lawful Wife only. In the East, indeed, where *Mabometanism* authorizes Polygamy, he may have as many as he pleases, and lie abroad with Impunity, fearless of being reproached with bestowing his Favours elsewhere. In our Climates, it is true, the Husband will sometimes go astray, and bestow on others what his Wife only has a Right to demand: But Religion, however, does not countenance him in such clandestine Practices. Polygamy is an Inlet to a thousand Inconveniencies. It can scarcely be conceived how the *Jews* prevented Feuds and Animosities in their Families. There was no other Means, indeed, to keep them quiet, than by reducing their Women to a very great Subjection, if not to Slavery itself. However, it is very certain, that the Women have very little to say, in those Countries where Polygamy prevails.

THE Promise of Marriage is made before Witnesses, and the intended Bridegroom says to his intended Bride, *Be thou my Spouse*, and at the same Time puts a Ring upon

^a Buxtorf. *Syn. Jud.* Cap. 7.

^b *Idem ibid.* They who are for making Discoveries on those Lands, that *Venette* has so learnedly described in his *Tableau de l'Amour*, may make very useful ones by the Help of the *Mishna*. There one may find at what Age a Child is bound by any Vow, or by Marriage; the Signs of being arrived at Age; what Proofs we are to look for on the Body of him or her so at Age; by what Height, &c.

her Finger; but this Ceremony is not observed in all Places. Sometimes whole Months, nay Years, roll away, before they come to Consummation: But in the mean Time they visit, they court, ogle, and make a thousand Protestations. Such Love-Toys must needs tire the Patience of all such as know no more of Marriage than the Theory. But however resolute, and fond of the Battle a Soldier may be, he must not presume to attack the Enemies Lines till his General commands him. The Day which the Rabbi's have assigned is Wednesday, which, if possible, must be in the first Quarter of the Moon, or Thursday, according to *Leo of Modena*, for Widows, and Friday for Spinsters. And this Day, if possible, must be in the first Quarter of the Moon.

DURING the Espousals, the Bride's Portion is fixed, and the Day agreed upon for conducting her home. ^a Marriage Articles are drawn up accordingly, whereby the Bridegroom covenants to give her a Sum of Money by Way of Jointure, and all his Effects, to his very Cloak, are engaged for the due Performance thereof, but are not liable to be demanded till after the Husband's Death. This sort of Portion is the same for all Maids, whether rich or poor; and the Rabbi's have settled it at about fifty Crowns; which they have rated so moderately, to accommodate, as they say, poor Maidens, and render their Marriage easy. The Wife, however, must deliver every Thing that descends to her by Inheritance from her Father into her Husband's Hands. As what the Husband settles on her is not to be paid till after his Death, it is deemed only an Acknowledgment of a Jointure assigned to the Widow.

WHEN the Parties have settled the Portion and Jointure, and given their mutual Consent to the Marriage Articles, a short Benediction is repeated, and the young Couple afterwards break Water-Pots or Pitchers, which Action, according to ^b *Buxtorf*, is an Emblem of Plenty and Prosperity; but as far as we can find, it may as well presage Sorrow and Contention. We would rather say, therefore, that the Company's Joy breaks out in Honour of the Bride and Bridegroom. Irregularity and Disorder are at such Times very allowable, and add a Grace to the Nuptial Ceremonies.

^c THE eight Days which precede the Marriage are grand Days: They laugh, sing, dance, cast away Care, and give a loose to Pleasure. It is as difficult at such a Time for them not to meet with perfect Satisfaction and Delight, as it is easy at another to find melancholy Subjects to discompose them. The intended Husband and Wife, according to *Buxtorf*, stay at home during these eight Days.

ON the Evening before the Nuptials the Bride bathes with all that Regularity before particularly expressed in the Article of Purification; and the Women accompany her to the Bath.

^d THE Bridegroom presents the Bride with a Wedding Girdle, and she gives him another; but the Bride's has Gold in it, and the Bridegroom's only Silver. We shall for Modesty's sake, conceal from the unlearned Reader, the mystical Meaning of the Gold and Silver in the two Girdles. But, however, for the Amusement of the more curious, we have inserted below *Buxtorf's Latin* Explication of it. ^e

^a *Basnage's History of the Jews*, Lib. vi. cap. 22.

^b *Buxtorf. Syn. Jud.* cap. 39.

^c *Idem* *ibid.*

^d *Idem* *ibid.*

^e *Mihi causam querenti respondit Judæus argento semen virile utpote album, innui, auro vero semen muliebne, &c.*

The WEDDINGS of the JEWS.

THE Plate which relates to the Explication of this Ceremony contains two Figures; one whereof represents a Wedding of the *German Jews*, and the other a *Portuguese* Wedding. We shall add some few Particulars to those contain'd in *Leo of Modena's* Description of this Ceremony, and of what passes after the Celebration of it. The Glass which the Bridegroom breaks and throws upon the Ground, and the Ashes which in some Countries are thrown upon the new-married Couple, represent, according to some, the Destruction of *Jerusalem*: But it is thought, and with much greater Appearance of Reason, that the former Action represents the Frailty of Life, and the latter the little Solidity which there is in Riches.

On the Wedding-Day the Bride and Bridegroom dress in all the Grandeur and Magnificence their Circumstances will admit of, and the Bride is conducted in Pomp to the House intended for the Celebration of the Nuptials, by several married Women and Maidens, who are her Friends and Acquaintance. She is first bare-headed, and her Hair all loose and in Disorder. After this, she is seated between two venerable Matrons, and her Friends flock round about her, comb her Head, curl her Hair, dress her, and put on her Veil: For her Virgin Modesty forbids her to look her intended Husband in the Face: In this she imitates the chaste *Rebecca*, who cover'd her Face when *Isaac* cast his Eyes upon her. At *Venice* the Bride wears a sort of Curls or Favourites, which they call *Benetes*, in Imitation^a of those which God himself, according to the Rabbi's, adorned *Eve's* Head with, when he married her to *Adam*.

THE Bride thus dress'd and veiled,^b is seated under a Canopy supported by four young Lads, or otherwise by four Pillars. The nuptial Throne is for the most part in some Garden or open Court, and there the nuptial Benediction is to be pronounced. The Bridegroom is conducted thither by his Bridemen, Friends, &c. and the Bride too by her Train. The whole Company cry out, *Blessed be the Man that cometh*. Then the young People, holding Flambeaux in their Hands, sing their *Epithalamiums*. The Bride turns three Times round the Bridegroom, and he twice round his Bride; which Turns of the latter are grounded upon what^c *Jeremiah* says; *that a Woman shall compass a Man*. In *Germany* the Guests throw some Grains of Corn at them, and at the same Time say to them, *Increase and multiply*.

IN the Plate which represents the Wedding of the *German Jews*, the Bride stands at the Bridegroom's Right Hand, because the *Psalmist* says^d, *Upon thy Right Hand did stand the Queen*. The Time for her turning about the Bridegroom is at Noon, and then she is cover'd with a Taled or Veil. This Ceremony, however, is not solemnized exactly after the same Manner in all Countries; for, according to *Buxtorf*, the Rabbi pulls the Bridegroom's Taled over the Bride's Head, in Imitation of *Boaz*, who^e *threw the Skirts of his Robe over Ruth*^f. This Ceremony might also represent the strict Alliance of Marriage, conjugal Modesty, &c. Afterwards the Rabbi presents the new-married Couple with some Wine, and repeats the nuptial Blessing; and when the Bridegroom has drank, he puts a Ring on the Bride's Finger, and says, *Thou art my Spouse*, &c. After this, Wine is brought to them a second Time, whereof both drink a little, and throw the rest upon the Ground. It is observable, that if the intended Bride be a Maid, the Glass is narrow, but wide if a Widow, the Mystery whereof I shall leave to the Reader's own Explication, and refer him to *Leo of Modena* for the rest of the Ceremony.

^a *Buxtorf. Syn. Jud. cap. 39.*

^b *Id. ibid. and Basnage's History of the Jews, Lib. vi. cap. 22.*

^c *Basnage* says twice, *Buxtorf* once.

^d *Chap. xxxi. Ver. 22.*

^e *Psalm xlv.*

^f *Ruth, chap. iii. ver. 2. according to the Geneva Translation.*



NUPTIAL CEREMONY of the PORTUGUESE JEWS.

- A. The husband breaking the glass.
- B. The wife veiled.
- CC. The Wifes two Godmothers.
- DD. The husbands two Godfathers.
- E. The Rabin. F. Singing men.
- G. A person who registers the alms-deeds promised by the assembly.

CEREMONIE NUPTIALE des JUIFS PORTUGAIS.

- A. le Marié cassant le verre.
- B. la Mariée voilée.
- CC. le 2 personnes servant de Marraines à la Mariée.
- DD. les 2 personnes servant de parrains au Marié.
- E. le Rabin. F. les Chantres.
- G. celui qui écrit les Aumônes que les Assistans promettent.



NUPTIAL CEREMONY of the GERMAN JEWS.

- A. The Bridegroom presenting y Ring to the Bride both being under the Taled.
- BB. The Brides two Godmothers.
- CC. The Bridegrooms Godfathers.
- D. The Rabin. E. the backside of the Synagogue.
- E. Singing Man with a bottle of drink for the married couple.
- F. Two boys who go before the married couple with adorned Sticks in their hands.

CEREMONIE NUPTIALE des JUIFS ALLEMANDS.

- A. le Marié donnant l'Anneau à la Mariée tous deux sous le Taled.
- BB. les 2 Marraines de la Mariée.
- CC. les 2 Parrains du Marié.
- D. le Rabin. E. le derrière de la Synagogue.
- E. le Chantre tenant la Bouteille pour faire Boire les Epoux.
- F. deux garçons avec des Batons ornés qui marchent devant la Mariée.



*The ACAPOTH, or the
Seven turns round the Coffin.*

*Les ACAPOTH ou les sept
tours autour du CERCUEIL. —*



B. Ponce delinavit

*The ASSISTANTS throw
mould upon the CORPS. —*

C. Du Ross. Sculp.

*Les ASSISTANTS jettent
de la terre sur le CORPS. —*

FOWLS of some kind or other are always a Part of the Wedding-Dinner, which are sanctified by seven several Benedictions. The first Dish presented to the Bride is a Hen with an Egg, and after she has been serv'd, the Guests help themselves to the Remainder. The Hen is very emblematical, and denotes the future Fruitfulness of the Bride, and presages that she shall be delivered with as much Ease as a Hen lays her Egg. The Entertainment is attended with all the Diversions which are customary on such joyful Occasions. The Bridemen attend the Bridegroom to his Bed-chamber, and this is the last Act, or finishing Stroke of the Play.

AFTER the new-married Woman has granted her Husband the last Favour, he leaves her, and comes near her no more for a certain Number of Days.

WE shall not enter into the Inside of the new Family, nor entertain the Reader with a long Detail of all the particular Duties of the conjugal State. The *Jews* have their Doctors to instruct them exactly on those Points. It is expected that the Husband should discharge his Duty; and as to the Women, their first Concern will be to bring forth chosen Vessels for the *Jewish* Faith.

Their DIVORCES.

AFTER their Weddings we place their Divorces, which would soon follow the former in Life, did not the Laws of civil Society prevent it; and there are few, perhaps, who, without such legal Constraints, would have Religion or Honour enough to bear with Patience to their Lives End, the Disgusts and Failings which they meet with in each other after a few Months Co-habitation.

ADULTERY and Fornication are the principal Causes of Divorce, and almost the only Ones that are lawful. These enormous Crimes were punished in former Times with much greater Severity than they are at present; though even then, they very frequently evaded the Rigour of the Law, Instances whereof frequently are to be met with in antient History. Adultery in either Sex is at this Day capital in *Switzerland*; and indeed Husbands themselves have Opportunities enough in general to revenge the Affronts of the Marriage-Bed: But why then should not the Wife have the same Liberty against a dissolute Husband, who insults and injures her by his vicious Courses? And if the jealous *Italian* be allowed to raise ^a Entrenchments for the Security of his Wife's Honour, why should she be denied the same Privilege?

IN the Sequel of this Work, when we come to treat of *Civil Customs*, we shall give a Description of the Pains and Penalties inflicted on Adulterers, &c. Nor will this be the least agreeable Part of it.

THE *Jews* have now lost, alas! the standing Miracle of the *bitter Waters*; a deplorable Loss to the Jealous and Revengeful, who would, with the utmost Satisfaction behold her, who dishonoured the Brow of her Husband, burst with them. Their Wives are now no longer exposed to that fatal Swelling, which those Waters created, and may make Assignations in full Security; for the Scandal of Divorce is too trivial a Punishment for a Wife of an amorous Constitution. Some pretend, that after the Miracle of the bitter Waters ceased (which happened very probably about the Time of the Captivity) Divorces grew much in Fashion, since there was no Method of discovering the Coquetry of the *Jewish* Ladies, who being free from the Effects of a Miracle, which often prov'd fatal to them, perhaps gave a loose to Love,

^a The Girdle of Chastity.

and

and obliged their Husbands to have recourse to a Separation. But by Degrees Divorces grew too common: A bare Suspicion was sufficient Ground for them; and the Women, in their Turn, studied how to ^a get rid of their Husbands.

IN Process of Time, the *Jews* being compelled to live under the Laws of Christian Princes, could not put away their Wives so easily as before; stronger Reasons were required, and the Rabbi's themselves multiplied Difficulties to render Divorces less practicable.

WE should here make no Additions to any thing that *Leo of Modena* has said upon this Subject, if it were not necessary to describe this Ceremony after the Manner in which it is practised by the *German Jews* ^b. 'Tis perform'd at the Door of the Synagogue. The presiding Rabbi places himself at the Entry, with his Face towards the East. Besides the Parties concerned, there are two other Rabbi's, a Notary and two Witnesses, who attend; the Elder of whom stands on the Right Hand of the presiding Rabbi, and the other on his Left; the Notary, the Husband, and his Wife, face the President; and the two other Rabbi's make, as it were, the two Wings. The President asks the Husband if he is determin'd to break off all future Friendship, &c. and after the Questions are fully answer'd, the President and the Witnesses read the Bill of Divorce, and the Testimony thereof subscribed by the two last. Afterwards the Rabbi addresses himself to the Notary, and asks him if he wrote the Bill, and upon such Vellum as was given him by the Man to be divorced, with his Ink and Pen, &c. After which he directs his Discourse to the two Witnesses, puts the same Interrogatories to them, and asks them very particularly whether they subscribed, and in what Manner. In the next Place the Wife is examined. When she receives the Bill of Divorce her Hands must be open, her Palms join'd at the Wrist, and her Rings, if she has any, must be pulled off. The Rabbi folds up the Bill, delivers it to the Husband, and orders him to keep it till he is directed to put it into the Hands of his Wife whom he intends to divorce, and exhorts the Witnesses to be attentive. At the same Time he dictates to the Husband the Compliment he is to make to her, who is shortly to belong to him no more, which he repeats *Verbatim*. This Compliment consists in informing her in a few Words, that he will henceforwards have nothing to do with her; and as the less is said on either Side upon such Occasions is the better, the *Jewish* Doctors have been so cautious as to cut off every thing superfluous in it. At the Conclusion of this Compliment, the Husband gives the Writing to his Wife, who immediately closes her Hands, by the President's Direction, and puts it into her Pocket, or conceals it somewhere under her Cloaths, which the President immediately calls for, and reads over again, and again interrogates both the Notary and Witnesses. This Circumspection of his is no ways blameworthy; by this Means perhaps he endeavours to give them Time to repent. But a Remorse very seldom happens on these Occasions. When Matters are carried to such a Pitch, they are past Reconciliation. If upon this Interrogation there is no Opposition, the Rabbi pronounces Sentence, cuts the Bill of Divorce into the Form of a Cross, and charges the Wife thus divorced not to marry in less than three Months. Sometimes indeed he keeps it by him without cutting it.

THE Wife must have her Face cover'd till the very Instant that the President directs his Discourse to her.

^a *Joseph. Antiq. Lib. XV. Cap. 11.*

^b *Buxtorf. Syn. Jud. Cap. 40.*

Their Taking off the SHOE.

EVERY Circumstance of this Ceremony is described by *Leo of Modena*. We shall only add ^a some of the Interrogatories of the Rabbi, who officiates, that the Reader may know on what Points they turn. He asks the Parties concern'd whether it is three Months since the Decease of the Husband? whether the Widow was his Wife, and whether she be full twelve Years of Age? This last Interrogatory, doubtless, is never exhibited but where the Woman is very young, it being preposterous to put such a Question to a Widow of Forty. Whether the Deceased, and he to whom the Widow has a Right to make her Claim, were Brothers and Children of the same Father? and lastly, whether the Widow be fasting? After the Refusal of the Brother-in-Law to marry her, the Ceremony proceeds: The Shoe is put upon his right Foot, whilst, for the Generality, he leans against the Wall. Then the Woman, by the Rabbi's Direction, comes forward, takes off her Brother-in-Law's Shoe with her right Hand, holds it up to publick View, then throws it on the Ground with Indignation and Resentment; and lastly, spits directly at his Feet, who has not the Sneer on his Side; for the Spectators immediately shout at him, and nothing is heard but repeated Acclamations to his Shame and Confusion.

^b THE *Talmud* asks how a Woman, who wants her right Hand, can perform this Ceremony? And the Resolution of the Question is, that she may take off the Shoe with her Teeth,

The Travelling JEW.

WE are now to consider the *Jew* on his Travels. ' Let him be at what Distance he will from the Place where he set out, he must say a Prayer with his Face turn'd that way, and repeat some Passages out of the Scriptures which relate to Travellers, wherein Superstition has very often a considerable Share. There is a Form of Prayer on Purpose to implore and engage the Assistance of the Angels. *May the Angel Michael, say they, stand on my right Hand; may Nemuel go before me, Shaatfiel behind, and the divine Majesty rest on my Head, &c.*

THEY have a Form of Prayer likewise for such as travel by Sea.

The Sick and Dying JEW.

WE shall now speak of a much more important Journey, their Journey to a future State. One who is dangerously ill, should, from the very Beginning of his Indisposition, consider, that the Hour of Death is at Hand; and yet it requires a great Degree of Courage to look on the Dissolution of his Being with Patience and Resignation; for to such as are taken up with the Enjoyment of this Life, 'tis next to Annihilation.

THE *Jew*, when he is Sick, and thinks himself in Danger, makes an humble Confession of all his Sins before ten Witnesses. Dissimulation in such a Circumstance is of little Importance. ^d The Form of this Confession is alphabetically digested, to

^a *Buxtorf. Syn. Jud. Cap. xli.*

^b *Id. Ibid.*

^c *Buxtorf. Syn. Jud. Cap. xliii.*

^d Of these there are two Forms in *Buxtorf's Syn. Jud. Cap. xlix.*

ease, no doubt, the Memory of the Illiterate and Superstitious; for a Man of Sense addresses himself to the Almighty, in a Manner different from the Vulgar; and if he sins against a greater Light, he repents with more Judgment. They pray for their Sick in the Synagogue, as we pray for ours in the Church. The dying Man changes his Name, to cheat the Devil, and shew he bids adieu to his old Sins; makes Protestations, bestows his Charity on the Poor, and seriously reflects on his dangerous Condition, in hopes by a sincere Repentance to procure the Restoration of his Health, and the Blessings of this Life, or to prevail with the divine Mercy, and obtain Salvation in that which is to come.

^a At *Venice* the Rabbi who visits the Sick reads the 20th, 38th, and 91st *Psalms*, to which he adds a Prayer of a considerable Length to implore the divine Mercy for the Person in particular, and in general for all who are afflicted in Mind, Body, or Estate, and then pronounces the Absolution.

WHEN the sick Person is just expiring, and the fatal Moment, which separates the Soul from the Body, is at Hand, some salute him as they take their last Farewel; but this must not be looked upon either as a Duty incumbent on them, or as any Consequence of Judaism; for 'tis a very antient Custom, and depends at least as much upon a tender Affection for the dying Person, as upon Custom. The Heathens received the last ^b Breath of such as were dear to them.

WHEN the dying Person is giving up the Ghost, they must rend some Part of his Clothes, which is a Relic of an antient Custom of the primitive *Jews*. This Rent is generally made ^c on the right Side of the Fore-part of the Clothes, and must be about half a Quarter of a Yard long. When they mourn for a Father or Mother, all the Clothes in general must be rent on the right Side, whereas the left Side of the outward Garment is only torn if 'tis for a distant Relation. There are several Particulars to be met with in *Leo of Modena*, which we have purposely omitted.

Their FUNERAL CEREMONIES.

AS soon as they closed the Eyes and Mouth of the Deceased, they wrap him up in a Sheet, cover his Face, ^d bend his Thumb close to the Palm of his Hand, and tie it with the Strings of his *Taled*; for he goes to the other World with his Veil on. The Thumb thus bent stands in the Form of *Shaddai*, which is one of God's Attributes: This is the Reason which the *Jews* give for a Custom, which secures the Body from the Devil's Clutches. The Deceased in all other Respects has his Hand open, as a Testimony that he relinquishes all his worldly Goods. The Body must be thoroughly washed, to denote that the Deceased purified himself from the Pollutions of this Life, by a sincere Repentance, and was ready and prepar'd to receive a better from the Hands of the Almighty. *Buxtorf* says, ^e that they burn Wine, and put an Egg in it, and therewith anoint the Head of the Corpse. Some perform this Unction at their own Houses, and others at the *House of the Living*; that is, in the *Hebrew* Dialect, the Church-Yard. He adds, that after this Ablution all the Pores of the Body are stopped up.

^a *Buxtorf's Syn. Jud. Cap. xlix.*

^b *Virg. Æneid. Lib. IV. 'Et si quis super halitus erret, ore legam. Stat. Hærentemque animam non tristis in ora mariti transfudit.*

^c From Top to Bottom, whereas that of the antient Priests was formerly from Bottom to Top. In *Holland* the *Jews* make it on the Top near the Buttons, and at the Expiration of seven or eight Days have it sewed up again. In some Parts of *Germany* the *Jewish* Women who lose their Husbands are to tear their Head-Dress. It is said, that if the Widow intends to marry again, she is only to pretend to do it; for if she actually tears them, it is a certain Sign that she intends to remain a Widow.

^d *Buxtorf Syn. Jud. Cap. xlix.*

^e *Id. Ibid.*

THE Devotees are buried in the Clothes which they wore on the Day of *Chipur*. But be that as it will, their Bodies are dressed in clean white Linen, and put into a Coffin, with some holy Earth as they call it, and a Stone under the Head, or, according to *Leo of Modena*, a Bag of Earth.

SUCH as in the Life-Time of the Deceased neglected to be reconciled with him, must touch his great Toe, and beg his Pardon, that the Deceased may not accuse them at God's Tribunal. The Corpse must be laid on its Back.

BUXTORF, who gives us this Ceremony, as it is observ'd by the *German Jews*, says, that as soon as the Coffin is convey'd out of the House, a Brick, or broken Pot is ^a thrown after it, to denote that they drive away all Sorrow, by sending the Body out of Doors.

A Benediction, or rather a kind of Funeral Oration is made for the Deceased over the Grave; ^b *Blessed be God, say they, who fashioned thee, &c. O ye Deceased, God knoweth, of what Number ye are, and one Day he will restore ye to Life, &c.* After the Benediction and Encomium on the Deceased, in case he deserve one, the Prayer, called the *Justice of the Judgment* is repeated.

AFTER the Coffin is nailed down, ten chosen Persons of the most considerable Relations and Friends of the Deceased turn seven Times round the Coffin, and all the Time offer up their Prayers to God for his departed Soul. This is the Practice in *Holland*, where the Design of the Plate which represents this Ceremony was drawn from the Life. When the Coffin is let down into the Grave, they take particular Care to place it at some Distance from any other ^c Coffin; and as soon as it is lodg'd, every one covers it with Earth, either with a Spade, or with their Hands, as represented in the Plate.

THEY seldom mourn for such as are Suicides, or die under Excommunication. So far are they from regretting the Loss of them, ^d that they set a Stone over the Coffin, to signify, that they ought to be stoned to Death, if they had their Demerits.

FOR the rest we refer the Reader to *Leo of Modena*.

Their MOURNING.

THE *Jewish* Diet in the Time of their Mourning may properly be called the *Bread of Affliction*. Whilst they are at their Meals, during the Depth of their Mourning, every Word and Action serves to revive their Sorrow. They eat on the Ground, and sit bare-footed. Consolations are for ever indeed bestowed on them, but such as might probably be term'd bitter, since the impertinent and constant Repetition of them only contributes to augment their Griefs. The three first Days must be spent in uninterrupted Sighs and Tears, at least they must do so in outward Appearance, though 'tis all Hypocrisy and Deceit. They still lament for the seven Days following; but their Grief begins then a little to abate, yet ten several Persons come every Night and Morning to pray with and comfort the Afflicted, to commend the Deceased, to pour out their Grief for the Loss of so dear a Friend, and to beseech Almighty God

^a *Tefla*.

^b *Basnage's History of the Jews*, Lib. VI. Chap. xxvii.

^c The Coffins must not only not touch one another, but there ought to be particular Graves for each Corpse.

^d *Buxtorf Syn. Jud.* Cap. xxix.

to have Mercy on his Soul; At last, after the Expiration of seven Days, the Mourner goes to Prayers at the Synagogue, has Lamps lighted up, and distributes his Alms in Behalf of the Deceased; but 'tis thirty Days notwithstanding before he is permitted to bathe, perfume, or shave his Beard. Nasty Clothes, all over Powder, an affected Slovenliness, with Respect to the Nails, Beard, and Hair, are the visible and fulsome Tokens of this thirty Days Mourning, and paint out the *Jew* as a Man just risen from the Grave. But after all their Mourning is regulated according to the Custom of the Country where they reside, one essential Circumstance in this Mourning is the *Cadish* or Prayer which the Son is to repeat every Day for eleven Months together, for the Comfort of his Father's Soul, which suffers in ^b Purgatory all that Time.

MURETUS, in his *Funeral Ceremonies of all Nations*, has given a tolerable Account of those which relate to the *Jews*. As to *Rosse*, he is scarce worth our Notice, being so very confused and incorrect. This Author has nothing in him to gratify a judicious Reader, and the ignorant Translator of him has perfectly disfigured the Original.

The COMMEMORATION of the DEAD.

THE Commemoration of Death, and the Respect due to the Faithful who are departed this Life, have given Rise to this Ceremony. The Sight of Tombs, Skeletons, and Funeral Preparations, instruct us how very little of the Man remains. From thence proceeds that Veneration for them, mingled with a kind of Fear and Devotion, which, in a Manner, engraves the Virtues of the Dead in the Hearts of the Living, and endeavours to keep up the Memory of those, whom the Worms have long ago consumed.

THE *Jewish* Zealots from time to time go and say their Prayers at the Tombs of their Relations and Acquaintance. Such as have a real Regard for their deceased Parents, keep the Anniversary of their Deaths as a strict Fast.

CUSTOMS in LIFE wherein RELIGION has a SHARE.

WE shall touch upon no Customs but what have a Dependence on Religion, in order to avoid confounding those which are Civil with those that are purely religious; though Judaism unites them more strictly than any other Religion whatsoever. This may be attributed to their firm Adherence to Tradition, which has consecrated a vast Number of indifferent Things, and to the Style which they have assumed amongst all other Nations of the elect People of God. And this has obliged them to distinguish themselves from the rest of the World by particular Customs, which they have introduced and made a Part of their religious Worship.

No Day must pass without reading some Portion of the Law at home, nor must any Affair be undertaken till they have first implored the divine Blessing upon it, a Removal of all wicked Thoughts far from them. It is well known with what Precaution the *Jews* avoid eating any thing which the Law has pronounced impure: And yet some of their Devotees carry their Scruples still farther, and imagine Nature must be regularly discharged once a Day, that what they eat may not be polluted. The

^a The *Jews* in *Holland* place six Candlesticks on the Rail of the *Hechal*, three on one Side, and three on the other, in Honour of the Dead.

^b The *Talmud* calls it *Gebennah*.

^c This is an Error; the *Mahometans* grounding all their Civil as well as Ecclesiastical Policy on one Basis, the *Alcoran*.

washing their Hands is an Article likewise of the last Importance. * A certain Rabbi has asserted, that there is no Difference between eating Bread with their Hands unwash'd, and conversing with a common Strumpet.

^b THE *German Jew* sets Bread and Salt upon his Table, but the Loaf, if possible, must be whole. He cuts it without making a Separation, takes it up with both his Hands, sets it down again upon the Table, and blesses it. His Guests answer *Amen*. Afterwards he rubs it with Salt, and whilst he is eating it, is as silent as a *Carthusian*. The Bread thus consecrated, is distributed to all who are at Table. If he drinks Wine, he blesses it as he did the Bread before; takes it in his Right Hand, lifts it up, and pronounces the Benediction over it; and all other Drink, Water only excepted, is consecrated in the same Manner. The Master of the Family concludes with *Psalm* xxiii. and then every one eats what he thinks convenient, without further Ceremony.

THE Salt, as to the religious Intention of it, is typical of the antient Sacrifices. Meat, without Salt, has no Savour, which is prov'd from a Passage in *Job*, Chap. vi. Ver 6. This is civil Policy confirm'd by Religion. The Ceremony of cutting the Loaf without Separation, has the same Reason to support it; and a Passage from *Psalm* x. 3. is a Voucher for its Solidity. The Master of the House holds the Bread in both his Hands, in Commemoration of the ^c ten Precepts relating to Corn; and each Finger is the Representation of one of them.

A MODEST Deportment at Table is much recommended; so likewise is Temperance and Sobriety. Their ^d Bread must be kept in a very neat Place, and preserved with all imaginary Care. They must talk but little, and with Discretion at Table, because, according to the Opinion of the Rabbi's, the Prophet *Elias*, and each respective Guest's Guardian Angel, are present at all Meals. Whenever that Angel hears any Thing indecent uttered there, he retires, and a wicked one assumes his Place. They never throw down Bones of Flesh or Fish upon the Ground; but, however, this Caution is not the Result of Cleanliness only, but Fear, lest they should hurt any of those invisible Beings. The Knife that cuts their Meat, must never touch what is made of Milk. Whatever they eat or drink; whatever, in short, strikes the Senses in any Manner, must be blessed. They never rise from Table, without leaving Something for the Poor; but the Knives must be removed before they return Thanks, because it is written, *Thou shalt set no Iron on the Altar*. Now a Table is the Representation of an Altar, at saying Grace before, or returning Thanks after Meat. When all is over, they wash their Hands.

As the Meal began with a Glass of Wine, so it ought to conclude with one. Before they return Thanks, a Glass full of pure Wine is set ready, which is taken into the Right Hand, and a Benediction said over it.

AT Night they must say their Prayers with Abundance of Exactness; but before they begin, they must be reconciled, or at least use their utmost Endeavours so to be, with all their Enemies. When they undress themselves to go to Bed, they must pull off the Left Shoe before the Right, observe all the Rules of Decency, and speak no more after saying an ejaculatory Prayer by the Bedside; and if they cannot repose themselves to Rest, they must improve their Time in pious Meditations. Married People, indeed, who lie together, may lawfully employ their Thoughts another Way; ^e but nevertheless they should lift up their Hearts to God, and pray for virtuous Children. The Head or Bolster of

^a Buxtorf. ex *Talmud*.

^b Id. Ibid. Cap. xii.

^c Id. Ibid.

^d If we are to believe the *Talmud*, an Angel condescends to perform the Office of guarding the Bread. Vide Buxtorf, Cap. xii.

^e *Syn. Jud.* Cap. xiii.

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the Bed must stand South, and the Feet North, but never East or West. This Situation must be strictly observed, out of a due Regard to the Temple and City of *Jerusalem*.

WE shall say nothing of Dreams, nor of the Duties of the Marriage-Bed; a particular Detail on so luscious a Subject, though a merry Amusement, might prove offensive to the Reader.

THERE is something very particular as to the Stuffs which the *Jews* wear; they are forbidden, for Instance, to wear a Mixture of Woollen and Linnen in the same Stuff. As the Men must not dress themselves like Women, so the Women are not allowed to disguise themselves in Men's Apparel. A *Jew* must avoid every Thing that may make him appear effeminate; Jewels, Pomatuns, Paint, Patches, *Spanish White*, &c. must be banished from the Toilet of the modest *Jew*, and left to the Fops and the Ladies; together with the Glafs, and all the childish and affected Airs, which are the Consequences of consulting it. The faithful *Jew* must learn to be upon his Guard, to shew a great Soul, and with Patience suffer the fine black Locks he had at twenty five, to turn grey at forty five. He must despise the Use of Nippers, or of any such Compositions as help to discolour the Beard, smooth the Wrinkles, or fill up the Holes in his Face, or to fasten in false Teeth. This is the Duty incumbent on a devout *Jew*; but we will not say, that all of them inviolably observe it.

As there are Laws and Rules relating to the Beard, it must not wholly be omitted. The *German Jews* wear their Beards from the Extremity of one Jaw to the other, like a Cord, which is divided by a Tuft into two equal Parts, which falls very agreeably from the Chin upon the Breast.

As to their Kitchen-Furniture, they must never use any Utensils that a Christian or any other Infidel has made use of before them. They throw boiling Water, or a hot Iron into any Tin or Stone Vessel, to correct any ill Use which a Christian might possibly have made of it; and if it be intended for Milk Food, a Mark is set upon it, to distinguish it from those which are used for Meat, which have their Mark likewise. The Knife for cutting their Meat is also distinguished from that with which they cut Fish, or any Thing made of Milk. When a Knife has been any Ways misapplied, the *German Jews* pass it through the Fire, or put it into scalding Water.

WE shall not trespass on the Reader's Patience, by giving him a long and tedious Detail of an infinite Number of trifling Punctilio's concerning their Salt-Sellers, Frying-Pans, &c. their scrupulous Method of locking up in distinct Cupboards, and separately washing such Utensils as have been made use of for Milk, and such as have served for Meat; the Caution that must be taken not to cook Meat and Milk near each other, the Choice of Eggs, their Refusal of Milk, Butter, or Cheese, which belong to Christians, &c. The strict Observation of these Rules makes a particular Study by itself, and takes up a considerable Part of the Life of the *German Jews*.

WHEN they knead the Dough for Bread, a Piece thereof must be cut off, and thrown into the Fire. This was formerly a Fee which belong'd to the Priest, by the express Commandment of *Moses*^a. If this be neglected whilst it is Dough, it must be observ'd when it becomes Bread; and if they buy or bake their Bread at a Christian's, they give it a private Mark, or have it kneaded before their Faces. Some Remarks likewise might be made as to their Wine, and all kinds of Drink; but we refer such as are more curious than ordinary to *Buxtorf*^b. It shall suffice to say, that the *Jews* strain every Thing they drink with the utmost Precaution; ^c for if any living Thing

^a *Numb.* xv. 20, 21.

^b *Buxtorf. Syn. Jud. Cap.* xxxv.

^c This Decision is taken from a Rabbi's own Mouth.

should die in the Liquor, it would be capable of polluting him that drinks it, should he swallow it, or so much as perceive that it was there: But if he be not apprized of it, it is an involuntary Sin, and he is blameless.

IN general, the Laws of drinking, through the great Communication of the *Jews* with the Christians, are now a-days but little regarded.

THEY observe now as formerly the Distinction of clean and unclean Animals. The *German*^a *Jews* have a Ritual or Form for their Butchers; but if any Case should arise which might perplex or confound the Butcher, he is obliged to consult a Rabbi. The Profession of a Butcher depends on this Ritual, which he is carefully to study, and be present for many Years at the killing of Beasts to learn the Method of it, and how to judge of their Defects: After which he may be advanced to the Office of a Butcher, and the Rabbi will give him proper Powers. These Formalities are necessary in a Religion where the Business of a Butcher may create such Cases of Conscience, and such Scruples as may require a Rabbi's whole Attention. Their Method of killing Beasts is this:

THEY first tie the Animal's Fore-feet together, and then cut its Throat. Immediately after they examine whether the Point of their Knife be not blunred, or the Blade bent; for these two Accidents might have frightened the Beast, and prevented the Effect of the Stroke: The Circulation of the Blood might have stopped through Fear, be congealed in the Heart, and the Animal thereby become unclean. After this, the Entrails are taken out, and the noble Parts are first examined to see if there be no Defect in them, such as a preternatural Swelling, any hard Skin, or Excrescence; or if there be no congealed Blood, &c. and some Sand is thrown over the Blood, as prescribed in *Leviticus*, Ch. xvii. Ver. 13. The Beast being killed, and his Blood let out with all imaginable Precaution, his Nerves, Veins, and Arteries, are taken out; as for the Fat, which is likewise taken off, it may be used, after it is cleared from the Blood with Salt Water. The *Jews* must have nothing to do with the Thigh on account of ^b *Jacob's* wrestling with the Angel: But those of the *Italian* Rite, if we may credit *Buxtorf*^c, elude this Prohibition.

AGRICULTURE has its particular Observations, but we shall add nothing to what *Leo of Modena* has already said upon that Subject.

ALL the First-born of clean Animals belong to God; but as they are not now in a Condition to offer them up in Sacrifice to him, they are permitted to kill and eat them, as soon as the least Defect is discern'd in them. To save the Trouble of keeping them long, they procure some Defect to be made in them^d.

The Oath and Form of Abjuration of a JEW, who is a Profelyte of the GREEK CHRISTIANS.

1. WITH Respect to the Oath, the *Jew* is sworn on the Books of *Moses*, and the *Old Testament*. It is highly reasonable to attack a Man's Conscience by that which is the chief Object of Respect in Religion, or by that which contains his Rule of Faith.

^a *Buxtorf. Syn. Jud. Cap. xxxvi.*

^b *Genesis xxxii.*

^c *Syn. Jud. Cap. xxxvi.*

^d *Id. Cap. xxviii.*

2. THE *Greek* Christians use great Precautions to secure the *Jew*, who has renounced his Religion. What follows is an Extract from Mr. *Basnage* of the Form of their Abjuration. The Profelyte is obliged to declare before the Priest, that neither Hope nor Fear have any Share in his Conversion; that 'tis owing neither to Poverty, the Love of Riches and Honours, or any other wordly Motive whatsoever. He is likewise obliged to declare that he has been guilty of no enormous Crime which prevails on him to change his Religion to avoid the Punishment of it; to renounce in the most solemn Manner the whole *Jewish* Worship, and nominate each particular Custom of his Religion; and to abjure the Heresies and Sects, which are the Branches of Judaism, the Scribes, the Doctors of the Synagogue, and the Messiah, whom they expect. After this the Convert repeats a very ample Confession of Faith according to the Doctrine of the *Greek* Church; to which he adds, That he does it with Sincerity, that he renounces Judaism with his whole Heart, and that he will never have any Commerce or Conversation with those whom he has deserted. He concludes with devoting himself to all the Maledictions of the Law, if ever he happens to relapse into the Errors of the Synagogue.

NOTWITHSTANDING all these Precautions to prevent any Relapses, yet they are very frequent. The most direful Curses have nothing shocking in them, when once a Man is fully persuaded that they are denounced by a Religion which God abhors. We may appeal to the Consciences of Christians to prove this Fact. Is the Catholick startled at the Protestant's Maledictions? or does the Protestant turn pale when the *Vatican* darts its Excommunication-Thunder against Herefy?

^a History of the *Jews*, Lib. IX, Cap. xxix.



THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
OF THE
VARIOUS NATIONS of the KNOWN WORLD.

Together with
HISTORICAL ANNOTATIONS,
And several
CURIOUS DISCOURSES,
Equally Instructive and Entertaining.

VOL. I. PART II.
Containing the
Religious Customs of the ROMAN CATHOLICKS, &c.

Illustrated with a great Variety of
FOLIO COPPER-PLATES,
Design'd by
BERNARD PICART.



T O T H E R E A D E R.

WE shall give you in this second Part a Description of the Ceremonies observed by the Roman Catholic Church, which are for the most Part very ^a mystical and magnificent. There are none for which ^b Symbolical Authors will not shew a Reason and Necessity, out of such Books as they imagine ^c of equal Authority with the Apostolic Writings; and yet they are not observ'd in all Catholic Countries alike. There are some, for Instance, practis'd in Italy alone, and which are unknown, or at least neglected in France and other Places. We have collected them all with as much Exactness as possibly we could. But notwithstanding all our Care, in Case we have been guilty of any Omissions, we hope the Reader will consider that these Ceremonies are in a Manner innumerable, that the Priests themselves are not able to remember the whole System of Christian Mysteries, and are obliged to have Recourse to Books, in order to behave according to the Forms prescribed them: In short, that the various Circumstances which attend the Ceremonies of the Roman Catholics, render the Description of them very difficult and prolix.

Since we have confess'd that these Ceremonies are mystical, we must of Necessity represent them to Christians as the external Acts of Religion. We shall describe them with all the Veneration due to their Character, and be very cautious how we prophane Things, which are become venerable by Virtue of their Consecration; and which have, for many Ages, kept our People stedfast in their Religion. Moreover, we ought to shew the same Respect to them, as we would to our Parents when very antient. We bear with their Infirmitics, because of the Weight of Ycars, under which they are sinking. All the Difference is this, that the Antiquity of our religious Customs supports itself with abundance of Vigour, and will continue so to do for Ages to come: They have inherited a strong parental Constitution, and even in their Infancy^d exhausted their Parents of all their nutrititious Substance.

The least we can do, is to acknowledge that ^e Ceremonies are requisite for the common People, and that without them Religion would make but a mean and contemptible Ap-

^a A great Number of Indians were brought over to Christianity by these pompous Ceremonies, when first the Portuguese settled in the East-Indies. Those Infidels were delighted to find Images and other Representations in the Christian Church, attended with the Appearances of a Worship which seem'd not altogether new or strange to them; they gave the Names of *Brama*, *Ram*, and *Wixnou*, to several of our Saints.

^b We call him a Symbolical Author, who has given us a Description of, and a Key to the Ceremonies.

^c *Casalius* and other Mystical Writers often quote the Constitutions, which are come down to us under the Name of St. Clement, and other Authors, but their genuine Authority is suspected amongst the Learned: It is true however, that the Roman Catholic Ceremonies in general are very antient; and their Antiquity is the best Argument we can give in favour of them.

^d It cannot be deny'd but that Christianity is adorned with the Spoils both of the Jews and Pagans. Our most celebrated Authors are of that Opinion. *Du Choul*, among others, at the End of his Discourse concerning the Religion of the old Romans ingenuously acknowledges the Conformity, which there is between the Ceremonies of the Christians and those of the Romans and Egyptians. *Casalius* says the same in his Treatise upon the Egyptian, Roman, and Christian Ceremonies.

^e The common People have neither Time, Opportunity, nor Knowledge sufficient to form any Judgment of their Belief. Religion is in some Measure given them by their Parents with their Birth, and in such a Situation they must have something that may affect their Senses, and draw their Attention by its Pomp and Grandeur. This is the Drift of those Ceremonies, which the Roman Catholick Church has preserved. From thence we conclude that the Vulgar having received their Religion as a free Gift, and which in the same Manner they bestow upon their Children; they may very well be dispens'd with from comprehending, or fixing their Thoughts upon it. They may love God without knowing him, and pray without understanding what they say to him; the outward Practice will save them, &c.

pearance;

pearance; and though this may seem to some a mean and groveling Notion, yet 'tis what very well suits with vulgar Minds, not able to form more elevated Thoughts on religious Matters. Religion may be compared to a stately Structure, in which some very common Materials are made use of, and such as in themselves are infinitely below the Dignity of the Building: But there are others us'd at the same Time, which are noble, and far above the Reach of a common Genius; these are wrought with Art, and the Work is so exquisitely fine, that a great deal of their Judgment is required to discern Beauties. Men of Taste will adhere to these, while the others strike the Eyes of the ignorant Populace only. Happy are they who can raise their Minds to what is most sublime and mysterious in Religion, and leave the material Part to vulgar and abject Souls! but few, alas! very few there are of the former. Some Men cannot, and others will not part with their sensual Notions.

Of all the particular Branches of this long and laborious Work, this will be the most exposed to the heavy Imputation of Compliment, which, amongst the Literati, is look'd upon almost as scandalous, as that of Plagiarism. We ingenuously confess the Charge is just, and that we have often quoted long Passages extracted from Authors, without any Art or Disguise. We found them to our Purpose, and made use of them as Necessity required it. The Reader must consider, that as to religious Ceremonies, it is of the last Importance to describe them, as they are to be met with in their original and unsuspected Authors; nay, so far are we from attributing any Merit to ourselves upon this Account, that we lay no Claim to the Reflections, which are interspersed amongst these Relations. Some there are that value themselves for a happy Turn, or a fine and uncommon Thought borrowed from others. An obscure and almost forgotten Author is with Impunity pillag'd; there is no one will take the Trouble to see his Injuries redress'd; but how shall such Acts of Injustice be prevented, since several of our most celebrated ^a Authors are at this Day plunder'd in the Face of the whole Republick of Letters? In short, to omit the petty Larceny Offenders, who steal stily and in the cleanest Manner they can, a Thought from One, and a Thought from Another, most Books now a-days may be very aptly compared to turn'd Cloaths; ^b a dexterous Taylor can make them up again so artfully, that the most skilful Judges of Dress shall often mistake them for new.

^a The Abbe de Bellegarde is guilty of this Crime in his *Art of knowing Men*, which he stole from a Treatise intitled, *The Fallacy of the human Firmness*. The first Volumes of a certain History of Lewis XIV. are vamped out of the *Memoirs of Cardinal de Retz* and Mr. Joly; the *History of the Revolutions of Sweden*, by the Abbe de Vottot, has been under Contribution to that of Charles XII. King of Sweden, &c.

^b The English very ingeniously give the Name of *second-hand Authors* to those Writers, who make bold with other Mens Works: But we have some Men, who are Authors at a third and fourth Hand.



A

DISSERTATION

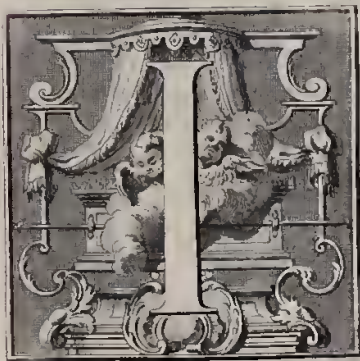
ON THE

CHRISTIAN RELIGION,

According to the PRINCIPLES of the

ROMAN CATHOLICS.

I. *An IDEA of CHRISTIANITY in general.*



It is very natural for Mankind to boast of the Merit and Virtues of that Party, which they have espous'd; but their Conduct in this Particular is not always grounded on a perfect Knowledge of the Cause; but very often is the meer Result of Custom, and an establish'd Prejudice and Prepossession. It would be to little Purpose to expatiate on this Topic, and I think it sufficient to observe, that Nothing is more common than this Way of Proceeding in Points of Religion; nay, we are very favourable to such as act in this Manner; and Self-Love makes us indulge them, though they contend for the Cause of their Religion, under the Banner of Prejudice; for this is what we ourselves require from Atheists and Libertines, and from all those who may accuse us of Partiality in any Respect relating to the Christian Religion. If they are unwilling to excuse us, on Account of the Excellence of its Morals, and the Miracles which attended its first Establishment, we hope for their own Sakes they will judge favourably of us.

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IF we consider the Christian Religion with Regard to its Principles, it cannot be denied, but that they are very obscure and difficult to be understood, and that its Mysteries are above the Reach of human Comprehension. The Obscurity of them, no doubt, is owing in a great Measure to the Subtilties introduced by several Philosophers, who became Profelytes to Christianity in the first Ages of the Church, and who afterwards becoming Doctors, endeavour'd to explain the Mysteries of the Christian Religion by Arguments borrowed from the Platonic and other Pagan Systems of Philosophy. Their Successors likewise (by their labour'd Explanations) added new Obscurities to those which they found before; and the human Passions insensibly blending with these Systems, Nothing more was wanting to render the Christian Religion an impenetrable Mystery. To this, no doubt, is owing the Origin of that infinite Number of Sects and Heresies, which have sprung up in the Church; each of which lays Claim to a primitive Purity of Doctrine, the Characteristicks of divine Inspiration, a Right of Superiority, and a perfect Knowledge of the Way to Heaven; and there is not one which (indirectly at least) can forbear damning all the rest, who dissent from it.

THE Excellency of its Morals is a Demonstration of the divine Original of the Christian Religion. It consists not in idle philosophical Speculations, or perpetual Grimace and Affectation, but in a steady Practice of the Duties it requires, without the least View of Recompence from Men; it neither seeks their Admiration, nor attempts to dazzle their Eyes and deceive them; and this Practice being grounded on God's positive Commands, is entirely conformable to the Conduct, which its divine Founder observed whilst upon Earth. If such as believe not in Jesus Christ would but diligently compare his Precepts with those of the greatest Lawgivers of Antiquity, and his Life and Actions to those of the most celebrated Philosophers, we are of Opinion, they would be so far from looking upon him as a notorious Impostor, that they would consider him at least as a divine Person, and one who all along acted by a supernatural Power; but we are persuaded that such Enemies of the Christian Religion, as are known by the Name of Libertines, and are proud of the Title, are actuated by the same Spirit as those who attempt to establish Anarchy in Government, and to overthrow its Laws. These last are for acknowledging no Power at all, but treat good and bad Princes equally as Tyrants; and the former would have no more Veneration for *Lycurgus* and *Solon*, than for *Christ* and *Moses*, if the Precepts of those Pagan Lawgivers appear'd to them as formidable by their Severity, as those of the Founders of the *Jewish* and Christian Religion.

THE Christian Religion, in Regard to the Practice of it, consists in the most exact Imitation, that can possibly be conceiv'd of the infinite Perfections of the supreme Being. From hence we must derive that solid Virtue, that Power which it gives us to subdue our Passions, and that Satisfaction which we receive from the Observance of those Laws, to the utmost of our Abilities, which God hath prescribed to Mankind, whilst the Wicked are attempting to overthrow them, and by their irregular and dissolute Practices to confound the Distinctions of Good and Evil. We may reasonably believe, that God is pleas'd with seeing us copy his Perfections, and comply with his Laws. This Principle naturally leads us to the Acknowledgment of Rewards and Punishments in a future State; they being very imperfectly distributed in this World, and Men often forsaking, and even oppressing Virtue, whilst Vice is rewarded, we must have Recourse of Necessity to the just Judgment of an eternal Being. Reason alone (were it not baffled and bewilder'd by the Prevalence of our Passions, and by bad Example) would inform us, that whatever is repugnant to the infinite Perfections of the supreme Being, or tends to obstruct the eternal Laws of Justice, deserves a Punishment equal to the Crime. From

^a See the second Volume of a Treatise on Natural Religion, entitled, *The Existence and Attributes of God*, by Dr. Clarke.

whence

whence it follows, that the Light of Reason being insufficient of itself to direct us, there was a Necessity for the Assistance of Revelation, to teach us that the Righteous will be rewarded hereafter in Proportion to their shining Virtues; and the Ungodly receive those Punishments, which are due to their Demerits. This Revelation is to be met with in the Christian Religion, and the Origin, the Life of its great Author, the Weakness and Ignorance of such as propagated it by such Means as they were not capable of inventing, and the Testimony which even its Enemies themselves are obliged to give in its Favour, are convincing Arguments of its Veracity. There is no moral Precept therein which is not conformable to the Perfections of the divine Nature, and which does not tend to promote the Happiness of Mankind: All its Injunctions agree with our Ideas of natural Religion in its Purity; its Laws have no other View but our Preservation; no other Motives are made use of to prevail on us to obey them, but such as are becoming the Wisdom of God. We must acknowledge, indeed, that this Morality is attended with some extraordinary Principles, which cannot be comprehended by the Light of Nature; in order, however, to discern them right, let us be permitted to approach them with the Eye of our weak Reason, and consider them in that primitive Simplicity, which preserved them so long from the heavy Weight of Controversy, under which they have groaned ever since. If notwithstanding, there still remain some very great Difficulties, we are at a Loss to know why they are not removed, in the mean Time a serious Inquiry will demonstrate, that the Characters of Christianity are perfectly conformable to the Attributes of the Divine Majesty; that the moral Part never indulges Men's Passions; that it has no other View than the Preservation and Happiness of Mankind; that there never was an Example upon Earth equal to that of *Jesus Christ* and his Apostles; and that none of the most inveterate Enemies of the Christian Faith, ever invented any Thing, but what was very much inferior to it both in Practice and Speculation.

II. *An Idea of the Christian Religion pursuant to the Tenets of the Roman Catholics in particular.*

HAVING given the Reader an Idea of Christianity in general, it will not be amiss to descend to Particulars. We shall therefore begin with the *Roman Catholic* Religion, which, tho' the Protestants have forsaken it for several Reasons too tedious here to be examined into, neither indeed is it our present Province to enquire into its Authenticity, yet Order and Method oblige us to look upon it as the eldest Daughter of Christianity, without perplexing ourselves with any of the Pretensions of the other Sects. Nay, there is one Thing in particular to be offer'd in Favour of the *Roman Catholics*, which is, that their Religion is in some measure Monarchical, and subject to the Authority of one Person; and likewise maintains, that a Separation from it of what kind soever, if it destroys the Unity of the Church, excludes a Christian from Salvation. It seems likewise, that according to the *Idea* of the *Roman Catholics*, the Church is like a Body Politic: Unity is absolutely necessary in both the one and the other; and ^a if there be any Abuses, we are to bear them with Patience, and beseech God to convince such of their Errors as are fallen into them, without following their bad Example ourselves.

THE *Roman Catholics* hold all the fundamental Tenets of the Christian Religion. They worship one only God, the Father, Son, and Holy Ghost. They acknowledge,

^a There is nothing, say the Clergy of France in the Acts of their General Assembly held Anno 1682, in our Belief, that can offend a reasonable Mind, unless the Abuses of some particular People which we condemn, or certain Errors which are falsely imputed to us, or the Interpretations of some Doctors, which are neither received nor authorised by the Church, are taken for our Belief.

that

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that they are to put their Confidence ^a in God alone, through the Merits of his incarnate Son, who was crucified and rose from the Dead for our Justification. They receive with the same Certainty, all the other Articles of the *Apostles Creed*. The Protestants do not differ with them in Relation to the Fundamentals of this Belief; but pretend, that they have made a vast Number of Additions, whereof some are repugnant to the *Apostles Creed*, and weaken very much the fundamental Tenets. They farther pretend, that the *Roman Catholics* are too indulgent in their Toleration of an infinite Number of Customs, which deviate from the Spirit of Christianity: Where to the *Romans* reply, that it is necessary to determine how far these Practices are pernicious, and to prove indisputably, that such pretended Additions as are complained of, are in Reality Additions, and moreover, contrary to the Articles of the Creed. Opinions have been multiplied to that Degree by Controversy, that it is morally impossible to decide any Thing with Respect to these Additions: ^b And as for Customs in general, they alledge, that they are no Articles of Faith, and ^c are even liable to change, according to the Genius of each Nation.

WE shall not here enter into the Merits of this Dispute; but only produce the Belief of the *Roman Catholics* in its utmost Purity, as M. Bossuet has obliged us with it in his *Exposition of the Catholic Catechism*, which is strengthened by unquestionable Authorities, and is entirely conformable to the *Decrees of the Council of Trent*

I. “ To begin, says he, with the Adoration which is due to God, the Catholic Church teaches, That it principally consists in believing, that he is the Creator and Lord of all Things; that ’tis our Duty to adhere to him with all the Faculties of our Souls, through Faith, Hope and Charity, as being the sole Object that can make us happy by the Communication of that *Summum Bonum*, which is himself.

“ THIS internal Adoration which we render unto God in Spirit and in Truth, is attended with its external Signs, whereof Sacrifice is the Principal, and can be offered to God alone; because Sacrifice was ordained to make a publick and solemn Acknowledgment of God’s Sovereignty over us, and of our absolute Dependance on him.

“ THE same Church teaches, that all religious Worship ought to terminate in God, as its necessary End; and that if the Veneration which is paid to the blessed Virgin and the Saints, may be termed religious; it is because it relates of Necessity to God.

II. “ THE Church in telling us, that ’tis beneficial to pray to the Saints, teaches us to pray to them in that Spirit of Charity, and according to that Order of brotherly Love, which inclines us to request the Assistance of our Brethren living upon Earth; ^d and the Catechism of the *Council of Trent* concludes from this Doctrine, that if the Quality of Mediator which the Holy Scriptures attribute to ^e *Jesus Christ*, received the least Prejudice from the Intercession of the Saints who dwell with God, it would receive no less an Injury from the Mediation of the Faithful, who live with us upon Earth.

“ THIS Catechism fully demonstrates the great Difference there is between the Manner of imploring God’s Aid and Assistance, and that of the Saints: ^f For, it ex-

^a Bossuet. *Expos. of the Cath. Doctr.* p. 3. Brussels Edit. 1698.

^b They make many other Replies, which we cannot well quote without entering into a Controversy; whereof this Subject hath produced on both Sides an infinite Number of Volumes; which in general contain nothing of Christianity in them, but the bare Name.

^c As for Example, there are a great many Customs in Use at Rome, which are not at all observed in France.

^d Cat. Rom. Part 3.

^e Tit. de cultu & Invoc. Sanct.

^f Part IV. Tit. Quis crandus sit.

“ preſſy declares,^a that we pray to God either to beſtow on us ſome Bleſſing, or to deliver us from
 “ ſome Miſfortune ; but ſince the Saints are more acceptable in his Sight than we are, we beg
 “ of them to be our Advocates only, and to procure for us ſuch Things as we want. For
 “ which Reaſon we uſe two Forms of Prayer widely different from each other, ſince when
 “ we make our Applications to God himſelf, we properly ſay, HAVE MERCY ON US, HEAR
 “ us. But when we addreſs ourſelves to the Saints, we only ſay, PRAY FOR US: By
 “ which we are to underſtand, that in whatever Terms thoſe Prayers, which are directed
 “ to the Saints are conceived, the Intention of the Church and of her faithful Servants,
 “ always reduces them to that Form ; as this Catechiſm farther confirms in the Sc-
 “ quel.

“ ^b BUT the Words of the Council itſelf ought well to be conſider'd, which being
 “ intended to direct the Biſhops how they ought to ſpeak of the Invocation of Saints,
 “ oblige them to teach, *That the Saints who live with Jeſus Chriſt, put up their Petitions*
 “ *unto God for the whole Race of Mankind ; that it is meet and advantageous to invoke*
 “ *them in an humble and ſubmiſſive Manner ; and implore their Aid and Aſſiſtance, to ob-*
 “ *tain God's Favours for us, through his Son our Lord Jeſus Chriſt, who alone is our Saviour*
 “ *and Redeemer.* The ſame Council afterwards condemns ſuch as teach a contrary
 “ Doctrinè. To invoke the Saints, according to the Opinion of that Council, is to
 “ requeſt their Prayers to procure us God's Bleſſings through *Jeſus Chriſt*. And what-
 “ ever we obtain by the Mediation of the Saints, is doubtleſs through *Jeſus Chriſt* and
 “ in his prevailing Name ; the Saints themſelves praying through *Jeſus Chriſt* only, and
 “ their Prayers being answered in his Name alone.

“ THE ſame Council in few Words clearly explains the Intention of the Church, when ſhe
 “ offers up to God the holy Sacrifice in honour to, and in Commemoration of the Saints.
 “ This Honour which we pay them in the Act of Sacrifice, conſiſts in naming them as the
 “ Favouriteſ and faithful Servants of God, to whom our Prayers are directed ; in the Thankſ-
 “ givings which we direct to him, for the Victories they have gained, and in humbly praying,
 “ that he will vouchſafe to ſhew us Mercy thro' their Interceſſions. ^c *St. Auguſtin* himſelf
 “ ſays, we ought not to believe that the Sacrifice was offered up to the holy Martyrs,
 “ tho' it was the received Practice of the univerſal Church in thoſe Times to offer it over
 “ their Bodies, and in Commemoration of them, *i. e.* near the Places where their ſa-
 “ cred Relics were depoſited. ^d The ſame Father adds, that it was cuſtomary to com-
 “ morate the Martyrs at the Communion Table, in the Celebration of the Sacrifice, not
 “ with an Intention to pray for them in the ſame manner as for the other Dead, but rather
 “ that they ſhould pray for us. ^e The Council of Trent uſes almoſt the ſame Words as *St. Au-*
 “ *guſtin* did, to aſſure true Believers, that the Church does not offer up Sacrifice to the Saints,
 “ but to God alone who has crowned them ; and accordingly that the Prièſt never addreſſes
 “ himſelf to *St. Peter* or *St. Paul*, in theſe Terms, I OFFER UP UNTO YOU THIS SACRI-
 “ FICE ; but he deſires their Aſſiſtance, with Thankſgivings unto God for their Victories, ſup-
 “ plicating that thoſe whom we commemorate upon Earth may vouchſafe to pray for us in
 “ Heaven. This is the Manner in which we reverence the Saints in Hope to obtain
 “ the Bleſſings of God through their Mediation ; the principal of which is the Imita-
 “ tion of them, to which we are highly excited by their great Examples, and by the
 “ Veneration and Regard, which we pay to their bleſſed Memories, in the Preſence of
 “ the Almighty.

^a Part IV. Tit. *Quis orandus ſit.*

^b Seſſ. 25. dec. de *Invoc. &c.*

^c De Civit. C. xxvii.

^d Tract. 84. in Joan. Serm. 17. de Verb. Apoſt.

^e Concil. Trident. Seſſ. 22. c. iii.

“ No Catholic (the illiterate Vulgar, or such as are fond of having them continue in Superstition excepted) ever imagin’d, that the Saints were acquainted with our Necessities, or even with the Desires of our Hearts, on Account of which we pray unto them in secret, by Virtue of their own Knowledge. The Church says no more, than that such Prayers are very advantageous to all that make use of them, whether the Saints have their Intelligence by the Ministry and Correspondence of the Angels, who (according to the Scriptures) are acquainted with our Transactions, being by God’s Decree appointed as ministering Spirits to concur with us in the Work of our Salvation; or whether God himself by any particular Revelation makes our Thoughts known unto them; or, in short, whether the Secret be reveal’d to them in his infinite Essence, in which all Truth is comprehended. The Church therefore has come to no particular Determination, as to the various Ways, which God is pleas’d to make use of for this Purpose.

“ BUT whatever be these Ways or Means, it is most certain, that the Church does not ascribe any of the divine Perfections to created Beings, as Idolaters were wont to do, since she does not acknowledge any Degree of Excellency in the greatest Saints, but what is deriv’d from God; nor ascribe any Merit to them in his Sight, but what is due to their Virtues; nor any Virtue, but what is a Gift of his Grace; nor any Knowledge of human Occurrences, but what is communicated to them by him; nor any Power to assist us, but through their Intercession; nor, in short, any Happiness in them or us, but by a perfect Submission and Conformity to the divine Will.

“ UPON a fair Enquiry into our internal Ideas, with Regard to Saints, it will plainly appear, that we do not place them above the Condition of Creatures, and from thence a Judgment ought to be form’d of the Nature of that external Honour which we pay unto them; external Worship being ordain’d to express the internal Sentiments of our Souls.

“ BUT inasmuch as this Honour, which the Church pays to the Saints, principally appears before their Images and sacred Relics, it will be proper to explain the Belief of the Church in both these Particulars.

“ III. As to Images, we are expressly forbid by the *Council of Trent*^a, *To believe there is any such divine Virtue in them, as to induce us to pay divine Adoration to them, and enjoin’d to ask no Favours of them, to put no Trust and Confidence in them, but to reverence them only in Honour of the Originals which they represent.*

“ ALL these Precautions of the Council are so many Marks or Tokens to distinguish us from Idolaters, since we are so far from believing as they do, that there is any Thing of a divine Nature subsisting in Images, that we do not so much as allow there is any other Virtue in them, but that of heightening our Devotion, and reviving in us the Remembrance of their Originals.

“ ’Tis upon this Foundation likewise that the Honour which is paid to Images is built. Who, for Instance, can deny, but that the Image of *Jesus Christ* crucified, when we fix our Eyes stedfastly upon it, renews in us a lively Idea of *him who loved us so as to die for us*^b? As long as that Object before our Eyes prolongs the Remembrance of so inestimable a Blessing in our Minds, we are prompted to shew how far our Acknowledgment extends, by some external Tokens of Gratitude; and by our Hu-

^a Concil. Trident. Sess. 25. dec. de Inv. &c.

^b Galat. ii.

“ miliations before the Image, we signify how high our Devotion rises to its divine
 “ Original. To speak therefore precisely, and in the Stile of the Church, when we
 “ honour the Image of an Apostle, or a Martyr, our Intention is not so much to re-
 “ verence the Image, *as to honour the Apostle, or Martyr, in its Presence.* These are
 “ the Words of the *Roman Pontifical*^a; and the *Council of Trent* likewise expresses itself
 “ in much the same Terms.

“ IN short, the Sense in which the Church honours Images, may be fully understood
 “ by the Reverence which she pays to the Cross and to the New Testament. Every
 “ one knows that when the Members of the Church bow down before the former, they
 “ worship him, ^b *who bore our Transgressions on the Wood of the Cross*; and that if they
 “ bow before the latter, when they stand up in Honour to it, and kiss it with
 “ Reverence, all such Testimonies of Respect terminate in those eternal Truths, which
 “ are contain’d in it.

“ THE Respect which is paid to Relics, in Imitation of the primitive Church, must
 “ be understood in the same Manner. We look upon the Bodies of the Saints, as ha-
 “ ving been Victims offered up to God by Martyrdom or Penance, without any Ways
 “ diminishing that Duty and Respect, which we owe to God himself, &c.

“ NOTHING can be more unjust than to charge the Church with making all Piety
 “ consist in this her Devotion to the Saints, since the *Council of Trent*, as we have al-
 “ ready observ’d, only assures the Faithful that this Custom is ‘good and advantageous,
 “ without any further Additions. The Church therefore only condemns such as reject
 “ this Practice, either out of Contempt, or Error; and, indeed, they ought to be con-
 “ demn’d, since the Church is not to permit wholesome Customs to be despised, nor a
 “ Doctrine which has been authorized by Antiquity, to be condemned by new
 “ Teachers.

“ IV. ^d As to the Point of Justification, we believe, *That our Sins are freely remit-*
 “ *ted by the divine Mercy, for the Sake of Jesus Christ; and that we are said to be*
 “ *freely justified, because neither Faith nor good Works, which precede our Justification,*
 “ *can merit that Favour.*

“ WE believe, that our Sins are not only cover’d, but perfectly obliterated by the
 “ Blood of *Christ*, and by the Grace of Regeneration, which far from depreciating the
 “ Idea which we ought to have of the Merits of that Blood, on the contrary strength-
 “ ens and improves it.

“ THUS the Righteousness of *Jesus Christ* is not only imputed to his faithful Servants;
 “ but actually communicated to them by the Influence of the holy Spirit; so that
 “ they are not only reputed just, but even sanctified by his Grace.

“ IF our Righteousness were Righteousness only in the Eyes of Men, it would not
 “ be the Operation of the Holy Ghost; it is a Righteousness therefore even before God,
 “ since God himself, by replenishing our Hearts with Charity, creates it in us.

“ OUR Righteousness, however, is not complete, because we are oblig’d to struggle
 “ with our worldly Lusts; the continual Sighs therefore of a Soul that repents of its

^a V. Pont. Rom. de bened. Imag. Sess. 25. dec. de Inv. &c.

^b 1 Pet. ii.

^c Sess. 25. dec. de Inv. &c.

^d Concil. Trident. Sess. 6. c. ix.

^e Ibid. c. ii.

“ Sins is the most necessary Duty of Christian Righteousness, and this obliges us to
 “ acknowledge that our Righteousness in this Life, consists rather in the Forgiveness of
 “ our Sins, than in the Perfection of our Virtues.

V. “ As to the Merit of good Works, the Catholic Church teaches, that *eternal*
 “ *Life ought to be proposed to the Children of God, both as a Grace mercifully promised*
 “ *them by the Means and Mercies of our Lord Jesus Christ, and as a Reward faithfully*
 “ *bestowed on them for their good Works and Merits, in Consequence of that Promise.*
 “ These are the express Terms of the Council of Trent. But that the Pride of Man-
 “ kind should not flatter itself with the Idea of a presumptuous Merit, * the same Coun-
 “ cil teaches, That the whole Worth and Value of Christian Works arises from a sanc-
 “ tifying Grace, which is freely granted us in the Name of *Jesus Christ*; and is the Re-
 “ sult of that constant Influence which this divine Head has upon his Members.

“ AND it is manifest from the Precepts, Admonitions, Promises, Threatnings and Re-
 “ proofs of the Gospel, that we must work out our Salvation by the Motions of our
 “ Will, with the Grace of God which assists us: But we are to lay it down as a first
 “ Principle, that Free-Will can conduct us to our everlasting Happiness, no farther, than
 “ as it is actuated and raised up by the Holy Ghost, &c.

“ WE openly declare, that we cannot be acceptable to God, but in and through JESUS
 “ CHRIST, nor do we apprehend how any other Sense can be imputed to our Belief.
 “ We so perfectly place all the Hopes of our Salvation in him alone, that we daily di-
 “ rect the following Petition to God in the Sacrifice: *Vouchsafe, O God, to grant unto us*
 “ *Sinners, thy Servants, who trust in the Multitude of thy Mercies, some Share and Society*
 “ *with thy blessed Apostles and Martyrs, into the Number of whom we beseech thee to re-*
 “ *ceive us, having no Regard to our own Merit; but pardoning us thro' thy Grace in the*
 “ *Name of JESUS CHRIST our Lord.*

“ THE Catholics, without Exception, teach, that *Jesus Christ* only, who was both
 “ God and Man, was able by the infinite Dignity of his Person to offer up a suf-
 “ ficient Satisfaction to God for our Sins; but having made an abundant Recompence
 “ for them, he had Power to apply that infinite Satisfaction to us two several Ways;
 “ either by an absolute Remission, without the least Reserve of any Penalty; or by ex-
 “ changing a Greater for a Less, that is to say, an eternal into a temporal Punishment.
 “ As the first is the most perfect and conformable to his divine Goodness, he makes use
 “ of that first of all, in the Sacrament of Baptism: And we believe, that he uses the second
 “ in the Forgiveness which he grants to such as after Baptism relapse into Sin, he being
 “ in some measure compelled thereto, through the Ingratitude of those who have abused
 “ his first Favours: For, which Reason they are to suffer some temporal Punishment,
 “ tho' the eternal be taken off.

“ WE are not from thence, however, to conclude, that *Jesus Christ* has not made
 “ a complete Satisfaction for us: But on the contrary, that as he has gained an absolute
 “ Right over us, by the infinite Price which he paid for our Salvation, so he forgives us our
 “ Transgressions upon such Terms, and under such Laws and Restrictions, as he thinks
 “ convenient.

“ WE should be highly unjust, as well as ungrateful to our Saviour, were we so pre-
 “ sumptuous as to question his infinite Merit, under Pretence, that tho' he has forgi-
 “ ven us *Adam's* Transgression, yet he has not at the same Time exempted us from all
 “ the Consequences of it; leaving us still liable to Death, and to so many other temporal

* Ibid.

“ and

“ and spiritual Infirmities which that Sin has created. It is sufficient for us, that *Jesus Christ*
 “ once paid the Price, by which we shall one Day be totally freed from all those Evils
 “ with which we are now oppress’d. It is our Duty to receive every Part of his Favour,
 “ with Humility and Thankfulness, considering the Steps whereby he is pleas’d to pro-
 “ mote our Deliverance, in such a Manner as his Wisdom has appointed for our Welfare,
 “ and for a more clear Manifestation of his Goodness and Justice.

“ FOR the same Reason we ought not to be surpris’d, that he who has been so in-
 “ dulent to us in our Baptism, should become more reserved after we have violated
 “ our first most sacred Engagements. It is just, and even good for us, that God, in for-
 “ giving the Sin, together with the everlasting Punishment, which we had justly de-
 “ served, should lay us under some temporal Affliction, were it only to confine us to
 “ our Duty; lest by too easily throwing off all the Ties of Justice, we should grow
 “ presumptuous, and make an ill Use of that Pardon, which we had so freely ob-
 “ tained:

“ IN order therefore to satisfy that Obligation, we are subject to certain Penances
 “ which ought to be performed on our Parts with Repentance and Humiliation; and it
 “ is the Necessity of these Works of Expiation which oblig’d the Primitive Church to
 “ inflict those Punishments upon Penitents that are term’d Canonical.

“ WHEN the Church, therefore, imposes those painful and laborious Penances upon
 “ Sinners, and they undergo them with Patience and Humility, this is called Satisfac-
 “ tion; and when the Church shews any Regard either to the ardent Devotion of the
 “ Penitents, or to other good Works which she prescribes; and remits any Part of the
 “ Punishment due to them, that is term’d Indulgence.

“ The Council of Trent proposes nothing more relating to Indulgences; but that the
 “ Church had the Power of granting them from *Jesus Christ*, and that the Practice of them is
 “ wholesome; which Custom, that Council adds, ought still to be preserved, tho’ with Mode-
 “ ration, lest Ecclesiastical Discipline should be weakened by too great a Toleration: From
 “ whence ’tis manifest, that the Articles of Indulgences only regards Discipline.

“ SUCH as depart this Life in Peace and Charity, and are notwithstanding subject
 “ to those temporal Punishments which divine Justice has reserved for them, must suf-
 “ fer them in the other World; and the whole Christian Church in the earliest Ages
 “ did for that Reason offer up both Prayers, Alms, and Sacrifices for the Faithful departed
 “ in Peace, and in the Communion of the Church, with a lively Hope and Expectation
 “ of their being relieved by those Acts of Devotion. ^b This is what the Council of Trent
 “ proposes we should believe with Respect to Souls confined in Purgatory, without de-
 “ termining either the Nature of their Punishments, or several other Things of the like
 “ kind; in Regard to which that holy Council exacts abundance of Precaution, con-
 “ demning those who say any Thing that is uncertain and precarious.

“ THE Sacraments of the New Testament are not only sacred Tokens of Grace, or
 “ Seals which confirm it to us, but Instruments of the Holy Ghost, which apply and
 “ confer it on us by Vertue of the Words pronounced, and the outward Action per-
 “ formed on our Behalf, provided we do not prevent the Effects of it by our own evil
 “ Dispositions.

“ WHEN God annexes so high a Prerogative to external Signs, which in their Nature bear
 “ no Proportion to such excellent Effects, he plainly signifies that, besides all that we

^a Contin. Sess. 25. dec. de Indulg.

^b Sess. 25. de Purg.

“ can do inwardly thro’ our good Inclinations, a special Operation of the Holy Ghost,
 “ and a particular Application of the Merits of our blessed Saviour, represented to us by
 “ the Sacraments, must still intervene to sanctify us. This Doctrine therefore cannot be
 “ rejected without offering an Indignity to the Merit of JESUS CHRIST; and to the In-
 “ fluence of the divine Power in our Regeneration.

“ WE acknowledge seven Signs or Sacraments ordain’d by *Jesus Christ* as the ordinary
 “ Means by which the New Man is sanctified and made perfect. Their divine Institu-
 “ tion appears from the sacred Scriptures, either by the express Words of *Jesus Christ*
 “ himself, or by Grace, which according thereto, is annexed to them, and denotes of
 “ Necessity an Order from God.

“ ^a As Infants cannot supply the Defects of Baptism, by Acts of Faith, Hope, and
 “ Charity, or by any Vow hereafter to receive that Sacrament, we believe, that if they do
 “ not actually receive it, they are in no wise Partakers of the Grace of Redemption;
 “ and so dying in the Guilt of *Adam*, have no Share at all in *Jesus Christ*.

“ ^b IMPOSITION of Hands practis’d by the blessed Apostles, for the Confirmation of
 “ the Faithful against Persecutions, having its chief Effect in the internal Descent of the
 “ Holy Ghost, and the Infusion of his gracious Gifts, ought not to have been rejected
 “ by our Adversaries on Pretence that the Holy Ghost does not at present descend visibly
 “ upon us. And indeed all Christian Churches down from the Apostles, have religiously
 “ preserved that Practice, making use likewise of the sacred Ointment in Baptism, to shew
 “ the Virtue of that Sacrament by a more express Representation of the Unction of the
 “ Holy Ghost.

“ ^c WE believe that it was the Will of *Jesus Christ*, that those who have submitted
 “ themselves to the Authority of the Church by Baptism, and have afterwards violated
 “ the Laws of the Gospel shall be subject to the Decision of the same Church in the
 “ Tribunal of Penance, ^d where she exercises the full Power granted her of Absolution
 “ and Remission of Sins.

“ THE Terms of the Commission which is given to the Ministers of the Church, to
 “ forgive Sins, are so general that it would be presumptuous to reduce it only to
 “ public Sins; and as when they pronounce Absolution in the Name of *Jesus Christ*, they
 “ only observe the express Terms of that Commission, so the Sentence is looked upon as
 “ pass’d by *Jesus Christ* himself, in whose Name they are appointed Judges. He is
 “ the invisible High Priest, who absolves the Penitent inwardly, whilst the Priest performs
 “ the same Office externally.

“ As this judiciary Power is a Restraint on Licentiousness so necessary; such a plen-
 “ tiful Spring of wise Counsels, and so sensible a Consolation to those who are sorry for
 “ their Sins, when their Absolution is not only pronounced to them in general Terms,
 “ after the manner of the Reformed Ministers, but they are effectually forgiven by
 “ the Authority of *Jesus Christ*, after a particular Examination and Knowledge of the
 “ Cause, we cannot imagine, that our Enemies can look on the Loss of so many Ad-
 “ vantages, without some Regret, and being in some measure ashamed of a Reformation
 “ which has rejected so pious and wholesome a Practice.

^a Baptism.

^b Confirmation, Acts viii. 15, 17.

^c Penance and Sacramental Confession.

^d Mat. xviii. 18. John xx. 23.

“ ^a THE Holy Ghost having annexed to extreme Unction (according to St. James) an exprefs Promise of Remission of Sins, and Relief of the Sick, there can be Nothing wanting to make this sacred Ceremony a real Sacrament. ^b 'Tis to be observ'd; however, that the sick Person, according to the Doctrine of the *Council of Trent*, receives more Consolation and Relief in Soul than in Body; and as spiritual Benefit is ever the principal Object of the new Law, it is that which we must chiefly expect from this holy Unction, in case we are duly prepared for it; whereas corporal Relief in Sickness is only granted unto us with Respect to our eternal Salvation, according to the secret Designs of divine Providence, and the different Degrees of Preparation and Faith, which are to be met with in the Faithful.

“ ^c UPON our considering, that *Jesus Christ* has given a new Turn to the holy State of Marriage, ^d by reducing it to the constant and indissoluble Union of two Persons only; and likewise reflecting that this inseparable Union is a Mark or Token of his eternal Union with his Church, it will be very easy to comprehend, that the Marriage of the Faithful is attended with the Holy Ghost and the Grace of God; and we ought to extol and magnify the divine Goodness, for having thus consecrated the very Principles of our Birth.

“ ^e THE Imposition of Hands, which our spiritual Ministers receive, being attended with so immediate an Influence from the Holy Ghost, ^f and with so perfect an Infusion of Grace, ought to be reckon'd also among the Number of Sacraments.

“ ^g THE real Presence of the Body and Blood of *Jesus Christ* in the Sacrament of the *Eucharist*, is firmly establish'd by the Words of the Institution, which we understand in the literal Sense; and to ask us the Reason why we do so, would be as impertinent as to ask a Traveller why he follows the high Road. There is Nothing in the Words which *Jesus Christ* makes use of in the Institution of this Mystery, that induces us to take them in a figurative Sense; and this Reason is sufficient, in our Opinion, to determine us in Favour of the former. But we are still more confirm'd in this Belief, when we reflect on the Design of the Son of God in this Mystery, which I shall endeavour to explain as clearly as possible, and upon such Principles as I imagine cannot be disallow'd of.

“ ^h 'Tis evident, therefore, that these Words of our Saviour, *Take, eat, this is my Body which is given for you*, shew us, that as the antient *Jews* were not only united in Spirit at the Sacrifice of the Victims which were offer'd up for them; but were also Partakers of the Flesh which was sacrificed, which was a Sign to them of the Share they had in that Oblation; so *Jesus Christ* having offered up himself a Sacrifice for us, it was his Pleasure that we should in Reality partake of the Flesh of that adorable Victim, that the actual Communication thereof might be a lasting Testimony to each of us in particular, that he had not only assumed his Body, but made a Sacrifice of it for us.

“ ⁱ GOD commanded the *Jews* not to eat of the Sin-Offering, to shew them thereby that there was no real Expiation made for Crimes, either under the Law, or by the

^a *Extrême Unction*, Jam v. 14.

^b Sess. 14. c. 2. de Sac. Extr. Unct.

^c Matrimony.

^d Mat. xix. 5. Eph. v. 32.

^e *Holy Orders*.

^f 1 Tim. iv. 2 Tim. i.

^g *The Eucharist*.

^h Mat. xvi. Luke xxii.

ⁱ Levit. vi. 30.

“ Blood of Animals; and all the People were under an Interdict as it were, by that
 “ Prohibition, so that they could have no actual Share in the Remission of Sins. Now
 “ by a Reason directly the reverse, it was requisite that the Body of our Blessed Saviour,
 “ which was a true Sacrifice offered up for our Sins, should be eaten by the Faithful,
 “ to denote, that the Remission of Sins was thereby fulfilled, under the New Testa-
 “ ment.

“ God likewise forbid the *Jews* to eat any Blood; and one Reason for that Prohi-
 “ bition was this, *That Blood was given for the Expiation of our Souls*; but, on the
 “ contrary, our Saviour directs us to drink his Blood, because ^b *it was shed for the Re-*
 “ *mission of Sins.*

“ Thus the eating of the Body, and drinking the Blood of the Son of God, is
 “ as real at the holy Communion, as Grace, Expiation of Sins, and Participation of
 “ the Sacrifice of *Jesus Christ*, is actual and effectual under the new Covenant.

“ As he was willing, however, to try our Faith in this Mystery, and free us at the
 “ same Time from the Horror of eating his Flesh, and drinking his Blood, under their
 “ proper Species, it was necessary for him to give them to us, disguis'd under a Species
 “ of another Nature; and if these Considerations induc'd him to let us eat the Flesh
 “ of our Sacrifice in another Manner than the *Jews* did, yet he was not for that Rea-
 “ son oblig'd to take any Thing away from the Reality and Substance of it.

“ It appears therefore, that for the Accomplishment of the ancient Types, and in
 “ order to put us into the actual Possession of the Sacrifice that was offered up for our
 “ Sins, it was *Jesus Christ's* Intention to give us in Reality his Body and Blood, which
 “ cannot be denied. . . . We can never agree, that those Words should be receiv'd on-
 “ ly in a figurative Sense, because the Son of God, who was so careful to explain
 “ every Thing to his Apostles, which he taught them under Parables and Figures, said
 “ Nothing of that Kind to explain this Matter; and it is evident from thence, that
 “ he left these Words in their natural Signification. It is as easy for the Son of God
 “ to cause his Body to be in the Eucharist, by saying, *This is my Body*, as to cure a
 “ Woman of her Disease by saying, *Woman, be thou free from thine Infirmary*; or to
 “ preserve a young Man's Life, by saying to his Father, *Thy Son liveth*; or, in short,
 “ to pardon the Sins of him who was sick of the Palsy, by saying to him, *Thy Sins*
 “ *are forgiven thee.*

“ WITHOUT enquiring therefore into the Manner how *Jesus Christ* performs
 “ his Word, we stick to the literal Sense of it; for he who does whatever he pleases,
 “ can by his Word bring whatever he says to pass; nay, it had been easier for the Son
 “ of God to strain the Laws of Nature to confirm his Words, than for us to reconcile
 “ our Sense to forc'd Constructions, which overthrow all the Laws of Speech.

“ THESE Laws of Speech inform us, that such Signs as naturally express
 “ and stand for any Thing, often assume the Name of the Thing so repre-
 “ sented; because it is natural for them, as it were, to raise the Idea thereof in the
 “ Mind. The same Thing happens likewise in Signs of Institution, though with some
 “ Restrictions, when once they are received, and we are accusom'd to them; but
 “ when any Sign is establish'd, which of itself bears no Affinity to the Thing signified,

Levit. xvii. 11.

^b Mat. xxvii. 28.

^c Luke xiii. 12.

^d John iv. 50.

^e Mat. ix. 2.

“ as for Example; for a Piece of Bread to represent the Body of a Man, to have a
 “ Name given it without any Interpretation, and before any one has agreed upon it,
 “ as *Jesus Christ* did in his holy Supper, is a Thing unheard of; and we find no
 “ Precedent of it in all the sacred Scriptures; nay, we might venture to say, in all the
 “ Books that were ever wrote.

“ HAVING laid down the Tenets of the Church relating to these Words of *Jesus*
 “ *Christ*, *This is my Body*, we must inform you of her Opinion concerning those which
 “ he added to them, * *This do in Remembrance of me*. It is evident that it was the De-
 “ sign of the Son of God to oblige us thereby to commemorate the Death which he
 “ suffered for our Salvation; and St. *Paul* concludes from this Passage, that we exhibit
 “ the Death of the Lord in that Mystery. Now we must not persuade ourselves, that
 “ this Commemoration of our Lord's Death excludes the real Presence of his Body; on
 “ the contrary, if we reflect on what we have just explain'd, it will evidently appear,
 “ that this Remembrance is grounded upon the real Presence; for as the *Jews*, at the
 “ eating of their Peace-Offerings, remember'd they had been sacrificed for them; so
 “ likewise when we eat the Flesh of *Jesus Christ*, our Victim, we ought to remember
 “ that he died for us. It is the same Flesh therefore eaten by the Faithful, which not
 “ only revives in us the Memory of his being offered up for us, but confirms us in the
 “ Truth of it; and far from being able to say, that this solemn Commemoration, which
 “ *Jesus Christ* enjoins us to make, excludes the real Presence of his Flesh, we find, on
 “ the contrary, that this affectionate Remembrance of him required of us at the holy
 “ Table, as being offered up for us, is grounded upon that same Flesh being really
 “ taken there; since in Reality we cannot possibly forget that he gave his Body as a
 “ Sacrifice for us, when we see that he still gives us daily the same to eat.

“ X. As it was not meet and proper^b that our Senses should perceive any Thing in
 “ this Mystery of Faith, so neither was it convenient that any Thing should be changed,
 “ with Regard to them in the Bread and Wine of the Eucharist. Upon which Ac-
 “ count, as we perceive the same Species, and feel the same Effects as before, in that
 “ Sacrament, we ought not to be any Ways surpriz'd, if sometimes, and in some Sense
 “ it should go under the same Denomination. Yet our Faith, inviolably adhering to
 “ his Words, who does whatsoever he pleases, both in Heaven and Earth, acknowledges
 “ no other Substance on this Occasion, than that which is meant by those very Words;
 “ that is to say, the very Body and Blood of *Christ*, into which the Bread and Wine
 “ are changed; and this is what we call *Transubstantiation*.

“ THE Reality, however, internally contain'd in the Eucharist, does not prevent it
 “ from being a Sign, with Respect to what appears externally to our Senses; though,
 “ indeed, 'tis a Sign, that far from excluding the Reality, carries it of Necessity
 “ along with it; for in Effect, these Words, *This is my Body*, pronounced over the
 “ Species which *Jesus Christ* made Choice of, are an indisputable Sign to us, that he
 “ is present; and though Things are still the same in Appearance to our Senses, yet
 “ our Souls frame a different Idea of them, from what they would have done, had not a su-
 “ perior Authority intervened. These Species therefore, which by a continued Train of
 “ natural Impressions usually formed in our Bodies, were wont to represent the Substance
 “ of Bread and Wine, instead thereof by Authority of him, in whom we believe, be-
 “ gin to express and denote a quite different Substance; for we submit our Judgments
 “ to him who says, *That what we take, and what we eat, is his Body*; and such is the
 “ Energy of these Words, that they will not allow us to take these external Appearances for
 “ the Substance of Bread, but for that of the Body of *Jesus Christ* there present; so that

^a Luke xxii. 19. 1 Cor. ii. 24.

^b Of Transubstantiation, of Adoration, and in what Sense the Eucharist is a Sign.

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the Presence of so adorable an Object, being confirmed to us by this Sign, we do not in the least scruple to pay our Adorations to it.

“ I SHALL not expatiate on the Article of divine Worship, because all such as maintain that *Jesus Christ* is present in the Eucharist, must of Necessity pay their Adoration to it.

“ MOREOVER, being once convinced that the omnipotent Words of the Son of God perform whatever is intended in the Pronunciation of them, we believe upon very good Grounds, that they have their Effect, in the Lord's Supper the Moment they are spoken; and by Consequence we acknowledge the real Presence of the Body before our Participation of it.

“ THESE Particulars premised, the Sacrifice which we acknowledge in the Eucharist will admit of no farther Difficulty.

“ WE have observed, that there are two Actions in that mysterious Sacrament, really distinct, though relative to each other. The one is the Consecration of the Bread and Wine, which are thereby changed into the Body and Blood; and the other is the Manducation, whereby we are made Partakers of that heavenly Food.

“ THE Body and Blood are in the Consecration mystically separated, because *Jesus Christ* said distinctly, *This is my Body; this is my Blood*; which affords us a lively and effectual Image of his violent Death.

“ THUS the Son of God is set on the sacred Table, by Virtue of those Words, clothed in the Signs which represent his Death; and this is wrought by the Consecration: This religious Action moreover carries with it an Acknowledgment of the divine Sovereignty, inasmuch as *Jesus Christ*, who is actually present, renews and perpetuates the Memory of his Obedience, even to his dying on the Cross; so that Nothing can be wanting to make it a true Sacrifice.

“ IT is not to be question'd, but this Action being distinct from the Eating, must in itself be acceptable to God, and incline him to look down upon us with a favourable Eye, because it sets before him the voluntary Death which his well-beloved Son suffered for our Iniquities; or rather exhibits that very Son, under the Signs of that Death, whereby his Anger was appeased.

“ ALL Christians must acknowledge, that the Presence only of *Jesus Christ* is a most prevailing Means of Intercession before Almighty God, for Mankind in general, ^a according to what the Apostle saith, that *Jesus Christ appears before the Face of God in Behalf of us*. For which Reason we believe, that *Jesus Christ* being present on the sacred Table under those Signs of Death, intercedes for us, and continually sets that Death which he suffered for his Church, before his heavenly Father.

“ IT is in this Sense that we say, *Jesus Christ* offers himself up to God for us in the Eucharist; and in this Manner, we believe, that by this Sacrifice God becomes more kind and indulgent to us; and for this Reason we call it propitiatory.

“ WHEN we consider what *Jesus Christ* performs in this Mystery, and that we see him through Faith actually present on the holy Table under these Signs of Death,

^a Heb. ix. 24.

“ we unite ourselves to him in this Condition ; we present him to God as our only Oblation, and our only Propitiator through his Blood, protesting that we have nothing to offer up to him but *Jesus Christ* and the infinite Merit of his Death. We consecrate all our Prayers through that divine Sacrifice, and when we offer up *Jesus Christ* to God, we are at the same Time instructed to offer up ourselves as living Sacrifices to the divine Majesty, in and thro’ him.

“ SUCH is the Christian Sacrifice, infinitely different from what was observed under the Law : A Spiritual Sacrifice worthy of the new Covenant, where the Offering that is present is only seen thro’ Faith ; where the Word is the Sword which mystically parts the Body from the Blood ; where by Consequence the Blood is only shed in Mystery, and where Death hath no Share but by Representation : And ’tis nevertheless a true and real Sacrifice, since *Jesus Christ* is really contained therein, and offered up to God under that Figure of Death ; but a Sacrifice of Remembrance too, which is so far from taking us off from the Sacrifice of the Cross, as our Adversaries object against us, that it rather unites us to it by all its Circumstances, inasmuch as it not only relates entirely thereto, but can neither truly be, nor subsist without that Relation, from which it receives all its Virtue:

“ THIS is the express Doctrine of the Catholic Church, as set forth in the Council of *Trent*, which teaches that this Sacrifice was only ordained as a *Representation of that which was once accomplish’d on the Cross* ; to perpetuate the Memory of it for ever ; and to apply unto us the salutary Virtue of it for the Absolution of those Sins which we daily commit. So that the Church is so far from thinking any Thing deficient in the Sacrifice of the Cross, that on the contrary she believes it to be so perfect, and so perfectly satisfactory, that every Thing afterwards performed, is only instituted to celebrate its Remembrance, and apply the Virtue of it to us.

“ THE same Church thereby acknowledges, that all the Merit of the Redemption of Mankind results from the Death of the Son of God : And ’tis very apparent from what has been already said, that in the Celebration of the divine Mysteries, when we say, *God we offer up unto thee this holy Offering*, we do not pretend by that Sacrifice to make or offer unto him a new Payment of the Price of Salvation ; but to employ the Merits of our blessed Saviour there present, together with the infinite Price which he once paid for us on the Cross.

XI. “ JESUS CHRIST ^b being really present in the Eucharist, his Grace and Benediction are not annexed to the Species, that are the Objects of our Senses, but to the very Substance of his Flesh, which is both living and endued with an enlivening Faculty, on account of the Divinity united to it. All therefore that believe in this Reality, ought not to scruple the receiving of the Communion only under one Species, since they receive all that is essential to the Sacrament, in so much a more ample and certain Manner as the Separation of the Body and Blood not being real, (as we have already observ’d) they entirely and individually receive him, who alone is able fully to replenish us.

“ ’Tis on this solid Basis that the Church interprets the Precept of the Communion, and has pronounced, that we may receive the Sanctification which that Sacrament confers under one Species only ; and when she confined the Faithful to that Species alone, it was not out of any Contempt for the other ; but on the contrary, to prevent the Abuses which the Confusion and Negligence of the People had occasioned in these lat-

^a Self. 22. c. 1.

^b The Communion under both Species.

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“ ter Ages; reserving to herself the Power of re-establishing the Communion under
 “ both Kinds, whenever it shall prove more conducive to Peace and Unity.

XII. “ JESUS CHRIST having established ^a his Church by preaching, the unwritten
 “ Word was the first Rule of Christianity; and when the sacred Writings of the New
 “ Testament were added to it, that Word lost nothing of its Authority on that Account;
 “ which is the Reason we receive all that has been taught by the Apostles, either writ-
 “ ten, or oral, with equal Veneration, wherein we follow ^b St. Paul's express Declara-
 “ tion, and we look upon it as a certain Proof that any Doctrine comes from the Apo-
 “ stles, when it is received by all the Churches of *Christ*, without our being able to point
 “ out its first Beginning. Nor can we refuse to receive every Thing so established, with
 “ all the Submission due to the divine Authority.

XIII. “ THE Church being instituted by God to be the ^a Guardian of the Scriptures
 “ and of Tradition, from her 'tis we receive the canonical Writings.

“ BEING thus inseparably united to the sacred Authority of the Church by means of
 “ the Scriptures, which we receive from her; from her likewise we receive our Tradi-
 “ tion, and by means thereof are taught the true Sense of the Scriptures. Whence it
 “ comes to pass, that the Church professes to teach nothing as coming from herself, nor
 “ to invent any new Doctrine; but only follows and declares divine Revelation by the
 “ inward Direction of the Holy Ghost, graciously given to her for her Guide and In-
 “ structor.

“ THE Dissention which arose relating to the Ceremonies of the Law in the Apostles
 “ Time, demonstrates, that the Holy Ghost makes the Church his Interpreter; and their
 “ Acts have taught all Ages to come, by the manner of deciding that Controversy, the
 “ Authority by which all Dissentions of that kind are to be concluded. So that when-
 “ ever there shall arise any Disputes, which may create a Division among the Faithful,
 “ the Church shall always interpose her Authority; and her Bishops being assembled, shall
 “ say after the Apostles, ^d *it seemed good to the Holy Ghost, and to us*: and when she hath
 “ once spoken, her Children shall be taught not to make new Enquiries into the Articles she
 “ hath resolved, but humbly to submit to her Decisions. In complying herewith, we
 “ shall imitate St. Paul and Silas, who delivered that first Decree of the Apostles to the
 “ Faithful, and who far from suffering them to re-examine what had been determined,
 “ ^e *went from Town to Town, and charged them to keep the Institutions of the Apostles.*

“ THIS is the Manner in which the Children of God submit to the Decision of the
 “ Church, believing they hear the Oracles of the Holy Ghost from her Mouth; for
 “ which Reason in the Creed, after we have repeated, *I believe in the Holy Ghost*, we
 “ immediately after add, *the holy Catholic Church*. By which Article we oblige ourselves
 “ to acknowledge a perpetual and infallible Truth in the universal Church, since that
 “ very Church, in which we believe at all Times, would cease so to be, should she cease
 “ to teach that Truth which God was pleased to reveal. Whoever therefore suspects
 “ that the Church makes an ill Use of her Authority, to establish the Spirit of Untruth,
 “ has no Faith in *him*, by whom the Church is governed.

“ THIS supreme Authority of the Church is so requisite for the Regulation of all the De-
 “ bates which arise in Matters of Faith, and the Sense of the Scriptures, that even the

^a The Word written, and unwritten.

^b Thess. ii. 24.

^c The Authority of the Church.

^d Acts xv. 28.

^e Acts x. 4.

“ Protestants were at last obliged to re-establish it among themselves, after they had exploded it as an insupportable Tyranny.

“ WHEN the People called *Independants* openly declared, that every Christian ought to follow the Dictates of his own Conscience, without submitting to the Authority of any ecclesiastical Body or Assembly, and for that Reason refused to submit to Synods; that of *Charenton*, which was held in the Year 1644, condemned that Doctrine on the same Account, and for the same Inconveniencies, as caused us to reject it. That Synod says in the first Place, that the Error of the *Independants* consists in teaching, that every Church ought to be regulated by its own Laws, without being dependant on any Person whomsoever in ecclesiastical Concerns, and without lying under any Obligation to acknowledge the Authority of Convocations, or Synods for their Government and Conduct. And afterwards concludes, that this Sect is as pernicious to the State, as to the Church; that it is an Inlet to all Irregularities and Extravagances, that it obstructs all Means for the Rectification of them, and that if it once got firmly established, there might proceed from it as many Religions, as there are Parishes and private Meetings. By these last Words, 'tis plain that this Synod in the Establishment of *Dependency* had an Eye principally to Matters of Faith; since it declares the greatest Inconvenience Christians were liable to fall into from *Independency*, was, that it might occasion as many Religions as Parishes. It is requisite therefore, according to the Doctrine of this Synod, that every Church, and with much more Reason, every private Person should depend in Matters of Faith on a superior Authority, which resides in a Number of Persons; to which the Faithful ought to submit. For the *Independants* do not refuse to submit themselves to the Word of God in the Sense, they think it is to be understood; nor to receive the Decisions of Synods, when upon due Examination they find them reasonable. But refuse to submit their Judgment to that of any Convocation, &c.

XIV. “ ^b THE Son of God having determined that his Church should be one only, and firmly built on Unity, has established and ordained the Primacy of St. Peter to maintain and cement it, for which Reason 'tis, we acknowledge that very Primacy in his Successors, to whom we therefore owe the very same Submission and Obedience which the holy Councils and Fathers have always recommended to the Faithful.”

THIS is the Exposition of the Doctrine of such Christians as are known by the Denomination of Catholics, with the Addition of *Roman* made by those of the Protestant Communion. This Doctrine appears here simple, void of Difficulties, and easy to be understood, and all who profess the Belief of it, are truly united to the Body of the Church. To her the good Christian is implicitly to submit; for Reason, which at all Times is fond of Enquiries, with Respect to Christianity, is a most dangerous Rock to split upon; a Christian who is any ways dubious ought to consult his Curate, whose Expositions must always agree with the Decisions of his principal Pastor. Thus an humble Sheep submissively bows to the Crook. The principal Pastor is the Pope, whose Infallibility in Matters of Doctrine, and whose Decision, (in the Opinions of some People) secures everlasting Salvation to all such as firmly adhere to him. The *Gallican* Church rejects that Infallibility, and sets a Council above the Pope; and indeed is it not very natural to believe, that the whole Body of the Church has full Power to decide absolutely in Matters of Doctrine? Let the Pope be at the Head of that Body,

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and

^a This Inconvenience predominates in those Countries where too great a Liberty of Opinions is tolerated, and where it is even allowed to publish them; On the other Hand, they who either out of Policy or Fear, hold their Tongue and pretend to conform, are Hypocrites.

^b The Authority of the holy See and of Episcopacy.

^c The following Objection may be started against this Principle. The Council represents the Church of *Christ*, and

and in Conjunction with it, form a compleat System of Doctrine if he pleases; for then we shall easily believe, that the Decisions of such an august Assembly will be conformable to the Gospel of *Jesus Christ*: But that the Pope alone should decide as the supreme Judge, this the Church cannot admit of no farther than his^a Decisions are agreeable to the Doctrine of *Jesus Christ*. When the Pope deviates from the true Sense of the Scriptures, we can never look on him as *Christ's* Vicar. The Church has then a Right to divest him of that Authority with which she had entrusted him, in the Name of the Saviour of the World; and he is no longer to be obey'd; but every Believer must submit to the^b Chair of *St. Peter*, till such Time as 'tis possessed by a legal Pontiff.

The Fundamental Opinions of the JANSENIISTS.

WHAT we have just before mentioned obliges us to take some Notice here of those People, who are called *Jansenists*. This Sect owes its Birth to *Jansenius*; a Doctor in Divinity of the University of *Lovain*, and Bishop of *Ipres*. The loose Doctrine of some^c of the Jesuits relating to Grace and Predestination, so far prevail'd in the Divinity Schools, that^d two Universities thought themselves obliged to condemn it in the Year 1640. That Doctrine was likewise brought before the holy See in a judicial Way, and yet, inspite of all Opposition, continued to make a considerable Progress. *Jansenius* was determined to defend the Faith of the Church, and the Grace of *Jesus Christ*. He opposed *St. Augustin* to those new Doctrines, and wrote a^e Dissertation upon Grace, wherein the whole Doctrine of that great Father is display'd. This Treatise was attacked by the Jesuits, who charged *Jansenius* with maintaining the five^f following dangerous and Calvinistical Heresies.

1. THAT *Jesus Christ* only prayed, and died for such, as are to be saved.
2. THAT Man can neither resist, nor reject Grace, even tho' he intends it, and endeavours to do it; and therefore, when he has Grace, he is constrained to do good by an absolute Necessity, and when he has it not, is compelled to do evil.
3. THAT we do not co-operate with Grace in our good Works, and that we have no Share in the Merit of them.
4. THAT we have never had any Liberty of Indifference since *Adam's* Fall, to incline us (in case we will) either to one Thing or another.
5. THAT our Sins are neither free nor voluntary; except in their Cause, which is *Adam's* Transgression. He alone was free, all other Sins are committed by Compulsion and Necessity, the Weight of Concupiscence over-ruling the Will.

and consequently its Decisions are those of the Church; but the Council decides by a Majority of Votes: If the Majority of Votes therefore should declare in Favour of an Error, what Remedy would there be? For Disobedience to the Decisions of the Church would be schismatical, and a Submission in such a Case heretical.

^a This is what induced that Part of the Clergy of the *Gallican* Church, which opposes the Constitution of *Clement IX.* to appeal to a future Council.

^b They who oppose the *Constitution* pretend that we ought to distinguish between the Pope and his Chair. The Protestants make a Jest of this Distinction, and ask what that Chair is? They propose this Question too, whether a Subject who is disobedient to his Prince, because he commands them to do those Things, which are contrary to the Good of the State, can clear himself of the Crime of High Treason, by saying, that though he disobeys the King, yet he submits to his Throne.

^c Father *Molina*, and Father *Leonard Celsus*.

^d The Universities of *Lovain* and *Dorway*.

^e *Augustinus*. See the History of *Jansenism*, Tom. I. p. 4. Edition of 1700. that Book was wrote before the Year 1636. as appears by the Privilege granted in 1635. but not published till the Year 1640. and then dedicated to the Cardinal Infant.

^f Taken from the History of *Jansenism*, Tom. I. p. 20. Edit. 1700.

JANSENIUS's Book, entitled *Augustinus*, from which these Propositions were pretended to be extracted, gave Birth to ^a several Discourses on the Topick of Grace; but this scholastic Controversy not concluding to the Satisfaction of the *Molinists*, they immediately applied to the Pope, in order to overthrow the new *Augustinus*, which was at last condemned in Form by a Bull ^b of Pope *Urban VIII.* The *Janfenists* pretend, that this Bull was composed by ^c a Person entirely devoted to the Jesuits. The Differences, however, occasioned by the Doctrine of *Janfenius*, had like to have occasion'd great Disorders in the Low-Countries, because the Divines (who were inspired, as they said, with a Zeal for Orthodoxy) took care to magnify ^d Objects in an extraordinary Manner.

JANSENIUS, under the fictitious Name of *Patrick*, had some Years before wrote a Book entitled, ^e the *French Mars*, against the Ministry of Cardinal *Richlieu*; but that Statesman revenged himself, by encouraging all Sorts of Writing, and preaching against the Doctrine of *Janfenius*; which began to spread and prevail in *France*. Those Preachers and Doctors, who were devoted to the Cardinal, were seconded by the Jesuits, and all of them thus united ^f proved powerful Adversaries to that Doctrine.

AFTER the Death of *Urban VIII.* the Affair of *Janfenism* was again revived, and Things at first seem'd somewhat favourable to that Party; but the *Molinists* still so artfully contriv'd Matters, that by their Intrigues the Decisions were all given against *Janfenius*. It would be to no Manner of Purpose to enter into the Discussion of all the Transactions on this Account, and of an infinite Number of Polemic Writings, which were produced by the Opinions of both Parties, on the Subject of Grace. The Archduke *Leopold* used his utmost Endeavours in the Year 1648. to have *Janfenism* condemned in the Low Countries; and the *Molinists* were of Opinion, that the most expeditious Method to destroy that Party, would be ^g to exclude them from all Dignities and publick Employments. The Expedient seem'd very well calculated to tempt the Ambition of those who could never be induc'd to believe any Truths that were inconsistent with their Interest, how excellent soever they might be in all other Respects. This Resolution was attended with a ^h Formulary, or Profession of Faith, which all those who were admitted to any Employments were oblig'd to acknowledge upon Oath, the Form whereof may be seen in the History of *Janfenism*, already quoted in the Notes, as well as the Manner in which *Janfenius* and the Bull relating to him were then treated in *Spain*. What occasioned some Mirth in these Debates, which notwithstanding the Importance of the Subject, and the Gravity of the Divines, made both Parties at last the Objects of Ridicule, was the Titles which they both gave to their Writings. The Names of *Buckler*, or *Shield*, and several others of the like Kind,

^a During the Years 1641, 1642, and 1643.

^b This Bull was granted *March 6.* 1642. and not publish'd at *Rome* till *June 19.* 1643. The *Janfenists* gave out, that the Bull was spurious, or at least were willing that it should be looked upon as such, by Reason of several Variations which were observed in the Copies of it, and because it openly condemned the Doctrine of *St. Austin*. This Bull met with no better a Reception in *France*; for it was there refuted by some smart Observations, which at that Time gave as much Uneasiness to the Court of *Rome*, as the Remarks made in our Time upon the Constitution *Unigenitus*.

^c Vide *History of Janfenism*, Tom. I. p. 48. Ed. of 1700.

^d They exclaimed loudly against the Heresy which was upon the Point of being introduc'd in those Countries: They represented to his Holiness, that there was an End of the Catholic Religion, and that *Manicheism* and *Calvinism* would soon get the upper Hand. Vide *History of Janfenism*, Tom. I. p. 61.

^e *Patricii Armacani Mars Gallicus*: He composed it in *Latin*, but it was afterwards translated into *French*.

^f *Isaac Habert*, Theologal (or principal Prebend) of *Paris*, preached in the Metropolitan Church, when the Orthodoxy of his Zeal made him reckon forty Heresies in the Doctrine of *Janfenius*. But some Time after, this Doctor's Zeal flagging, those Heresies were reduced to twelve, and at last stood at five, which are the Capitals.

^g The same Scheme is follow'd at this Day, in order to oblige the *Janfenists* to receive the Constitution *Unigenitus*.

^h The great Fault of this Formulary, as well as of all Oaths in general which compel a Submission is, that they always make Hypocrites

did not seem strong enough to express the Purport and Design of these kinds of Writings. One of these Doctors (whose true Name was *Fromond*) assumed that of ^a*Vincent the Mild*, and administer'd an *Antidote* against the Tenets of the *Molinists*. Another published the ^b*Torch of St. Austin*. Father *Veron*, the Jesuit, made a *Gag* for the *Janfenists*. Some Divines of his Order had a strong Inclination ^c to extinguish *St. Austin's Torch*; but *Fromond* thought himself under an Obligation to find ^d*Snuffers* for it. But we shall pass over these Writings, and the Authors of them, to come to the Letter which sixty eight Bishops of *France* subscrib'd, in Hopes to obtain of Pope *Innocent X.* an Enquiry into, and a ^eCondemnation of the five remarkable Propositions which follow, upon which, they said, it was most dangerous to hold Disputations.

I.

THERE are some of God's Commandments which are impossible to be kept by the Righteous, even when they are inclin'd to observe them, and use their utmost Endeavours to fulfil them, according to the Strength they are endued with at that Time. They want, over and above, the Grace of God, to render them possible.

II.

A MAN in the State of fallen Nature never resists inward Grace.

III.

IT is not requisite that a Man should have a Liberty free from Necessity, in order to merit, or not to merit, in the State of fallen Nature. 'Tis sufficient that he hath a Liberty free from Constraint.

IV.

THE *Semi-Pelagians* allowed of the Necessity of an inward preventing Grace for every Action, even for the Commencement of Faith; and yet they were Heretics for maintaining that Grace to be such, as that the Will of a Man could either resist or obey it.

V.

IT is *Semi-Pelagianisme* to assert, that *Jesus Christ* died, or shed his Blood for all Mankind, without Exception.

THE *Janfenists* pretended, that the *Molinists* laboured to have these Articles censur'd, for no other Purpose, but to make the Censure fall on *St. Augustin*, and on the Doctrine of efficacious Grace; but be that as it will, the Letter signed in the Name of

^a *Vincentii Lenis Thervica.*

^b *Lucerna Augustiniana.*

^c *Responsio seniorum Facultatis Duacene adversus Lucernam, &c.*

^d *Emunctorium Lucerna.*

^e If we may believe the Author of the *History of Janfenism*, that Censure was made in a most irregular Manner. Cardinal *Barbarini* being over-persuaded by the repeated Requests of the Jesuits, committed the Affair of *Janfenius* to his Council of Conscience; whereof three Jesuits compos'd a good Part. The Question was put, whether the Bishop of *Ipres's Austin* should be condemned or not, and the Number of those who voted for that Book had the Majority by one Vote over those who were for condemning it; but the Adversaries of *Janfenius* order'd it so, that *Albizzi* the Assessor, who strenuously oppos'd *Janfenius*, and did not use to sit in that Council, was admitted into it on Purpose to join his Vote to the *Molinist* Cabal. The Votes, however, were still equal; but Cardinal *Barbarini*, who ought to have no Vote in his own Council of Conscience, voted notwithstanding against *Janfenius*; by which Means the Number of those who decided for the Censure, exceeded by one Vote those who were against it. *History of Janfenism.*

the Clergy of *France*, was sent to Pope *Innocent X.* in the Year 1650, which created a new Paper War, of which we shall not enter into the Detail. In the same Year Pope *Urban* the VIIIth's Bull against *Jansenism* was published in *Poland*.

^a SEVERAL other Catholic Powers were at the same Time solicited to write to, and unanimously request the Pope to condemn the five Propositions, which were imputed *Jansenius*.

POPE *Urban* the VIIIth's Bull had already been published in the *Roman Catholic Low-Countries*; but not to the Satisfaction of the Court of *Rome*, on Account of a Clause inserted in the Publication, *viz.* Save the Rights and Privileges of that Country. ^b In the Year 1652. the Pope constituted a Congregation for examining into the Controversy concerning Grace. This Congregation, which was expected to have judged favourably of the *Jansenists*, was not, however, ^c indulgent to them at the Conclusion, though *Innocent* the Xth certainly was ^d no Friend to the Jesuits; but his Holiness censur'd *Jansenism*, and the pretended Propositions of *Jansenius*, with no other ^e View, than barely to establish his own Authority and Infallibility. *Jansenius* was branded at last by a Bull of this Pope, issued May 31. 1653. His Holiness, *after having seriously implored the Aid of the Holy Ghost*, according to the Words of the Bull, in Favour of his Grace, condemned the five Propositions, without giving any explanatory Declaration in what Sense he condemned them. This Bull was posted up, and published at *Rome*, on the 9th of *June* following, and afterwards receiv'd in *France*; though it did not pass ^f there without Examination and Remarks made upon it by the *Jansenists*. But in short receiv'd it was, nor did the Behaviour of those who ^g occasion'd it to be receiv'd appear altogether regular. After the Publication of it at *Paris*, the Pulpits rung with the most bitter Invektives against the Heresy of the *Jansenists*; and, without entering into the Truth or Falsity of the Propositions, which were thus censur'd, we may be allowed to say, that the Zeal of those Preachers was somewhat scandalous; the Result of which was, an Increase of Disorders ^h and mutual Animosities. The Year ⁱ 1656. produced the celebrated provincial Letters of *Paschal*, under the Name of *Louis de Montalte*, which had like to have prov'd fatal to the Society of *Port Royal*, which was always accounted the Bulwark of *Jansenism*. In the mean Time the terrible Menaces, which tended to declare incapable of all Offices, and even to deprive of their Livings, all those who would not receive the Bull, mollified some of its Opponents ^k. Pope *Alexander VII.* issued out an-

^a The Jesuits. Vide *History of Jansenism* already cited.

^b Ibid. Tom. II.

^c Cardinal *Spada*, President of that Assembly, was an Enemy to the Disciples of *St. Austin*, as the *History of Jansenism* tells us, Tom. II. Edit. of *Holland* 1700. and in this Quality of President he succeeded Cardinal *Roma*, who was not their Enemy.

^d The Jesuits, says the *History of Jansenism*, which we quote, were so far convinced of the Pope's Indifference to them, that fearing he would pronounce Judgment to their Disadvantage, they were studying Ways and Means to elude his Censure, without Prejudice to the Infallibility of the Holy See, by insisting it was very true, that the Pope was infallible in his Decisions; but that it was no Article of Faith, that *Innocent X.* was a lawful Pope.

^e It is upon this very Principle that Pope *Innocent XIII.* supports the Interest of the Constitution *Unigenitus* with so much Vigour.

^f Vide *History of Jansenism*, Tom. II. p. 154.

^g Ibid. p. 155, and 156.

^h In the Year 1655. the *Anti-Jansenists* caused the Stone, upon which was engrav'd an Inscription in Praise of *Jansenius*, to be taken off his Tomb. In 1672. another Stone was put in the Place of the former, with an Epitaph much less liable to be exposed to the Insults of the *Molinists*; but the same Zeal some Time after remov'd that likewise.

ⁱ The same Year a Pensioner of *Port Royal*, who was sorely afflicted with a *Fistula Lacrymalis*, was cured by the holy Thorn; and this Miracle, which made a great Noise, was industriously refuted by the *Molinist* Party.

^k The Archbishop of *Sens* defied the Bishop of *Toulouse* (*de Marca*) to produce the five Propositions in *Jansenius's Augustinus*, but *de Marca* not being able that Way to defend himself, replied, that there was no Room to dispute it, since the Pope had declared it. The Archbishop of *Sens* thought that no satisfactory Answer, but when the Bishop of *Toulouse*, and the other Deputies of the Assembly of the Clergy declared, that whosoever did not submit to the Bull, should lose their Livings; the Archbishop, overcome by so persuasive an Argument, submitted without a Moment's Hesitation.

other Bull the same Year, whereby he expressly declared; that the five Propositions^a were *Jansenius's*, and that they had been condemned in the Sense of that Bishop. About the End of the Year 1659. a particular^b Set of Fanatics rose up against the *Jansenists*, under the Name of *The Brothers of the Society of the blessed Sacrament*. One Father *Eudes*; preaching before the Queen Mother in 1660. conjured her by the Holy Eucharist to extirpate the *Jansenists* with Fire and Sword; and the Court of France in 1661. so strenuously pressed the signing of the Formulary, as to raise an inexhaustible Fund of Distinctions, on all Sides, to try by what Means the Signature might be compass'd or evaded. And indeed it was a real Struggle between the Flesh and the Spirit. The two *Port Royals* were persecuted very severely, in order to make them sign; and the Archbishop of Paris^c laid aside all his Gravity on that Occasion. The Resentment of this Prelate fell heavy on the Ladies of that Community, because they would not speak contrary to their Sentiments, nor believe that five Propositions were inserted in a *Latin Book*, which they had never read, nor were able to understand. Pope *Alexander VII.* thundered out another Bull against *Jansenism* in 1665. and resolv'd, in order to destroy them totally, to make them subscribe to a Form of his own composing, which was generally signed; ^d purely and simply by some, and with a Distinction of Right and Fact by others.

At last Pope *Clement IX.* made Peace in 1668. between both Parties, ^e which gave much Satisfaction to that Part of France, which had a true Spirit of Christianity; though it afterwards proved to be only a Suspension of Arms, which is a plain Demonstration that it is much more difficult to reconcile Churchmen than secular Princes. This War has been most remarkably renewed, and carried on, from the Time that *Clement* the XIth published his Bull^f in the Year 1713. against the hundred and one Propositions extracted from the New Testament of *P. Quesnel*. That Bull, according to the *Jansenists*, entirely destroys all Christian Morality, at least we may be well satisfied, that it was very ill calculated to maintain it in its Purity.

QUIETISM.

THE *Quietists* are accounted a Sect truly pernicious to the Christian Church. Their spiritual Refinements tend to debase the Majesty of Religion, and the Nature of the Holy Ghost, and to render the Elevation of the Heart to God, a ^g mere mechan-

^a It is asserted, that the Enemies of *Jansenius* caused the five Propositions to be printed upon a Sheet, and having inserted it into one of the Books of *Jansenius's Augustinus*, presented it to the Pope; which Artifice convinc'd and determin'd his Holiness. Vide *History of Jansenism*, Tom. II.

^b These People were likewise called *Hermits of Caen*. The *History of Jansenism*, Tom. II. p. 448. informs us, that they associated themselves with other Visionaries, under the Conduct of Father *Bagot*, a Jesuit. They gave out, that their Smell was so curious, that they could distinguish a *Jansenist* by the very Scent. So exquisite a Sensation ought to have render'd the signing of Formularies useless, or at least have taught them to know those that signed *Bona Fide*, from those who submitted out of Weakness only, in Order to comply with the Times. The *Sieur de Bernieres* was Superior of the Fanatics of *Caen*; and they determin'd to give out, that all the Curates, excepting two, in that City, were *Jansenists*. An extraordinary Communion preceded this Publication, after which they ran about the Streets half naked, making such Declarations as we have already mention'd. Some Time after, a young Woman assembled some other Fanatics with seven Priests, who, when they had turned their Cassocks, made themselves Girdles of the Barks of Trees, and besmear'd their Faces all over with Dirt, and thus walked round the Town of *Seez*, howling and praying for the Conversion of the *Jansenists*.

^c After having armed himself with Excommunication against the Nuns of *Port Royal*, he treated them with barbarous and abusive Language. Vide *History of Jansenism*, Edit. of 1700.

^d And this was transacted with so much Ignorance by some of them, that there were seen Mandates, wherein *Jansenism* was called the Heresy of *Cornelius Jansenius*, surnamed *Augustinus*. Vide the *History of Jansenism*, Tom. III. p. 204. Ed. of Holland.

^e *Clement IX.'s Peace*.

^f Called the Constitution *Unigenitus*, it was dated Sept. 8. 1713.

^g The first Principle of the *Quietists* is, that the Soul must make no Reflections, and make use of the Will by an internal Recollection, and a Contemplation, which they call acquired. The Body remains, if possible, in a perfect State of Tranquillity, whilst the Soul thus enjoys these spiritual Gifts.

cal Operation. Mystical Notions have appear'd ^a in many Ages of the Church. The *Montanists*, ^b the *Gnostics*, &c. were no doubt fond of them. We may form a Judgment ^c of the extraordinary Doctrine of the *Quietists*, by the Particularity, Oddness, and Extravagance of their Language.

^a THEY lay it down as a Maxim or Principle, ^e that when once we have devoted ourselves to God, that Act subsists for ever, without any Necessity to repeat or renew it. All that remains to be done, is never to take from God what we have given him, by acting contrary to his divine Will; unless this happen, the Essence and Continuance of our Resignation to God, and Conformity to his Will, last for ever. The trivial Faults which we commit without due Reflection, do not destroy the essential Point of Conformity; even our most distracting Employments do not interrupt the Act of constant Love; ^f nay, if it so fell out, that a Man should think no more of God, there would be no Occasion for a Man to renew this Gift of himself, which has ever sub-

^a The Origin of mystic Notions is to be met with in the Canticles; not but we acknowledge it to be Holy Writ; all that we would insinuate is, that Pretenders to Regeneration have in different Times misapplied and abused its Notions and Allegories. From thence it is that they have drawn the Marriage of the Soul with *Jesus Christ*, the chaste Consummation thereof, and the Marriage Portion of the Soul espoused to the Word. We find mystical Notions and Expressions in the Fathers, of the first Ages of Christianity, which they borrowed, perhaps, from *Plato* and other heathen Philosophers. *Boyle* in his *Critical Dictionary*, under the Article of *Plotinus*, calls the *Quietists* Plagiarists of the *Platonists*. "The End, says he, to which *Plotinus* directed his Thoughts, was to unite himself to the great God. He attained to it by an unspeakable Efficacy; and this is the unitive Method of our *Quietists*." The Followers of *Foe* in *China* teach a Sort of *Quietism*, which requires such as pursue real Happiness, to give themselves up intirely to Meditation, yet so as to make no Use of their Understanding. The Reader may have Recourse to *Boyle's* Remarks upon this Subject, under the Articles of *Spinoza* and *Taulerius*. *Arnold* has made a large Collection of mystical Notions in his *History of mystical Theology*, in Order to justify, after his Manner, the Antiquity and Sublimity of it; and tho' he goes through every Age very laboriously, to shew the Progress it has made down to our Time, yet it was never truly reduc'd into a System, till since the Writings of *John de la Croix* (*John à Cruce*); but after him those mystical Notions overspread Religion with some Violence to the Time of *Molinos*, a Spanish Priest, who was condemned at *Rome* in the Year 1687. in the Pontificate of *Innocent XI*. You may see the Abettors of that mystical Theology, with a Catalogue of their Works, in *Arnold's Latin Treatise* just mentioned.

^b The *Gnostics* had Notions like those of the *Mystics*, for they considered the Soul of Man as the intimate Substance of God; and the Jargon of our mystical People is an evident Proof, that this is one of their principal Errors. The Penances, Austerities, Prophetesses, and the Paraclet, or Holy Ghost of the *Montanists*, very nearly resemble the Notions of the *Quietists*; but there is a greater Conformity between them and the Sect of the *Beggards*, which appeared in the fourteenth Century; of whom we shall speak more at large in another Annotation.

^c We shall first give a Specimen of it, drawn from the *Instruction concerning the different Sorts or Degrees of Prayer* by *Mr. Bossuet*; who took it from the Writings of *John Rusbrok*. "The contemplative Soul views God by a Light, which is the divine Essence; . . . and even the Soul is that divine Light itself. . . . The Soul ceaseth to be in the Existence which in its own Nature properly belonged to it. It is changed, transformed, swallowed up in the divine Being, and flows into the ideal Being, which it had in the divine Being, from all Eternity. It is so entirely lost in that Abyss, that no Creature can find it. We very much question whether the most profound Commentator could ever be able to penetrate into such substantial Darkness."

^d Part of what we have here said relating to *Quietism*, is taken from the *Instruction upon the Degrees of Prayer*, by *Mr. Bossuet*; but the *Quietists* do not absolutely admit of every Thing which that Prelate lays to their Charge.

^e *Instruction upon the Degrees of Prayer*, p. 21. Ed. of *Paris*, in a Passage taken from *Malvaux* and *F. John Falconi*. *Molinos* endeavours to confirm this by Examples. "Would it not, saith he, be an extravagant Thing for a Man who is in the Presence of the King to say to him from Time to Time, Sir, I believe your Majesty is here? It would be the same Case, supposing the Soul that seeth God with the Eyes of a lively Faith, should say, Lord, I believe that thou art present, &c. When any Person is set out on a Journey to *Rome*, every Step he takes forwards his Journey, without the Necessity of saying every Time he sets one Foot before the other, I am going to *Rome*." *Molinos* in his *Spiritual Guide*, Lib. I. Chap. xv.

^f *Instruction upon the Degrees of Prayer*, &c. p. 43. This Notion appear'd abominable to the Adversaries of *Molinos*, That Christian who hath no distinct View of *Jesus Christ* must inevitably lose Sight of his Humanity; but it may not be proper, perhaps, to insist too strongly upon this Argument. The *Mystics* in all Probability did not consider the Consequences that might be drawn from thence against the Distinction of the Persons in the sacred Trinity. The Author of an *English Letter*, which may be met with in a Collection of Tracts relating to *Quietism*, printed at *Amsterdam* in 1688. pretends to justify *Quietism* in that Article; he alledges, that the *Roman Catholics* imagin'd there was much more Harm in it than really there is, because they fall into another Extreme, Which, says he, is the believing that *Jesus Christ* is adorable, omnipotent, and omniscient, by his Humanity considered in the *Abstract*. He pretends likewise, that *Molinos* and his Followers were for opposing as much as possible the Torrent of Superstitions, which that Opinion had introduc'd: He attributes to it the Origin of Crucifixes, the Adoration of the Cross, and of the Eucharist, &c. There seems to be some Partiality here. The *Spiritual Guide*, however, seems to acknowledge in the sixteenth Chapter of the first Book, the Humanity of our Saviour; but requires we should entertain a much more noble Idea of that Humanity, than for the Generality is entertain'd of it; and by consequence enervates the superstitious, not the religious Part of the Worship.

listed,

isted, just as a Marriage still subsists between a Husband and his Wife, tho' they are distant from each other, and have had no Correspondence together in Writing for a long Time : That Marriage, I say, still subsists, unless Adultery or some other Act of Falshood and Injustice should dissolve it. It must be acknowledged that this Principle of Quietude and Contemplation (which, as they say, is attended with a perfect Resignation to the divine Will) is capable of introducing a Corruption of Morals. It has a Tendency likewise to obliterate and set aside all those Acts of Faith which are contained in the Apostles Creed, together with the Petitions which are in the Lord's Prayer, &c. all which the *Quietists* are not bound to, since, according to them, nothing is required for such as live in a State of Contemplation, but one constant and universal Act only. It is an Act of Faith to meditate on *Jesus Christ*, and we must doubtless have him in our Thoughts when we rehearse the Creed, or read the Gospels ; but all this is of no Service to the *Quietists*. " A Soul " that has not thought of *Jesus Christ* under any Capacity whatever for the Space of twenty " Years together, finds that all his Virtue subsists in her inwardly by Virtue of her " State ; tho' she hath no distinct View of *Christ* at all." So sublime is that State of Contemplation ! Perhaps it may not be improper to examine how Mr. *Bossuet* refutes that *Suppression of the Acts of Faith, in the Instruction on the States or Degrees of Prayer.*

To pursue the Recital of those Subtilties, wherein the *Quietists* soar, as it were, above the Clouds ; they imagine themselves obliged to annihilate all their Desires, after the Soul is once confounded, lost, and annihilated in the divine Essence. " ^a The Soul must " be dead to its Desires . . . must have a Will as if it had none, comprehend as if it " comprehended not, and think as without Thought, nay, without having any Inclination towards Annihilation itself, &c. which is the Result of the Knowledge which it " has of that contemptible State wherein it is. It considers itself as absolutely incapable " of meriting any Thing, and acknowledges itself even unworthy of possessing " Virtue." Some Mystics add this Exception, *unless those Petitions and Desires were immediately inspired by God, and the Holy Ghost suggested such Motions as might incline us to such Desires thro' the divine Will.* Were we to make no Petitions to God, but what he himself inspired us with, and the holy Ghost suggested, we might thereby, 'tis true, retrench an infinite Number of insignificant Prayers ; but under that Pretence we should fall into another Extreme ; for we should either make no Petitions to God at all 'till we were under a particular Inspiration ; from whence it would follow that we should frequently remain in an absolute State of Inaction : Or otherwise we might imagine, that we had a Right to ascribe those irregular Motions which the Flesh may raise in the most perfect ^b Contemplation to the Inspiration of the Holy Ghost. This Resignation and Confusion (if we may call it so) and Annihilation in God is carried to such a Pitch, that ^c a perfect Indifference whether we are in Grace or not, whether we are acceptable to God, or hated by him, or whether we have or have not any Affection for him, may be inferred from them. This is the refined Sense which they give to that Part of the Lord's Prayer, *Thy will be done.*

THE *Quietists* by their Doctrine exclude all Reflection, and ^d *Molinos* is express thereupon. According to them the Act of reflecting is a Consequence as it were of the State

^a *Molinos's Spiritual Guide*, p. 194. & 196. Holland Edit. 1688.

^b Vide, *In the Instruction concerning the different States of Prayer* by Mr. *Bossuet*, the Refutation of their Apology for that Doctrine, in which they pretend to exclude no Requests but such as are attended to, and no Desires but what are perceived by our Senses. All Nonsense, full of Errors and Fanaticism, in whatever Sense it be taken.

^c Mr. *Bossuet* infers this Consequence against the *Quietists*, and yet it does not appear, that this is so expressly found in Chap. xix. xx. and xxi. of the third Book of *Molinos's Spiritual Guide*, wherein he treats of the true and perfect Annihilation.

^d The Understanding, saith he, casts off all Reflection and Reasoning : God causes the Soul to advance by Means " of the obscure Knowledge of a simple Faith, &c. *Guide*, *Introd.* Sect. 1. N. 2. The Soul being once deprived of " the Capacity of Reasoning, cannot with all its Efforts make so much as one single Reflection." *Ibid.* Lib. I. Chap. 2. N. 6. From this Doctrine may be drawn fatal Consequences ; may we not say, that it helps to palliate those unruly Transports of the Body, which frequently we are not Masters of even in the contemplative State ? Is the pretended

State of Imperfection : But a Man is still much more imperfect, when divested (as we may term it) of his Will, he becomes a Machine, to be wound up at the Pleasure of a Providence, which absolutely destroys the Liberty of all human Actions. If we consider all the Consequences which naturally follow from these Principles, we shall find that this is the true Notion *Quietism* entertains of the Deity.

It follows, therefore, from the Principles of *Quietism*, that such Actions as are perform'd without Reflection, must prove infinitely acceptable to God ; since such Actions as are unperceived, or confusedly perceived, are the most perfect ; but how is it possible to be lost and annihilated in God by such Acts ; since God is the supreme Reason ? Can we please him in acting without Reflection ? On the contrary, if in Consequence of that Reason which God has bestowed on Men, such virtuous Actions as are produced by Reason, come the nearest to God's infinite Wisdom, how can we love Virtue without Reflection ? We refer our Reader to the ^a Works of Mr. *Bouffet*, whom we have already quoted, for a Refutation of those Principles, as well as a Vindication of what the Mystics call the *Vice of Multiplicity*, that is, a daily Revival of the Acts of Faith, Hope, and Charity. It is manifest, that if we were obliged to set aside our Wills, to cease from reflecting on our Actions, and exclude even those Petitions which we may, and ought to make to God for obtaining his Favours, these Acts would become Errors in Piety and true Holiness.

^b THE passive Prayer of the *Quietists* requires no Meditation ; (this is an established Maxim among them, almost needless to be repeated) and is nothing but a mere passive Contemplation. It may be performed at all Times without taking us off from any Affairs we are engaged in ; for the Way of seeking after God is so natural and easy, (and we may say so involuntary, and according to them so imperceptible) that the very Air we breathe cannot be more so, nor our Respiration more uninterrupted. *If we could prevail on our erring Brothers*, says one of these *Quietists* quoted by Mr. ^c *Bouffet*, *simply to believe, and pray, instead of disputing so much, they might gently be brought back to God ; so that to employ either Controversy or any other Arguments for the Conversion of Hereticks, is by Consequence useless, and Labour lost.*

THE Soul ^d that conceives a sincere Love and Affection for God, finds herself immediately exposed to the Fire of Temptations ; yet she never believes with so much Certainty, as when she is thus tormented and afflicted. Her Doubts and Fears, with Regard to her believing, or not believing, consenting or not consenting, are the Effects of the Delicacy of her Love, &c. This Love (say the *Quietists*) requires, that the faithful (*Quietist*) should utterly forsake ^e his Neighbour till God takes him out of that State (of Quietude) in which he is. "Leave that Care, saith *Molinos*, to him, and remain "quiet, altogether insensible to all Things, and perfectly resigned to his divine Will. "You are not indolent on that Account." Divine Love purifies the Soul, whilst God is preparing in it ^e a passive Disposition, and trying it by the Fire of ^f Affliction and in-

tended Suspension of our Senses, whilst we plunge in the mystical Road, and are lost in God, any Thing more than a mere Illusion ? Trace these Principles Step by Step, and you will find that this Prayer of the Soul is nothing but Vain-glorious Nonsense. 'Tis in vain to tell us that *Absence of Reason is one of the greatest Blessings can befall the Soul ; and that it is a Proof, that God conducts it by Faith and Silence*, &c. *Molinos's Spiritual Guide*, p. 18. Edit. of Holland.

^a Book 5. and 6.

^b The Passive Prayer, or Prayer of Peace and Quietude, is likewise called that of simple Presence, simple Intent, and simple Resignation in God, according to the Expressions of St. *Francis of Sales* in his *Treatise on the Love of God* ; to bear and suffer the Oppositions which are made against our own Motions or Inclinations, is in devout Terms called the Impressions received from God, wherein Man hath no Part. See *Bouffet's Instruction*, &c. Book vii.

^c In the Infancy of Christianity it is true, that Method was practicable. The Operations of the Apostles were all Supernatural : the Holy Ghost by his immediate Influence acted upon those whom he intended to convert.

^d *Molinos's Spiritual Guide*, Introd. Chap. x.

^e Ibid. Lib. II. Chap. iii.

^f *Molinos's Guide*, &c. Lib. III. Chap. iv.

ward Anxieties, &c. A Man at such a Time feels a passive Dryness, attended with Darkeness, Anguish, Contradiction, and inward Despondings, &c. The Heart is then so oppressed, and so full of Bitterness, that a Man is not able to raise it up to God; nor to perform any one Act of Faith, Hope, or Charity. It is the Love of God, however, that occasions all this Distraction; but, according to the *Quietists*, it acts thus for no other Purpose but to appropriate the Heart of the Mystic to itself. *Molinos* calls this State which we have been describing, the *first spiritual Martyrdom*.^a The other spiritual Martyrdom, which is more advantageous and meritorious, is the Property of such only as are already advanced towards Perfection and sublime Contemplation. This consists in the *Fire of divine Love*, with which the Soul is *inflamed and consumed by amorous Torments*: The Absence of its Lover sometimes distracts her; at other Times she sinks under the sweet, but heavy *Weight* of the *divine Presence*. This is by them called *sighing, suffering, and dying* with love; the Consequence whereof to the Soul, is a Conception of internal Happiness equally Mystical and Spiritual^b, which in the End operates externally by Means of the *infused Contemplation*. This is the Account *Molinos* gives us of that State, by which God imperceptibly raises the Soul to a perfect Repose, by an intimate Penetration of his Light. What we have already offered is sufficient, we presume, to give the Reader an Idea of the Love of God, according to the Principles of the *Quietists*: But^c we shall shew in the Notes the Conformity which there is between their Opinions and that of the *Beguards*.

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^a Id. Ib. Lib. III. Chap. iv.

^b This internal Happiness is described by *Molinos*, *ibid.* Lib. III. Chap. xiii. and xvi.

^c A Book of considerable Length, and of a very singular Character might be made, were all the uncommon Terms, which the *Quietists* use to express their Love of God, and all the Effects thereof to be collected; the lowest of their Ideas are, that this Love illuminates, inflames, and consumes. The gayest Poets do not express their selves more emphatically than these contemplative Souls, who continually talk the Language of the most passionate Lovers.

^d These *Beguards*, whom the Council of Vienna condemned under Pope Clement V. believed, 1. That a Man may in this Life attain to so high a Pitch of Perfection, as to be incapable of Sinning, and have no Occasion for Grace. *Molinos*, almost in the same Sense tells us, that the *celestial Indifference* which succeeds the Suppression of Requests, *reinstates us in the happy Innocence which our first Parents lost*; that by Prayer the Soul returns to its Primitive Purity, and that the Spirit of Concupiscence is destroy'd, &c. *Molinos* in his third Book, Chap. ii. N. 7. of his *Spiritual Guide*, says something very like this likewise; however, he seems soon after to contradict himself, by adding, that *illuminated Souls are not the less convinced of their Misery and Failings*, &c. On the other Hand, one of *Molinos's* Propositions condemned by the Bull of Innocent XI. is this; that a Soul that has attained to mystical Death can have no other Will but that of God, because God has taken its Will from it. These are all downright Contradictions. 2. The *Beguards* held, that a Man ought neither to fast nor pray in the State of Perfection; which indeed follows of Course; for if a Man be perfect, why should he humble himself before God? That intimate Communication with God, in the midst of that Peace and Tranquility which is described by the *Quietists*, necessarily condemns a Spirit of Humiliation. 3. The *Beguards* pretended to exempt themselves both from human and ecclesiastical Laws; *Quietism*, it seems, sets up a kind of Independency: With the Principles of a *Quietist* it is a hard Matter to prove a good Subject. 4. The Principles of the one and the other plainly establish a supreme Happiness even in this Life. Read the several Accounts which *Molinos* gives of *supreme Happiness of inward Peace*, and of what he calls *Internal Solitude*, &c. 5. The *Beguards* were of Opinion, that they ought not to rise up at the Elevation of the Body of *Jesus Christ*, nor pay any Honour to it, pretending that the State of Contemplation did not permit them to think on the Mystery of the Sacrament of the Eucharist; nor of the Sufferings of the Humanity of *Jesus Christ*. The Suppression of all Acts of Faith has a Tincture at least of this Doctrine, and Mr. *Bossuet's* second Book of his *Instruction* may be hereon consulted. 6. The *Beguards* declared, that imperfect Man only ought to practise virtuous Actions, but the perfect Soul is exempted from them. This Proposition comes the nearest that is possible to a Suppression of all Acts; the 31st of the Propositions which were condemned by Innocent XI. determines that the Virtues ought to be banished. To give the Reader a complete Information of the great Likeness between the *Quietists*, who were followers of *Molinos* and the *Beguards*, we must quote some Passages that express the Characters of the latter; which we have extracted from a German Author cited by Mr. *Bossuet*. "They do not act, says *Taulerus*; but as the Instrument waits for the Workman, so likewise do these Men wait the divine Operation: Doing nothing, and pretending that their Operation would be an Impediment to the Work of God. Thus fixed to a vain Tranquility, they practise none of the Virtues in this peaceful State; they neither praise God, nor pray to him, (because they look both on the one and the other as interested Acts;) *Molinos*, in the 19th of his condemned Propositions, said that he who loves God according to the Dictates of Reason, or the Conception of the Understanding, does not love God; and that a Soul which cannot suppress the Desire of loving him, shews that it loves after its own Way: which is indulging its own Choice. In short, the Authors who were Contemporary with the *Beguards*, found in them the Passiveness and Annihilation of the modern *Quietists*; their Cessation of Desires, and Suppression of their Acts of Grace and Virtue, &c.

^e Besides the Fanatical Notions which are ascribed to the *Beguards* and *Quietists*, the World has given them both abominable Characters. It must be allowed, that a Suppression of Acts of Virtue leads one naturally thereunto. Let a Man become never so Spiritual, he always is under a Dependence on those Objects which surround him,

and

WE must now say something of *Molinos* himself, and of the Progress his Opinion made at its first Rise. This Priest, who was a *Spaniard* by Birth, and of a considerable Family, was of an austere, melancholy Constitution. He always despised, (as is reported,) the external Practices of the Church, and all popular Acts of Devotion. In the Year 1675. he published ^b his *Spiritual Guide*, with the Approbation of five Divines. There are some beautiful Passages, 'tis true, to be met with in that Treatise: But take it altogether, it principally consists of sublime Nonsense and crude indigested Notions, as is conspicuous enough from what we have already quoted. The *French* Translation is incorrect. As to the Approbations of the five Divines, one would imagine that either they had never perused the Book, or did not understand it, or had but slightly ^c examined it. It gained its Author, however, a great Reputation, who met with Encouragement from several ^d Persons of great Distinction in the Church; amongst whom were some *French*, who pretended to make use of him in order to reunite the *Roman Catholics* and the Protestants. Pope *Innocent XI.* shew'd him particular Marks of his Favour and Protection; and from that Time the *Molinist* Devotion gained Ground among the *Romans*. Several devout Men as well as Women laid aside the Rosary and their Beads; mental Prayer prevail'd, and the Jesuit's Chairs for Confession were more neglected than usual; this was (as it is said) the principal Cause of *Molinos's* Misfortunes. They wrote against his new Heresy, and *F. Signeri* was the Person who distinguished himself most on that Subject. He attacked him strenuously on this Proposition, *Whoſo poſſeſſeth God, poſſeſſeth likewise Jeſus Chriſt.* ^e He pretended, that it might induce the Faithful to forget the Humanity of our Saviour. The Inquisition at last took Notice of these Controversies, but *Molinos* at that Time triumphed over his Enemies. Soon after, indeed, they charged him again with new Accusations, and made Inquiries whether *Molinos* was not of *Jewish* or *Morisco* Extraction. *Quietism*, however, spread so fast, that Mr. *Burnet* in his *Travels thro' Italy*, reckons there were twenty thousand *Quietists* in *Naples*. This spiritual Propagation brought *Molinos* into new Troubles, and if we may Credit the Author of the Letter already mentioned, that Affair was treated of as a political Concern. 'Twas insinuated to his most Christian Majesty, that *Molinos* being a *Spaniard*, would draw all those of his Opinion into the Interest of his Master the King of *Spain*; and all the *Quietists* would prove by that Means so many sworn Enemies to *France*. This was the Pretence, as we are inform'd, which was made use of to incense the King of *France*, who thereupon gave Orders to Cardinal *d'Etr s* his Ambassador at *Rome* to prosecute *Molinos* and his Disciples. ^f His first Impeachment was for holding and carrying on criminal Correspondences. After this they represented to his Holiness, that the common Father of all Christians ought not to harbour Heresy in the *Vatican*, whilst the eldest Son of the Church was using his utmost

and by Consequence cannot support himself by mere Contemplation. There would always be some gross Souls amongst those contemplative People, who would sink under the Weight of their Senses, and become guilty of all those obscene and brutal Actions which are ascribed to them. These spiritual Flights of the Mystics carried to such a Pitch, must soon or late inevitably bring them under some shameful Dilemma's. It is proper, however, in this Place to distinguish Speculation from Practice: Because they who establish Principles, do not always foresee the Consequences that may be inferred from them, nor the unguarded Expressions that may introduce Corruption of Morals.

^a Abstract of an *English* Letter in the Collection of Tracts relating to *Quietism*, printed in the Year. 1688.

^b Ibid.

^c The first Approbation asserts, that this Book is intelligible in the most abstruse Matters; and that the Author does not deviate from the Holy Scriptures, &c. The second and third say much to the same Purpose. The fourth enters farther into Particulars, and is indeed more judicious; the Author of it was a Jesuit, who did not approve of the Book farther than he could judge of it, by the continual Elevation in which *Molinos* keeps up the Mind. But even with this Reserve, the Approbation displeased the Society, and the Author of it, 'tis pretended, was no more heard of; the fifth Approbation is full of Nonsense worthy the Capuchin that gave it.

^d See the *Abstract* of the Letter quoted above in the *Collection*, &c.

^e See before Note ^a, This Proposition is not to be found in express Terms in the *Spiritual Guide*. But *Malaval* saith expressly, that *Jeſus Chriſt is greater by his Divinity than by his Humanity, that whoſoever conſtantly thinks on God, conſtantly thinks likewise on Jeſus Chriſt.* Altho' this Author often does not understand himself, yet the Words seem capable of a rational Explication.

^f See the Letter already quoted.

Endeavours to extirpate it. In short, *Molinos* was imprisoned in the Year 1685. and soon after several Clergymen and Laymen too were confined on Suspicion of giving themselves up to *Contemplation* and *mental Prayer*. Had this Sect been tolerated any Time, we should doubtless have seen some fatal Revolution in the Practices of the Church, particularly if *Innocent XI.* who ^a was made to pass for the Abettor of *Quietism*, had ventur'd publicly to declare himself its Protector. After these first Proceedings, Orders were given for a circular ^b Letter to be sent to all the Prelates of *Italy* and of *Christendom*, to acquaint them, that in several Parts of their respective Diocesses there were Societies of *Quietists* form'd, who taught abominable Errors. Those Prelates were exhorted at the same Time to use their utmost Endeavours to disperse such Assemblies, to make choice of proper Directors, and to act in such a Manner as that the antient Customs might be exactly preserv'd; but since the Power of the Church is not formidable enough to curb her worldly Children, unless supported by civil Punishments, the same Prelates were prudently directed to prosecute the *Quietists* before temporal Judges. It was high Time to come to this Extremity, for mental Prayer had already got the better of the Rosary, as we before observ'd; and several devout Persons began to neglect Images, and leave off counting their Prayers. *Molinos* was at last condemned, and escaped the Flames upon no other Conditions, than a public Confession, (though in all Probability not a sincere one) of his Crimes; but he was however confin'd ^c to a Prison, where he continued to the Day of his Death. ^d The Reader will ^e in the Notes find Part of the Ceremonial of his Abjuration, as we have extracted it from a Letter inserted in the *Collection of Tracts relating to Quietism*, published in the Year 1688.

It is very remarkable, that the Instrument of *Molinos's* Condemnation, and the Bull of *Innocent XI.* charge him with *hurrying the Faithful into 'shameful and enormous Practices*, without mentioning any one in particular.

^a See the Letter wherein it is said, that the Inquisition took the Liberty to examine the Pope upon this Subject; but this is wholly groundless.

^b This Letter was written by Cardinal *Cibo*, on Feb. 18. 1687. it contained nineteen Articles or Propositions, which were charged upon the *Quietists*, among the rest the 4th destroys the Humanity of *Jesus Christ*, the 5th all Acts of Penance, the 7th and 13th abolish Images, the 9th the Sacrifice of the Mass, and the 10th the Invocation of Saints. The Letter does not quote the Author from whom these heretical Propositions are extracted.

^c In 1687. he was sixty Years old, according to the *Dutch Edition of Moryer*.

^d He died in 1692.

^e "Some short Time before this Solemnity, the Pope granted a plenary Indulgence to all who as should be there present, and the Proclamation that was made of it, together with the Desire every one had to see the Conclusion of an Affair which had held the Public in Suspence for above two Years, brought such a vast Concourse of People to the Place where *Molinos* was to make his Abjuration, that one must have paid very dear, or have had a considerable Interest to get a good Place. He was very neatly dressed in new sacerdotal Clothes, and made so handsome an Appearance, that his very Enemies allowed he had all that was capable of charming the Fair Sex. When he came out of the Prison, they put him into an open Chariot, with a *Dominican* Friar to accompany him; and when he was arrived at *La Minerva*, they left him in a Gallery for some Time. He turned his Eyes on every Side with great Presence of Mind, bowing to those who saluted him, and during all that Time was only heard to say these Words: *You see, Gentlemen, a Man who has been defamed, but is very penitent; infamato ma penitito.* From thence they carried him to Dinner, where he was entertained in a very elegant Manner, after which he was taken back to the Church in Triumph, as it were, and born upon the Shoulders of some of the *Shirabi*, who were in the open Chariot. When he was brought to the Place appointed, he made a very submissive Bow, but shew'd no Fear or Confusion in his Face; his Hands were bound, holding in them a Wax-Taper; and while two Monks dress'd in long Robes were reading his Accusation aloud, some People were placed not far distant, who at the reading of some particular Articles, cried out, *Burn him, burn him*; which the Mob repeated; for due Care had been taken to incense them so far against this unfortunate Man, that had not the *Shirabi* and the Guards oppos'd them, he had fallen a Victim to their Fury and Resentment. He was carried back to Prison, and as soon as he came to the Cell where he was to be confin'd for the Remainder of his Life, he entered it with a great deal of Tranquillity and Resignation, calling it his Cloister; then taking Leave of the Friar who had accompanied him, *Father*, said he, *farewell, we shall see one another again at the Day of Judgment, and then it will appear who is in the right, You or I.*

^f Mr. *Palafox* Archbishop of *Seville's* Letter likewise speaks of *These abominable Excesses of the perfidious Molinos.* Vide the Pieces immediately following the Instruction concerning the different States of Prayer, by Mr. *Bolluet*.



A
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ROMAN CATHOLICS:
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A

CONTINUATION OF THE DISSERTATION On the CEREMONIES of the ROMAN CATHOLICS:

Being a
Description of their CEREMONIES.

*The Authority of the CHURCH; the Head of the
UNIVERSAL CHURCH.*



THE Church ^a is one, 'tis visible, holy, and Catholic, or Universal, establish'd by the Hand of God, on a solid Basis, who has bestowed on it the Power of Opening the Gates of Heaven to all true Believers, and shutting them to all Heretics and Infidels. It likewise has the Power of pardoning and absolving Sins, and excommunicating all such as are disobedient, &c. This Church is both triumphant and militant. ^b The former is *the illustrious Society of those blessed Spirits and Saints, who having triumphed over the World, the Flesh, and the Devil, enjoy everlasting Happiness in Peace and Security.* The latter is the Congregation of all true Believers upon Earth, who are constantly oblig'd, during their whole Lives, to resist the World, the Flesh, and the

^a Catech. of the Council of Trent.

^b Ibid.

Devil.

Devil. *Jesus Christ* is the immediate Governor of that Part of the Church which is triumphant in the Heavens; but as the Church Militant required a visible Head or Director, he has substituted one in his Room, who is accounted by all true Catholics, ^a as the sole and sovereign Depositary of the Faith, and perpetual Director of the Belief of all true Christians. His Authority has been all along supported and maintain'd in those Kingdoms that have preserved the Catholic Faith, which he governs by an almost infinite Number of Men, whom he constantly keeps in Pay; 'tis he likewise who is commission'd to distribute ^b spiritual Arms amongst all true Believers in the World, and to promote some of them to the highest ^c Preferments in Heaven, at a limited and determinate Time after their Admission into the Church Triumphant, and to confer on others ^d such Briefs as will one Day intitle them thereunto. It must not here be objected, that he breaks in upon the Prerogative of *Jesus Christ*; since, on the contrary, no true Believer can enter into Heaven, but through the Recommendation of this his visible Vicegerent. The Church has given him all that Power which she received from *Jesus Christ*, to open and shut the Gates of Heaven. He is the Person who forgives Sins, and who has the Privilege of making what was unlawful lawful, by his Dispensations; out of his Treasury he draws those Indulgencies which he makes use of to reclaim and enliven such as were dead in their Trespases and Sins to a spiritual Life. It is in his Power, whenever he thinks proper, by the Means of ^e certain Fines, to re-establish such as had been degraded for their Crimes. In a Word, it is he who pronounces Anathema's and Excommunications against Heretics, Rebels, and Transgressors; but is kind and indulgent to those who pay due Respect to his paternal Authority, and like a fond Parent bears with all their human Frailties, in Case they express but an unlimited Love and Regard for him.

The Supremacy of the POPE.

THIS visible Head is called the Pope; but the Catholics are divided in their Notions, with Regard to his Power. Some of them think he is inferior to a general Council, of which we shall take farther Notice very shortly. Mean while 'tis certain, that he takes Place of all Christian Princes, as the Vicar of *Jesus Christ* here upon Earth. The Emperors in former Times went to *Rome*, to receive the Imperial Diadem from the Hands of his Holiness, and there solemnly promised and bound themselves ^f by the Trinity, by the Wood of the Cross, and by the Relics of the Saints, to exalt and support the Church and its Head to the utmost of their Power. They took the Oath, the Form whereof the *Ceremonial of the Roman Church* has preserved and transmitted to us, before their Entrance into the City of *Rome*. At length, after the Church and its

^a Chiefly by the *Tramontanes* and some others.

^b Indulgences, *Agnus Dei's*, and *Beats*, &c.

^c The Canonisations of Saints.

^d Beatification.

^e These Taxes are not now so common and exorbitant as in former Times; and we cannot in this present Age accuse the Court of *Rome* of that sordid Avarice which occasioned a *French Poet* to write the following Epigram:

Lubin venant ici de Bresse
Fut prié par frere Zenon
D'en apporter grace en son nom,
Pour avoir sanglé son anesse.
Lubin le fit, & de retour,
Eh bien, dit l'autre, en mon amour
As tu fait quelque tripotage?
Oui, dit Lubin, & sans gloser.
Pour peu de Jules davantage,
On t'en permis de l'épouser.

^f *Sacrar. Ceremon. Lib. I. Sanctam Romanam Ecclesiam, & sanctitatem suam Rectorem ipsius exaltabo secundum meum posse ad vitam, &c.*

Head had perfectly secured their own Rights and Privileges, the Emperor was admitted; upon which Occasion the Clergy went out to meet him in their ceremonial Habits, and tender'd him the Cross to kiss. His Holiness sitting on a Throne receiv'd him, before the first Portico of the Church of the Apostles. ^a There his Imperial Majesty uncover'd himself, and knelt down as soon as ever he saw the Vicar of *Jesus Christ*. Afterwards he drew nearer, and approach'd him gradually, with one Knee always upon the Ground. *Lastly*, he kissed his Holiness's Feet ^b after a very devout Manner, as a Testimony of his Respect to the Saviour of the World. But before his Imperial Majesty could be crown'd, he was oblig'd to take a new Oath, wherein Nothing was omitted that might establish the Pope's Prerogative, and the Security of the Church's Domains. After the Coronation there was a solemn Procession, in which his Imperial Majesty appear'd for the first Time, with his Crown on his Head, his Sceptre in one Hand, and a Globe in the other; but as he went out of the *Basilica*, he put all his *Regalia* into the Hands of one of his Officers, in order to hold the Pope's ^c Stirrup, whilst he mounted his Horse; nay, he even took the Bridle, and for some considerable Time led the Horse of the *Servant of the Servants of Jesus Christ*, ^d who, to testify his Humility, pretended he could not admit of so extraordinary a Submission; and did not consent till after several Compliments on both Sides, to receive, for the Sake of ^e *Jesus Christ*, the Honour his Imperial Majesty did him. We must refer the Reader to our Notes for several Particulars of the Emperor's Duty to the Pope, ^f after we have pointed out some peculiar Circumstances which demonstrate that the holy Father is far above all Kings, since he is Vicegerent of God, and Regent of the Universe. Under this Denomination he has divided the new World between *Spain* and *Portugal*, he has a Right to *St. Paul's Sword*, and with it to give apostolical Chastisement to such as despise or disregard his Decisions relating to the Christian Faith, ^g and to set the golden Crown on the Head of his Imperial Majesty, who is the first Prince of the Christian World: ^h He never rises off his pontifical Throne, nor uncovers himself to any Person whomsoever; nor does he ever condescend to honour any one with a Salute, by the least Inclination of his Head. As to his Imperial Majesty, indeed, he does him the Favour to rise a little to him, on his Admittance to the Kiss of Peace, after he has paid his Respects to the Pope's Feet. His Holiness, however, sometimes salutes such Princes as have the Honour of an Audience of him, with a slight Inclination of his Head; but then he ⁱ is not in his pontifical Robes; and though he condescends to be courteous and complaisant, he is under no Obligation to it. ^k 'Tis proper to observe here, that the Pope's Nuncio's and Legates take Place of the Ambassadors of all crowned Heads.

^a In this Place the august Functions of the Popes are perform'd.

^b *Pedes in reverentia Salvatoris devotè osculatus.* Vide *Sacr. Cerem.* Lib. I.

^c *Stapham tenet, quoad Pontifex equum ascendit, &c.* Ibid.

^d *Pontifex, dum Imperator humilitatis officia vult exhibere, debet aliquantulum modeste recusare,* Ibid.

^e *Cum aliquibus bonis verbis, honorem non in suam personam, sed illius cuius locum tenet recipiende, &c.* Ibid.

^f It is observable, that after the Emperor had taken the Oath to his Holiness, he was cloathed in the *Amice* and *Surplice*. The Canons of *St. Peter* did him the honour to admit him as a Brother, and to look on him as a Subject of the Pope, to whom all Preferments belonging to the Hierarchy of the Church are subject. Whenever it pleas'd his Holiness to be carried on his Servants Shoulders, the Emperor was to be one of the Assistants; he was to pour out Water to wash his Holiness's Hands before he sat down to Table, to give him his first Plate, &c. Vide *The Roman Ceremonial*.

^g *Imperator tribus coronis ornari oportet; argenteâ Aquisgranî, ferreâ Modentie in Lombardiâ, & aureâ Romæ,* Ibid. *John I.* sent Ambassador to the Emperor *Justin*, by *Theodoric King of the Goths in Italy*, was the first who gave the Imperial Ornaments to any Emperor, which he did to *Justin*. The Pope's Successors have insisted on this Privilege in very high Terms.

^h Ibid. Lib. III. c. ii.

ⁱ *Cum non sit in Pontificalibus,* Ibid.

^k *Non ex officio, sed ex laudabili humanitate,* Ibid.

286 DISSERTATION on the Christian Religion, Of COUNCILS.

A COUNCIL ^a is an Assembly which represents the whole Body of the Universal Church. The Name of Council is given likewise to provincial and national Assemblies of the Clergy, who at such Times, however, only represent a Part of the Church. A Council is composed of ecclesiastical Deputies from the sovereign Powers of Christendom, who represent their respective Nations, and also ^b of other Prelates, Doctors, &c. of particular Churches, all assembled together in a free Place, where, without Constraint, they may apply themselves to the Reformation both of Manners, and of Doctrine; to the Regulation and Establishment of Church-Discipline, &c. And thus assembled they have an Authority to censure Bishops, Cardinals, and even his Holiness himself, if his Conduct is blame-worthy; as also Power to depose any of them, when the Good of Religion requires it. In short they form an Assembly, which ^c by its Superiority, being able to check the unjust Proceedings of Popes, by subjecting them to the Church in Points of Faith, and declaring them Schismatics and Heretics whenever they deviate from it, has more than once prov'd very fatal to the See of Rome. Those of *Pisa*, of *Constance*, and *Bale*, are incontestable Instances of the Truth of this Assertion.

As to the Ceremonies observ'd at the Calling of a Council, as there has not been one since that of *Trent*, we shall describe them just as we find them in Father *Paul's* History of that Council, who assures us, there was not less Debate nor less Embarrassment in settling the Rank and Precedency of the Bishops, &c. than if an Affair merely civil ^d had call'd them together; that the Fathers of the Council insisted upon having the Assembly-Room hung with Tapestry, without which they were apprehensive that the Council might be deem'd a Body of Tradesmen and Mechanics. Pope *Paul III.* issued out one Bull for calling it, and a second for opening it; both which were read and

^a The Council here spoken of is that which they call œcumenical or universal.

^b There must be a Distinction made between the Fathers of the Council, and the Divines, Ambassadors, &c. for Instance, in *January 1546.* there were at *Trent* forty three Fathers, and besides them twenty Divines; afterwards about sixty Fathers, and in the third Session above two hundred. These Fathers were, properly speaking, the Council. It is foreign to our Purpose to enquire whether it may be denied the Title of œcumenical in some of its Sessions, and whether it was a free one or not, &c. The Council of *Constance* was in the same Manner an œcumenical Council; for, according to Mr. *Lenfant's* Preface to his History, "There must have been at it thirty Cardinals, four Patriarchs, twenty Archbishops, about an hundred and fifty Bishops, above an hundred Abbots, fourteen Auditors of the Rota, above an hundred and fifty other Prelates, as well Generals of Orders as Priors, sent from several Parts, and above two hundred Doctors." A Council seems in our Opinion to be œcumenical, when all Christian Potentates are invited to send their Deputies, with one Accord, to examine into both Doctrine and Manners, with a Promise that no Violence should be used in such Examination.

^c The *Tramontanes*, who are more faithful Servants of the Pope than any other Christians, imagine that a Council has no other Authority than what the Pope pleases to admit of, and pretend that his Holiness alone has the Right of calling one; and labour to persuade us, that the Pope's Determination alone is as valid as an œcumenical Council. *Casalius* a Roman Prelate, and consequently zealous for the Pope's Authority, in his *Latin Dissertation on the Ceremonies of the antient Christians*, endeavours to prove, that the Emperors never had any Right to call a Council without the Pope's Authority. He abounds with the Subtilties of an *Italian*, attempting thereby to confute the impious *Calvin*, who maintained the contrary. *Vide* the following Note.

^d In the earliest Ages of the Church they assembled together without any Ceremony; for the Holy Ghost alone then presided in their Councils, and Christian Charity was then considered before any worldly Prospect; but Interest and Punètilio afterwards crept in. He who was the most learn'd, or the most considerable Man, either on Account of the Dignity of his City, or his Church, endeavoured to direct the Assembly, to propose and opine upon Matters. When the Church once began to be settled, and Religion found herself countenanc'd by temporal Power, Difficulties in Doctrine and Discipline broke in upon the public Peace and Tranquillity, from the Ambition of the Clergy; and this laid Princes and Magistrates under an Obligation to introduce themselves into the Assemblies; and they in their own Right, and as political Sovereigns, began to summon them, be present at them, settle Forms for them, propose and give Sentences therein upon such Differences as arose; yet so as to leave the principal Debate, which was the Cause of their being call'd, to the Determination of the Clergy; all which appears by the Records of several Councils. At that Time there were no Preliminaries, no Ceremonies; but they immediately enter'd upon Business. *Vide* Father *Paul's Hist. Council of Trent*, Lib. II

register'd in the ^a first Session. On the Day of opening it, the Legates and Bishops, dress'd in their pontifical Robes, together with their Divines, the Clergy of *Trent*, and all the People went in a solemn Procession to the Cathedral, where the first Legate sung the Mass of the Holy Ghost. Then the Legates in the Pope's Name made an Harangue, wherein, after hinting at the Occasion of that august Assembly, they exhorted the Fathers to lay aside all Passion and Prejudice, to judge righteously, to have no other View but God's Glory, and the Good of the Church; Qualities which seem easy to be attained when taught in Theory only, but in Practice they are in Reality extraordinary difficult. After this Exhortation they all knelt down, pray'd awhile to themselves, and then the President ^a recited the Prayer which begins with ^b *Adjumus Domine, Sancte Spiritus*. The Litanies were sung, next the Deacon read the Gospel, *Si peccaverit frater tuus*; and after this the *Veni Creator* was likewise sung, and then the Fathers seated themselves according to their respective Ranks. The President read the Decree with an audible Voice, and ask'd them if it was their Pleasure to order and direct that the General and Holy Council of *Trent* should be opened to the Glory of God, &c. to which each of the Fathers in his Turn answered, *Placet*; the Legates first, then the Bishops, and the Rest of the Fathers; of which the Notaries drew up a public Act. Lastly, the *Te Deum* was sung, and the Legates returned home after the first Session, the Cross being carried before them, and they being attended by the Fathers, who had laid aside their pontifical Habits. The Ceremonies were almost the same at all the other Sessions. Such as would be fully instructed in the Orders of the Court of *Rome*, relating to the Disposition of the Place and Seats for a General Council, may consult the Particulars thereof in the ^c *Roman Ceremonial*. We shall only take Notice, that the Assembly-Room must be neatly adorned, and in Case the Pope be present, his Throne must be erected at the Upper End, and due Care must be taken that there be two Seats on the Right and Left Side of the Throne for the Deacons Assistants. If the Emperor appears in Person at the Council, he is to be seated ^d next the Pope, and at his Right Hand, but so as to acknowledge the Superiority of his Holiness; for the Emperor's Seat, for instance, reaches no higher than ^e the Bishop of Bishops Footstool, and even this Honour is reserved only for his Imperial Majesty, for there is but very little Difference between the Seats of Kings and those of Cardinals. In this Hall, or Assembly-Room, there must be an ^f Altar for Mass, with a Cross upon it, and the Eucharist, or the Relics of the Saints. At the same Altar the Holy Ghost is implor'd to send his Blessing upon his Religious Assembly.

THE *Roman Ceremonial* gives us the Order and Rank of such as have a deliberative Vote in Council.

1. THE Pope as Head of the Christian Church.
2. THE College of Cardinals.

^a Before the first Session opens, the *Roman Ceremonial*, Lib. I. fol. 61. Edit. 1516. directs a Fast for three Days. In case the Pope appears in Person at the Council, he and the Fathers of the Council, with the Clergy of the City, go in Procession to the Hall of the Assembly in their pontifical Robes. The Pope or some other Prelate at the opening of the first Session, sings the Mass of the Holy Ghost: after which the Cardinals, and the Fathers of the Council clothed in their Robes of Ceremony, salute his Holiness in their Turns. High Mass is seldom sung at the other Sessions. His Holiness for the most Part hears a private Mass, and afterwards goes to the Council in his scarlet Cope, and with the precious Mitre on his Head; where before the Altar he makes an Harangue to the Assembly, and then goes to his Throne; the Cardinals after that put on his Sandals, and *quam dilecta*, a Verse of one of the Psalms, is recited.

^b 'Tis the Pope that repeats it when he assists at the Council. By this comprehensive and devout Prayer, immediate Aid is ask'd of the Holy Ghost; that he would please to guide and direct the Council, to inspire the Fathers with just Judgments, to banish the Spirit of Disorder and Discord far from them, and not to suffer them through Ignorance to fall into Error, or be biassed by Bribes, or be surpris'd by outward Appearances.

^c Lib. I. fol. 59. Edit. 1516.

^d Then the two Assistants leave their Places, and seat themselves over against his Holiness.

^e *Locus ubi sedet Imperator non sit altior loco ubi tenet pedes Pontifex.*

^f *Altare cum cruce, & sacra Eucharistia, sive reliquiis sanctorum.*

3. THE Patriarchs.
4. THE Primates.
5. THE Archbishops.
6. THE Bishops.
7. THE Abbots.

8. THE Generals of Religious Orders. All these, as we have already observed, properly speaking, compose the Council: The Doctors, Divines, &c. making their Appearance therein only to assist or direct the Fathers by their Learning, and their Advice.

Of PROVINCIAL SYNODS.

EVERY Bishop ought to hold an annual Synod^a in his own Diocese; and every Archbishop a Provincial one once in three Years; and this is by the Antients called a Provincial Council. This last Synod represents the Church of the Province, and the Archbishop is President of it as Metropolitan and Head of the Clergy of that Province. He alone is authorized to call it; which he does by circular Letters directed to his Suffragan Bishops, and to all those who have a Right to assist at this Ecclesiastical Assembly. The *Mandamus* for calling it is fix'd up at the Porch of the Cathedral, ^b a Month or two before they meet; now the Curates of the several Parishes are to exhort all the Faithful the three last Sundays to Devotion, Fasting and Penance, in order that God may pour down his Blessing upon the Synod, and replenish them with his holy Spirit. The Clergy themselves, during this Time, must endeavour to lead new Lives, lay aside their Ambition, subdue their Passions, abstain from evil Actions, and clothe themselves with Humility, an Ornament which they are not over fond of.

THE Assembly is ranged in the following Order. The Archbishop's Seat is raised under a Canopy near the Altar. The Bishops sit in a Circle over against him; the Abbots and other Clergy sit behind them. Thus the whole Convocation forms two Semi-circles.

^c ON the Day before the Synod is held, the Bells of the Cathedral, and of the rest of the Parishes, are all rung, from the first Vespers till the Archbishop enters the Church where the Convocation meets. On the Day of the Synod, all the Clergy resort betimes in the Morning to the Archbishop, and put on their proper Robes. Those of the Archbishop are the Amict, the Albe, the Girdle, the Stole, and the archiepiscopal Mitre; those of the Bishop, the Rocket, the Amict, the Chasuble, and the episcopal Mitre; of the Abbot, the Chasuble and plain Mitre; of the Canon, the Chasuble, the Planet, and Dalmatica; the Colour must be red. After this, the venerable Assembly marches in Procession to the Church, praying all the Way to Almighty God, and singing his Praises, whilst the Bells ring, and the Organs continually play. At their Entrance into the Church, they are shewn the precious Relics of some Saints, which they behold with the utmost Reverence and Respect. Then the Mass of the Holy Ghost is sung: That ended, the Archbishop lays aside some Part of his pontifical Vestments, puts on the Cope or Chasuble, kneels down before the Altar, and sings an Anthem, which his Clergy likewise on their Knees repeat after him. But tho' their Devotion may seem never so fervent, their Ambition to maintain their Rank is still always conspicuous; and in the midst of this ceremonious Sanctity, every one inviolably preserves his Privileges; no Abbot for instance daring to intrude himself among the Bishops. Some learned Divines ought to be called to these Synods; not that they have any casting Vote therein, but serve as Counsellors to give their Opinions, and may be called the Prompters of the Synod.

^a *Piscara Praxis Cerem. Lib. I. Sect. 10. Cap. 39.*

^b *Cerem. Episc. Lib. 1.*

^c *Cerem. Episc. Ibid.*

^a At the End of each Session, the Metropolitan, having the Cross before him, blesses the Assembly; and at the Close of the last, the Deerees of the Synod are solemnly confirmed, and one of the Deacons says, *Recedamus in Pace, Let us depart in Peace.* The Archbishop admits his Suffragans to the Kiss of Peace, and they salute each other, at least with a seeming Sincerity: I say seeming, because Ecclesiastical Peace is a very nice and tender Point, which the smallest Suspicion of Heresy is able to dissolve for ever.

The POPE'S SPIRITUAL JURISDICTION.

WE are now to consider his Holiness no longer as a Temporal Prince, but in his Spiritual Capacity of Bishop and Head of the Church. To which Purpose after we have given an Idea of the Ceremonies of the Conclave, and the Artifices and Stratagems of the Cardinals, to advance a proper Object to the Pontificate (in which Particular 'tis evident the Holy Ghost is silent) we shall speak of the Ceremony of his Adoration, Coronation, entering into Possession, &c. whence we shall proceed to such Ceremonies as Christ's Vicar himself observes, and causes to be observed, as first Prince of the Church. All other Particulars we shall rank under civil Ceremonies. He whom the sacred College advances to the Papal Dignity, possesses, as Successor to St. Peter, ^b the highest Degree of Power and Fortune to which human Industry can possibly raise a Man in the Ecclesiastical Way.

1. THE Pope issues out his Bulls for the anointing and installing all Archbishops and Bishops in Christendom, which, if we may believe a Writer who pretends to have been in the Service of a sovereign Pontiff, amount to six hundred and twenty seven, without reckoning those who are called Archbishops and Bishops *in partibus Infidelium*. He adds, "That under these Archbishopricks and Bishopricks there are seventeen thousand two hundred Parishes, nine thousand five hundred Monasteries of Men, two thousand four hundred Monasteries of Women, three thousand seven hundred Abbies of Men, and one thousand Abbies of Nuns." From whence he draws this Conclusion, That supposing only eight or nine Persons in each Community, Monastery and Abbey, the Pope has at least three hundred thousand Ecclesiastics, or Persons always at his Command, and devoted to his Interest, who altogether must doubtless make the sovereign Pontiff ^d very formidable.

2. THE Cardinals, who are seventy in Number, and compose at this Time the Ecclesiastical Senate, ^c were no more than Deacons formerly, to whom the Care of distributing Alms to the Poor of the several Quarters of Rome was then entrusted; for which Reason they were called *Diaconi Regionarii*, and as they respectively assembled those Poor together in some particular Churches of their several Districts, accordingly they assumed the Name and Title of those Churches. They began to be called *Cardinals* under the Pontificate of S. Sylvester. In Process of Time this Office grew much more considerable, and by slow Degrees arrived at that Pitch which we now see it in: So that it has for a long Time been the Reward of those who have been faithful Servants to the Church and to his Holiness. Nor do Princes themselves look upon it as the least Diminution of their Honour to become Members of the College of Cardinals. The holy Father often confers this Dignity on the Subjects of Kings, as a Token of his paternal Affection; none however but his Spiritual Children can nominate to this Honour. This Method of proceeding greatly advances the Authority of the sovereign Pontiff, and considerably augments the Revenue of St. Peter.

^a *Piscara Praxis Cerem. Lib. I. Sect. 11. Cap. xxxix.*

^b Father Maimbourg expresses himself thus,

^c *Tableau de la Cour de Rome.*

^d *Roma caput mundi quicquid non possidet armis*

Religione tenet. ————— S. Prosper.

^e This is taken from Nodot's *Memoirs of the Court of Rome*, and from some other Writers.

3. THE Spiritual Sovereignty with which his Holiness is invested, authorises him to levy Subsidies, grant Briefs, and settle and collect ^a Tythes; and the Privilege which he has of canonising Saints, imposing and shortening Penances, granting Indulgences, and buying off Sins, distributing *Agnus's*, &c. his Dispensations, Pilgrimages; in short, all the Acts of Devotion of Sovereign Princes attached to the Holy See, are so many various Methods which contribute to enrich the Vicar of *Jesus Christ*, and to keep the true Believers within the Bounds of their Duty. ^b

PRELIMINARIES *observed before the* CARDINALS
enter the CONCLAVE *in Order to* ELECT *the*
POPE. *The various Methods of* ELECTING *him;*
and the Artifices and Stratagems made use of at his
ELECTION.

FOUR Cardinals of several Orders, who are the Dean, or first Cardinal Bishop, the first Cardinal Priest, the first Cardinal Deacon, and the Cardinal *Camerlengo* or Chamberlain, conjointly share the Administration of Affairs during the Vacancy of the Holy See and the holding the Conclave. The three former are entrusted with the Administration of Justice, and all Affairs relating to civil Government. The last after ^c he has broken

^a The *Annates*.

^b These *Annates*, these Works of Piety, &c. are Testimonies of the filial Obedience which Princes owe to the Pope, and of that Superiority which he has a Right to assume over them. As Successor of *Jesus Christ*, his Holiness disposes of those Tributes for the Benefit and Advantage of the Church Militant, and to preserve the Pomp of divine Worship, and heighten the Devotion of the Faithful. From hence it is that he draws the Funds appropriated to the recruiting of his *Spiritual Troops*. Without them, whence could he have wherewithal to preserve the Rank of an infinite Number of Generals and Officers, who make War upon the Powers of Hell, and lead the Armies of the Church against the Enemy with undaunted Courage and Resolution? How would he be able to defray the Expences of an infinite Number of Stratagems in War, which the Hope of Gain has invented? If Christ's Vicar was still poor, as doubtless formerly his Predecessor was, if, in Imitation of him, he refused all Temporal Dignities and Revenues, let it be frankly and honestly confessed, with what an Air the Clergy would look on the Christian Religion, and its eternal Felicities. Do but take away from such as serve in the Armies of the Church, all Hopes of worldly Advantage, all Honours and Profits, the Privilege of making open War, of living at their own Discretion, of demanding Contributions; leave the Prelates nothing but the Consolation of the Holy Ghost, and you will see the stately Fabrick of Religion soon fall to the Ground. But as I have thus justified the Pope's Right to the Sovereignty he has acquired in the Church, it will be proper in this Place to lay before the Reader at one View the twelve *Arcana* or Methods made use of to defend this Right, being as it were the twelve Pillars of it. They are all inserted in *Cardinal Pallavicini's new Gospel*.

1. The *Annates* already mentioned, declare the holy Father to be the sole or universal Patriarch; in that he has a Right to receive them from all the Churches of Christendom instead of Tythes due to the Bishops, &c. His Holiness receives these *Annates*, on Account only of the Temporal Emolument which is annexed to Spiritual Grace.

2. and 3. The Pensions, Benefices and Commendams; the Temporal Advantages whereof induce an infinite Number of Christians to serve God's Church.

4, 5. Plurality of Benefices, and an absolute Power to dispose of them as he sees convenient.

6, 7. The calling greater Causes before himself, and the reserving of Cases.

8. Frequent Jubilees, and Indulgencies.

9. Dispensations granted for Money; a Method of which we have already spoken.

10. The Exemption of Chapters: A Method which causes an infinite Inequality and Distance between the Bishops and his Holiness, and subjects immediately the Chapter to its rightful Sovereign.

11. The Privileges and Immunities of Monks, which Cardinal *Pallavicini* artfully compares to the full Powers which the *Roman* Generals received from their Republic, when they were making War in Provinces at a great Distance from the Senate.

12. The Inquisition.

^c He breaks the Seal of the Church called the *Fisberman's Ring* in the Presence of three Cardinals, and the Vice-Chancellor breaks open the Seal of the Chancery, in the Presence of the chief Officers who belong to that Court. The Impression of the *Fisberman's Ring* is *St. Peter* holding a Line with a Bait to it in the Water, and is made Use of for those Briefs which are seal'd with red Wax. The Seal for Bulls bears the Figure of *St. Peter* and *St. Paul*, with a Cross on one Side, and a Bust with the Name of the reigning Pope on the other: When a Pope dies, the Bust and Name are defaced, without damaging the rest of the Seal; this last is only used for Bulls sealed with Lead.

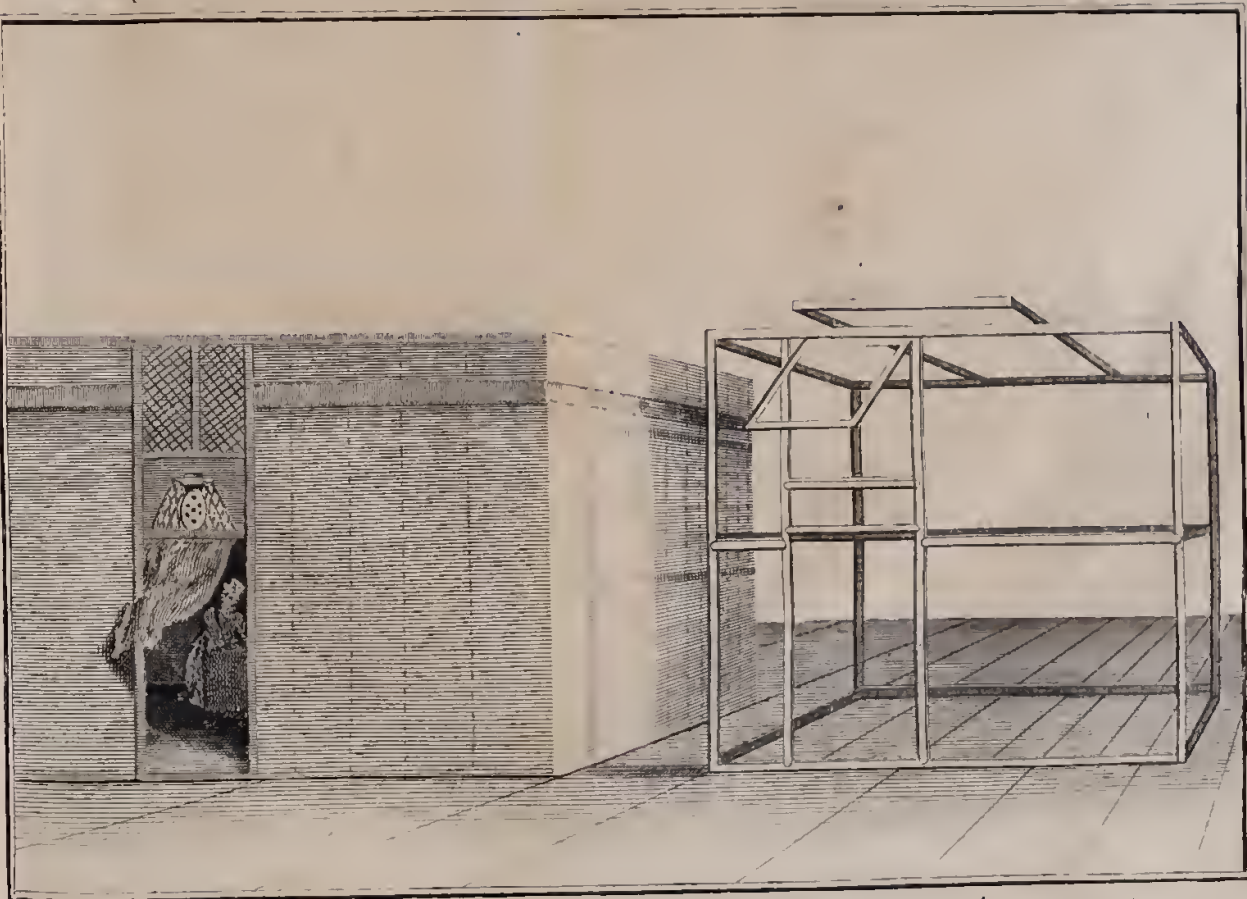
Ego	Cardinalis
O	O
Eligo in Summum Pontificem E. D. meum D. Cardinalem	
O	O

Nomen.

Signa.

The printed Side of a Figure representant le côté
Scrutiny Bill. Imprimé d'un Billet pour le scrutin.

The Reverse of a Bill of Figure Representant le
Scrutiny and Clergists Revers d'un Billet pour le scrutin.
Adorned with flourishes & pour l'avis, ouvert de fleurons.



The Structure and workmanship of the La Structure et la charpente des
Cardinals Cells or apartments. Cellules des Cardinaux.

broken or erased the Seals made use of for the Bulls, and other Dispatches of the deceased Pope, orders Money to be coined in his Name, with the Device of the vacant See.

POLICY exerts all her Arts, and sets every Spring she has in Motion at the Election of a Pope; nor do they always wait for the Death of the present Chief or Head of the Church, to begin those Cabals and Intrigues which are proper for advancing him, whom they esteem a fit Person to succeed in the Pontifical Throne: And although the College unanimously invoke the Assistance and Aid of the Holy Ghost, to direct them in the Choice of a Vicar of *Jesus Christ*, yet their Eminences use all the artful Precautions imaginable one would think to prevent him from being any Ways concerned in the Election. That Invocation may be
reckon'd

* This Money bears two Keys in the Form of a Cross under the Gonsalon or Flag of the Church, with this Motto, *Sede Vacante*.

† It is very probable, that in the earliest Ages of the Church, the *Roman* Clergy elected the Pope, and some will have it, that the People too were concern'd in it. In Process of Time *Odoacer*, King of the *Eruli*, ordered there should be no Election without his Consent. *Theodoric* King of the *Goths* made the same Pretensions in *Italy*; but the Law which *Odoacer* had made hereupon was abrogated in 502. by the Stratagems and Contrivances of Pope *Symmachus*; which did not hinder *Theodoric*, however, from nominating *Felix IV* Pope in the Year 526. The Princes who succeeded followed the Example of their Predecessors, reserving to themselves the Right of confirming the new elected Pope, who could not take Possession of the Pontificate without the Prince's Consent. The Emperors of the East, having established their Authority in *Italy*, retained for some Time the Right of approving and confirming the Clergy's Choice; but the Popes at length shook off this Yoke by the Generosity of *Leopold the Debonaire*, *Lothaire I.* and *Lewis II.* who granted them Freedom of Election. In the tenth Century there were several Popes elected and deposed at the Caprice of the *Roman* Nobility and *Italian* Princes, which obliged the Emperors to concern themselves again in those Elections, whence this Right was disputed for a whole Century between the Emperors and the Popes. At last the Cardinals had the Power of Election resigned to them, without the Senate, the People, or the Emperor being any ways concerned therein; and ever since the Election of Pope *Celestin II.* who came to the Pontificate in 1143, independent of the *Roman* People, or the Emperor's Ministers, they have been in the Possession of this Right. *Honorius III.* who was elected Pope in 1216. made an Order, that the Election should be made in a Conclave. *Gregory X.* who held the See in 1271. settled, in a General Council held at *Lions*, the Form, Laws, and Proceedings of Election as they now are; but before his Time we are told that *Innocent III.* had ordered all Elections to be made three several Ways; by *Scrutiny*, *Compromise*, and *Inspiration*.

We will briefly explain those several Ways of electing a Pope by some few Remarks borrowed from the *History of Conclaves*; the *Relations of the Chevalier Corraro*, the *Idea of the Conclave*, a small Work printed in 1676. from *Casalius* in his Discourse *De Christianorum ritibus*; and from another Dissertation entitled *Tableau de la Cour de Rome*. We shall begin with the Election by *Scrutiny*, which is the only Way that has been used for a long while, and contains all the Formality that appears most essential for making the Election of a Pope canonical. And yet the Scrutiny is no more than mere Ceremony, since the several Factions of the Cardinals must unite beforehand in the Choice of the Person. This Harmony and Agreement is brought about by the most refined and delicate Strokes of Policy, and for the most Part comes on after their Eminencies have found out by several Scrutinies, the Disposition of the sacred College. Then, if the Votes for any of the Candidates come near the Number required, it is a very common Practice for the other Factions to fall off and swim down the Stream, and thereby contribute to the Pope's Election, fearing to draw on them his Hatred by a fruitless and unseasonable Opposition. These are the Policies which the common People ascribe to the Influence of the Holy Ghost.

The *Scrutiny* therefore consists in collecting and examining Votes, given in by printed Billets, which the Cardinals put into a Chalice that stands on the Altar of the Chappel, where they are met together to chuse the Pope. These Billets are prepared by the Masters of the Ceremonies, who put them into two golden Basons placed at each End of a long Table, which stands on the Side of the high Altar, each of which Billets is a Span or Palm long, and half a Span broad, and are divided into eight equal Parts by parallel Lines taking up the whole Length of each Billet, as well on the Inside as the Out; that is, the Reverse of the Billet when rolled up. On the first Space rolled inward, these two Words *Ego Cardinalis*, stand at a small Distance from each other to make Room for the Proper Name. The second is a Blank, in which the Cardinal writes his Surname and Titles. The third has two O's at each End, for the Cardinal's Seal, which for the Generality he has made on Purpose: For he never uses his Coat of Arms on this Occasion. The fourth is filled up with *Eligo, &c.* as in the Plate hereunto annexed. The fifth is for the Surname and Titles of the Cardinal proposed to be Pope. The sixth is as the third. The seventh continues a Blank, and the eighth is filled up with a Motto, which the Cardinal, whose Name the Billet bears, makes Choice of out of the Scripture. The Reverse of each Billet is divided likewise into eight equal Parts, and almost all of them are filled up with Flourishes, that the Writing on the other Side may not appear through; of which likewise you have a Representation in the Print. Before the *Scrutiny* begins, little Bills, having the Names of all the Cardinals on them, are put into a Bag, with an Intent to draw thence three *Scrutineers*, three *Overseers* of the Sick, and three *Revisors*.

The Cardinals use all the Art imaginable to disguise their Hands. They themselves write what we have just before mentioned on the *Scrutiny* Billets; or if they have not Skill enough to conceal their Hands, they make use of an unknown Hand, that it may not be known who it is they vote for. These Billets are wrapt up with all possible Dexterity and Address, that it may be a Secret to whom they belong; after which they close them in their Hands and take their Places; and then the *Scrutiny* begins in the following Manner. Every Cardinal takes the Billet thus written and folded up between the Thumb and the Forefinger of his Right Hand, and holding it up to the View of the other Members of the sacred College, carries it to the high Altar, kneeling down upon the first Step, where he says an ejaculatory Prayer softly; then goes up to the Altar, and takes the Oath aloud; after which he puts his Billet upon

reckon'd among such Ceremonies as strike the Vulgar by their Appearance*. The Cardinals are oblig'd to enter the Conclave ten Days after the Death. of the Pope; but before that they hear the Mass of the Holy Ghost in the ^b *Gregorian* Chappel, and some Bishop makes a *Latin* Harangue, exhorting them to make choice of a Person who is worthy to fill the Chair of the Prince of the Apostles. After this their Eminencies march in Procession to the Conclave, two by two, according to their Rank, attended by the *Swiss* Guards, and a vast Crowd of People, the Chorus all the while singing the *Veni Creator*. Being arrived at the Conclave, they take Possession of their Cells by Lot, after which they all go to the *Paulin*^c Chappel, where the Bulls for the Election of the Pope are read, and the Dean of the sacred College exhorts the Assembly to act in Conformity to them. When this is over, the Cardinals are allowed to go Home to Dinner, but must return to the Conclave before three at Night; and the Master of the Ceremonies acquaints them, that they ought not

upon the Patten which covers the Chalice, and from thence slides it into the Chalice, and then returns to his Place. This Office is perform'd by the Overseers of the Sick, for such Cardinals as are indisposed. They present the *Scrutiny* Billets to such Cardinals, together with a Box in the Form of an Urn, with a very small Hole in it, at which the sick Man puts in his Billet; nor can the Billet be got out again, but by opening the Box, which is carried to the Chappel, opened before all the Cardinals present, and then the Billet is put into the Chalice in the Manner already described.

Before the *Scrutiny* begins, the Sacrificin, who is always an *Augustin* Friar, says the Mass of the Holy Ghost. The Scrutineers stand near the great Altar, to mix and open the Billets in the Chalice, and to see that the *Scrutiny* proceeds in due Form. The last Scrutineer takes these Billets one after another, and first shewing them to the Cardinals, puts them into another Chalice. If there are more or less Billets than there are Cardinals, he burns all he finds in the two Chalices, and each Cardinal makes a new one till the *Scrutiny* comes right. When the Billets are equal to the Number of Cardinals, the *Scrutiny* is published in the following Manner: The Heads of the three Orders of Cardinals go up to the high Altar, take the Chalice in which the Billets are put, carry it to the Table beforementioned, and then retire, and the three Scrutineers come and seat themselves at the Table, with their Faces towards the Cardinals. The first Scrutineer turns the Chalice upside down upon the Table, opens each Billet in the Place where the Vote is written, and looks upon the Name of the Cardinal who is therein voted for; and still as he opens them, he puts them into the Hands of the second Scrutineer, who looks likewise on the Name, and gives it to the third, who reads the Name aloud. Mean while the Cardinals mark each Name upon a Sheet of Paper, on which all their Names are printed. Those who are named set down also the Votes given them, to see if they have a sufficient Number to be elected. This Number must be at least two thirds.

The last Scrutineer files all these Billets, that none of them may be lost, and the File is kept in View, till he has put it into a Chalice set apart for that Purpose. When the *Scrutiny* is over, the Billets are again told over, and three *Revisors* examine them; and they are burnt when the Election has been approved as canonical. But, however, it is then allowable to unroll them quite, when a thousand Pieces of Falshood and Perfidiousness appear. If the Votes do not rise to a sufficient Number, Billets are taken in order to chuse the Pope by Way of *Accessus*. We must inform the Reader by the Way, that there scarcely ever is a *Scrutiny* without this *Accessus*, and that it is a Thing but seldom, if ever, heard of, that the holy Father should be chosen by the former Way only. The *Accessus* therefore is to correct the *Scrutiny*. In this they give their Votes by other Billets, on which is written *Accedo Domino*, &c. when they join their Vote to another's; or *Accedo Nemini*, when they keep to their first Vote. The *Accessus* is performed in the same Manner as the *Scrutiny*; only they do not take the Oath again. The Scrutineers examine the Billets of the *Accessus*, as well as they did those of the *Scrutiny*, and the Cardinals after the same Manner, set down the Votes which are gained thereby to any of the Candidates.

The Practice of the *Accessus* is derived from the antient Method of debating in the *Roman* Senate; when one Senator was of another's Opinion, he rose up and went over to his Collegue. This was called *Pedibus ire in Sententiam*, and such Senators *Pedarii*. When they kept their Places, they said, *Accedo ad Sententiam*.

After the *Revisors* have very accurately examin'd the Votes of the *Accessus*, and find the Election to be perfectly canonical, they send for three apostolical Notaries into the Chapel where the Election was made, who, upon inspecting the Billets and other Pieces which the Scrutineers and *Revisors* lay before them, draw up a Memorandum of the Election. All the Cardinals who have assisted at the Conclave sign and seal this Record; after which the Scrutineers burn all the Billets, both of the *Scrutiny* and the *Accessus*, in Presence, of all the Cardinals.

The Pope is elected by *Compromise*, when the Cardinals, disagreeing in their Choice, engage by mutual Compromise to refer themselves for it to some particular Cardinals of Probity, and to acknowledge him whom they shall nominate by Virtue of the Power to them given for that Purpose, as duly elected. The Election by Way of *Inspiration* is in some Measure riotous and tumultuary. A select Number of Cardinals of different Factions, who have determin'd to put every Thing to the last Push, begin to cry out, such a one is Pope, as it were by Inspiration. They make their Attempt this Way, when they think they are strong enough to carry it. Adoration is the same as *Inspiration*, which is when two thirds of the Conclave, being agreed in the Person, go in a Body and adore and acknowledge the Pope they approve of, as Head of the Church. The Elections by Way of *Compromise*, *Inspiration*, and *Adoration*, but seldom happen. The *Scrutiny* and *Accessus* are the usual Ways generally observ'd.

As soon as the Pope is elected, it is customary for his Domesticks and the Populace to plunder his Cell in the Conclave, and the Palace in which he resided.

* This is taken from the Dissertation before the *History of Conclaves*.

^b So called because *Gregory XIII.* dedicated it to St. *Gregory* of *Nazianza*, and caused the Body of that Saint to be deposited there.

^c So called from its being founded by *Paul III.*



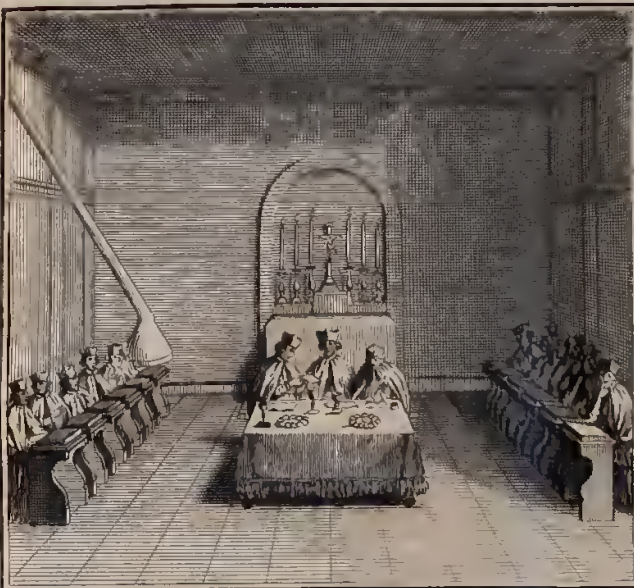
*MASSE of the
HOLY GHOST*

*La MESSE du
SAINT ESPRIT*



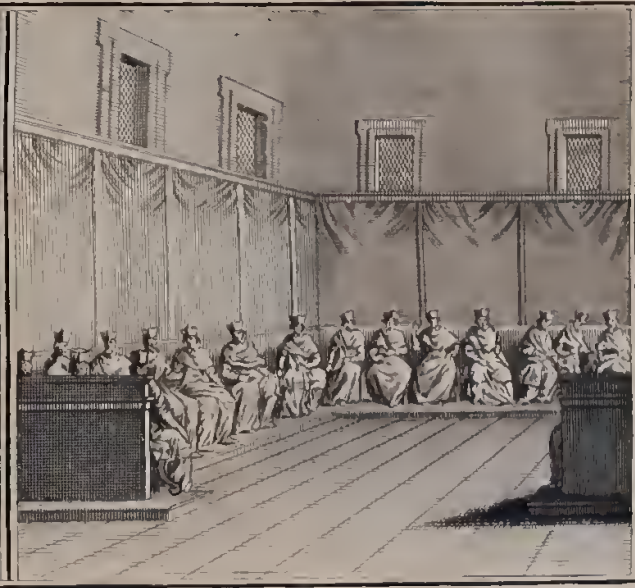
*The CARDINALS
entring the CONCLAVE*

*L'ENTREE des CARDINAUX
au CONCLAVE.*



*The CARDINALS SCRUTINY
for the ELECTION of a POPE.*

*La SCRUTIN des CARDINAUX
pour L'ELECTION d'un PAPE.*



*First general CONGREGATION
of the CARDINALS.*

*Première CONGREGATION
generale des CARDINAUX.*



*B. Pivart del.
INSPECTION into the
PROVISIONS.*

*L'EXAMEN des
UTILES.*



*The MANNER of carrying
PROVISIONS into the CONCLAVE.*

*C. du Boss Peint &c.
MANIERE dont on porte les
UTILES au CONCLAVE.*



to shut themselves up, without they are determin'd to continue there as long as it shall last, as the Bulls order and direct; and such as afterwards go out cannot return again. The Governor and Marshal of the Conclave post their Soldiers in such Order as we shall immediately describe, and in such Places as they judge most requisite for the Safety of the Election. The Embassadors of Princes, and all such as have any Interest in the Election of a future Pope, are allowed to continue in the Conclave for the first twenty four Hours^a; and then it is, that, forgetting the Inspirations of the Holy Ghost, they make ^b Cabals, and form Negotiations, the Mysteries of which are very difficult to be dived into. When all such as are not to remain in the Conclave are gone out, the Doors are shut, the Conclave is wall'd up, and Guards are posted at all the Avenues. The Cardinal Dean, and Cardinal *Camerlengo*, visit the Conclave, to see if it be well shut, and an Act thereof is drawn up by an Apostolical Notary.

NONE but the Cardinals, and two Conclavists for each, (one an Ecclesiastic, and the other a Soldier, remain in the Conclave.) Such Cardinals as are Princes, or old, or infirm, are sometimes allowed three. The rest appointed for the Service of the Conclave are the Sacristin, the under Sacristin, a Secretary, an under Secretary, a Confessor who is always a Jesuit, two Physicians, a Chirurgeon, two Barbers, an Apothecary, and their Apprentices, five Masters of the Ceremonies, a Bricklayer, a Carpenter, sixteen Porters or Valets, for hard Labour.

^c THOUGH the Office of a Conclavist be ^d incommodious and uneasy, yet on Account of its Privileges 'tis very much sought after. A Conclavist may assign the Pensions which he has out of Benefices for a particular Sum, which said Sum is determin'd by the Privilege, which the Pope elect grants to him who makes the Assignment. This Office likewise gives a Man the Privilege of being a Citizen in any Town he shall make choice of within the Ecclesiastical Jurisdiction; besides which, the Pope, after his Election, distributes a Sum of Money to each Conclavist. But these are but small Perquisites in comparison of the other Advantages which this Office procures; for it gives an Opportunity and Means of knowing all that passes in the Conclave, and of managing the Tempers of the Cardinals by all the Artifices of *Italian* Cunning and Complaisance. A Conclavist is sometimes the secret Agent of the Ministers of crowned Heads. Every Officer, however, of the Conclave takes an Oath not to reveal any of its Secrets.

The Order observ'd at Rome during the CONCLAVE.

TO prevent the Disorders which might possibly arise from an Inter-Regnum, the Governor of *Rome* issues out Orders to deter all Persons, except the Guards,

^a Till three at Night. When it strikes three, a Master of the Ceremonies rings a Bell, after which every Body retires, except those who are to remain in the Conclave, which is then walled up. Taken from *Lunadoro*.

^b No sooner is a Pope chosen, but the Cardinals begin to think on a Successor for him, and Projects and Parties are formed during his Life-time, and he who has any secret Thoughts of being elected must disguise his Sentiments from the Time he enters into Orders, till he is constituted a Cardinal. They who are desirous of being inform'd what a *Papable* Subject is, and what is to be done to be thought one, the Management of the *non-papable* Cardinals, and the Cabals of public Ministers, should read the *Idea of the Conclave*, printed in 1676. *Corraro's Account of the Court of Rome*, and the *History of the Conclaves*; or, if he had rather, *The Picture of the Court of Rome*, by *Aimon*, who has copied the preceding Writers *verbatim*.

^c Taken from the *Idea of the Conclaves* in 1676.

^d The Author of the *Idea*, &c. thus expresses those Inconveniencies. . . . "He must be shut up in a little Corner of his Master's Cell, and do every menial Office for him. He must fetch his Victuals and Drink, which that Cardinal's Officers give him in from without, through an Inler that communicates to all his Quarter, twice every Day. . . . He is to wait on his Master at Table, to keep every Thing very clean, and when he has done, to serve himself; not to mention the other Inconveniencies of a very severe Confinement, where no Light is received, but at Windows half mured up and where the Air, when it is hot Weather, may at length break the strongest Constitutions."

^e *History of Conclaves*, and *Lunadoro*.

from carrying Arms, either in the Day-Time, or the Night; and all such as transgress are severely punished. Three Cardinals, whom they call the *Heads of the Orders of the sacred College*, are elected, as we have already observ'd, to take care of the City, and the Governor must give an Account of every Thing to them. They have the Administration of Justice, and of the Treasury; and, in short, every Thing that relates to Affairs of State.

THE Clergy of *Rome*, both secular and regular, are oblig'd to go every Day in Procession to *St. Peter's*, to implore the Aid and Assistance of God in the Election of his Vicar, and march round the Vatican, singing the ^a *Veni Creator*.

WHEN the Conclave is shut up, the under Master of the Ceremonies goes thrice every Hour through the whole Conclave, ringing a little Bell at six in the Morning, and two in the Afternoon, in order to call the Cardinals *ad^b capellam Domini*; and when it rings last, each Cardinal comes out of his Cell, attended by his Conclavists, one of whom carries his Standish into the Chapel where the *Scrutiny* is to be, and the other his Cope and Cap, which his Eminence puts on when he enters the Chapel. This Cope is nothing like what they wear at any of their other Ceremonies. It is a kind of Crimson Cloak, with a long Train; in all other Respects 'tis made like a Monk's Cowl, and is fastened with a Clasp.

^c To gratify the Reader's Curiosity, we shall describe this Chapel. At the upper End of it is painted the last Judgment, by *Michael Angelo* (though *Nodot* places it in the *Paulin* Chapel.) The Floor, and the Benches on each Side, for the Cardinals, are covered with green Cloth. The Seat for the Dean of the Cardinals is on the Right Hand as you come in, and for the first Deacon overagainst him on the Left. We have already observ'd, that there is a long Table placed before the Altar, and two Dishes or Basons upon it filled with printed *Billets* for the *Scrutiny* and *Accessus*. On the Middle are also placed two Chalices for the *Billets*, a Bag wherein the last of the Cardinal Deacons puts the Balls intended for balloting for the *Scrutineers*, *Overseers of the Sick*, and the *Revisors*; and a Picture for taking the Oath, before the Cardinals put their *Billets* into the Chalice.

A Description of the CONCLAVE.

SOME Historians, who have treated on the Conclave, have given it the Denomination of a petty Republic; and such it will appear with respect to the seeming Equality of all the Cardinals who are shut up in it, and maintain'd at the Costs and Charges of the Apostolic Chamber. The Conclave is not fixed to any one determinate Place, nay we have several Instances^d in History of its being held in different Places. Though the Constitutions of the Church allow the Cardinals to make choice of such Place for the Conclave as they think most convenient, yet it is generally held in the Palace of *St. Peter*, in the Vatican, on Account of the magnificent Buildings, the Advantage of its spacious open Square, and its Galleries, which are sufficient to contain that prodigious Number of Servants who go backwards and forwards twice a Day, to attend on the Cardinals. The Spaciousness of the Piazza before the Palace, and the Church of *St. Peter's*, where the Ceremonies are perform'd, being contiguous to it, are

^a This is the Hymn of the Holy Ghost.

^b This is the Chapel of the *Scrutiny*, being that of *Sixtus IV.* The *Scrutiny* is taken twice every Day. Vide *Lumadoro, The History of Conclaves*, or their Copyist, *Aimon's Tableau de la Cour de Rome*.

^c *History of Conclaves*.

^d That for *Clement V.* was held at *Perouse*. Vide *History of Conclaves*.

farther Inducements for the fixing their Choice on the Vatican, to hold the Conclave in.

THE Conclave is a Row of little pretty ^a Cells, made of Wainscor, at the Cost and Charges of the Apostolic Chamber, where the Cardinals are shut up whilst they are employed about the Election of a Pope. Every Cell has some small Portion partition'd off for the Conclavists, and is numbered, and drawn for by Lot, as we have already mention'd. They are all ranged in one Line along the Galleries and the Hall of the Vatican, but with a small Interval or Space between them. Those Cardinals who are Creatures of the deceased Pope, order theirs to be hung with a purple Stuff, and the rest have them hung with green Serge; the Seats, Table, and Bed too, are covered with the same, and over each Cell are the Arms of the particular Cardinal to whom it belongs. There is a long Corridor runs between the Cells and the Windows, to let the Light received at the Windows in upon the Conclave; and this Light is received in at the Cells by little Glafs-Windows placed towards the Corridor. The Plan of these Cells may be seen in the ^b Plate hereunto annexed.

THE *Swiss*, who guard the Door of the Vatican without, keep Centry before it Day and Night, and board up ^c the Doors of the Gallery opening into St. *Peter's* Square, where a Guard is likewise kept. In the Square is a Body of Troops commanded by the General of the Church, who for the generality is continued by the College of Cardinals. He has an Apartment in the Vatican, adjoining to the Prelate's, who is Governor of the Conclave. Near the Castle of St. *Angelo* there is another Body of Troops, the Soldiers whereof are raised by the ^d Marechal of the Church, who moreover places Centinels round the Conclave, and principally at the Gate where the ^e seven Inlets or Towers are, thro' which their Eminencies receive their Provisions.

NEITHER the Cardinals, nor any of those other Persons who are shut up in the Conclave with them, can be spoken to, but at particular Hours, and then it must be aloud, and in the *Italian* or *Latin* Language.

The Manner of carrying Provisions to the CARDINALS, whilst shut up in the CONCLAVE.

BEFORE any Provisions, intended for the Conclave, are permitted to be carried in, the Prelates who guard the Inlets carefully examine them, lest, under Pretence of furnishing their Eminencies with Necessaries, Letters should be delivered to them, either from the Ministers of foreign Princes, or other Persons who have an Interest in the Election of the Pope.

^a They are but ten Foot Square.

^b See the third and fourth Figure in the Print.

^c Taken from *Lunadoro*.

^d This Charge belongs to the Family of the *Savelli*, by an Indulto from the Popes, on Account of its great Antiquity. Whilst the See is vacant, the Marechal is oblig'd to be at the chief Gate of the Conclave Night and Day.

^e It must be observed likewise, that there is a great Gate of the Conclave, which is never opened but to let out the Cardinals or their Conclavists, when they happen to be indispos'd in the Conclave. This Gate and the Inlets have one Lock within, and another without. The outside Keys of the Inlets are kept by a Prelate, who is stiled the Governor of the Conclave, and those on the Inside by the Masters of the Ceremonies. The outside Keys belonging to the Master-Gate are in the Custody of Prince *Savelli*; and those belonging to the Inside are kept by the Cardinal *Camerlengo*, who likewise keeps those of the little Wicket, which is open'd only for the Audiences which those Cardinals, who are the Heads of the several Orders, give. There are outside Keys likewise to this Wicket, kept by Prince *Savelli*. In short, as if all these inside and outside Keys were not sufficient, a strong Chain is hung across the Inside of the Master-Gate, the Key whereof is in the Possession of the grand Master of the Ceremonies.

“^a EVERY Day about Noon, and towards the Evening, the Officers of each Cardinal come in the Coaches belonging to their Masters into St. Peter's Square, and alighting go to the Steward of the Conclave, and demand their Master's Dinner; or, if he has his own Kitchen, go and fetch it, and then carry it to the ^b Inlet in the Order hereafter mentioned. First, the Cardinal's two Staff-Bearers, appear each with his wooden Mace, painted in a purple Colour, having his Eminency's Arms upon them. In the next Place marches his *Valet de Chambre*, with his silver Mace. After him his Gentlemen follow two and two bareheaded. After them the ^c *Maitre d'hotel*, with a Napkin on his Shoulder, attended by the Butler and the Carver. The Staff-Bearers, who follow them, carry the Cardinal's Victuals and Drink on a Lever, whereon hangs a large Kettle, containing several Pots, Plates, Dishes, &c. . . . others carry large Baskets, in which are Bottles of Wine, Bread, Fruit, &c. When they get to the Inlet, or Turning-Box, they name aloud the Cardinal to whom they belong, that his *Valet de Chambre*, who attends within the Conclave, may come forward and have Provisions taken in by Porters, who carry them to the Cardinal's Cell. All these Provisions are carefully and strictly examined by the Prelate, who, with one of the *Roman* Conservators, is on Watch, to prevent any Letter or Note from slipping in; nay, they have an Authority to uncover the Meat, for Fear of any Deceit. All the Bottles and Flaggons must be of Glass or Chrystal, without any Covers, to the End that what is contain'd in them may the more easily be discern'd; but this Examination is not carried to the utmost Severity, because all the Precautions they could possibly make use of, would not obstruct the Cardinals from finding out Ways and Means to carry on their Intrigues, and know what passes without. There are some of them, who, by Virtue of a certain Composition, can conceal several Lines written on the Skin of a Fowl, without the Examiners being able to discover any Thing of the Matter; and very often, all the Eatables, which at such a Time are served up to their Eminencies Tables, are contrived for so many Symbols and Hieroglyphics.

“ WHEN the Provisions are entred, one of the Pope's running Footmen, who stands by in his purple Robe, with his silver Mace in his Hand, shuts the Door of the Inlets. The Assistant-Prelate after that observes whether all is fast, and seals the Lock with his Coat of Arms. The Masters of the Ceremonies do the same within. As to the Prelates who assist at this Function, they are deputed by the College, and consist of an Auditor of the Rota, or Clerk of the Chamber, a Prothonotary, a Referendary, &c. all dependent on the Governor of the Conclave.”

The Adoration paid to the POPE after his Election.

“^d AS soon as the Pope is elected, the Cardinals, who are the Heads of their respective Orders, ask his Holiness's Consent, and the ^e Name he is determin'd to

^a Taken from the *Tableau de la Cour de Rome*, who borrowed it from *Lunadoro*.

^b They are called *Ruote* in the Italian. And 'tis through them that the Cardinals and Conclavists talk with the People that are without. Their Eminencies through them give Audience to Ambassadors, and all those who are to receive any Orders from the sacred College, as the Governors of Rome, and of the *Borgo* of St. Peter, &c. who never go into the Conclave after it is shut up. There is no Manner of Difference between an Audience of the Pope, and those of the Cardinals. Three Genuflexions are made to them, and the Reason is, because the Pope is among them, though not yet elected. It is but reasonable therefore to pay this august Assembly the same Homage and Respect as is due to the Pope himself, since he is actually *Incognito* in the Conclave. Vide *Discourse on the Conclave*, prefixed to the *History of Conclaves*.

^c In Italian, *Scotto*.

^d Extracted from the *Tableau de la Cour de Rome*; the Author of which for the most Part borrows all he says Verbatim from an Italian Treatise, entitled, *Relazione della Corte di Roma, e de' Riti da osservarsi in essa*, &c.

^e *Sergius* III. or IV. who was before called *Os Porei*; that is *Swine's Face*, was the first Pope who thought proper to change his Name upon his Exaltation to the Pontificate; which Method his Successors have followed. Vide *Encic. Temp.*



*The ADORATION of the POPE Sit-
ting on the high ALTAR of S.^t Peter's.* || *L'ADORATION du PAPE sur le
grand AUTEL de S.^t PIERRE.*



*The ADORATION of the POPE
in the CHAPPEL.* || *L'ADORATION du PAPE
dans la CHAPELLE.*



The POPES CORONATION.
L. COURONNEMENT du PAPE.



Hordes of flux burnt before the POPE.
Les ÉTOUPES brûlées devant le PAPE.



B. Picart, del.

*The KEYS presented to the POPE in
the porch of S.^t John of Lateran.* || *Les CLEFS présentées au PAPE
dans le vestibule de S.^t Jean de Latran.*



C. Du. Regis, exc.

The JEWS presenting the PENTATEUCH to the POPE in the COLISEUM. || *Les JUIFS présentant le PENTATEUCH au PAPE dans le Colisée.*

“ to assume in this Alteration of his State; upon which the ^aFisherman’s Ring is immediately given him. The Masters of the Ceremonies draw up a formal Instrument of his Declaration, and deliver in a Duplicate of it to the College. The two first Cardinal-Deacons conduct the new Pope behind the Altar, where, with the Assistance of the Masters of the Ceremonies, and the Sacristin (who is always an *Augustin* Monk) they take off his ^b Cardinal’s Habit to put on the Pontifical, which is a white Taffeta Cassock, a Linen Rochet, a Camail, and a Cap both of red Sattin, with Shoes made of red Cloth embroidered with Gold, and a Golden Cross on the upper Part. The Pope, being thus pompously drefs’d, is carried in his Chair before the Altar of the Chapel appointed for the Election, and there the Cardinal-Dean first, and after him the rest of the Cardinals ^c adore his Holiness upon their Knees, kissing his Foot, and his Right Hand: After which the holy Father ^d takes them up and gives them the Salute of Peace on the Right ^e Cheek. After this the first Cardinal-Deacon, preceded by the Master of the Ceremonies, who carries the Cross, and by a Choir of Musicians who sing the Anthem, *Ecce sacerdos magnus, &c. behold the High Priest so acceptable to God, and so just*, goes to ^f the great Lodge of St. Peter, where the Master Mason takes care to have the Door opened, that the Cardinal may pass into the Balcony to acquaint the People with the Pope’s Election, crying with an audible Voice, *Annuntio vobis gaudium magnum, habemus Papam, &c. I bring you glad Tidings, we have a Pope, &c.* Then one of the large Culverins of St. Peter’s is discharged, but without Ball, to give the Governor of the Castle of St. Angelo Notice to discharge all his Artillery: All the Bells of the City fall a ringing at the same Time, and the Air resounds with the chearful Sound of Drums, Trumpets, and Kettle Drums.

“ DURING the Roar of the Artillery, the Sound of the Bells, and the Melody both of Vocal and Instrumental Musick, the *Romans* incessantly break out into solemn Vows and loud Acclamations for the new Pope. ^g The same Day, about two Hours before Night, the Pope, having his Cope and his Mitre on, is carried and set upon the Altar of *Sixtus’s* Chapel, where the Cardinals in their purple Copes come, and a second Time adore the new Pontiff, who is seated upon the Relics of the Altar Stone. This Adoration is celebrated in the same Manner as the former, the Musicians all the Time singing Anthems suitable to the solemn Occasion. In the mean Time the Enclosures of the Conclave are broken, or taken down, and the Cardinals, having the Music before them, descend into the Middle of St. Peter’s Church. The Pope follows them, carried in his pontifical Chair under a red Canopy embellished with Gold Fringe. His Bearers seat him on the great Altar of St. Peter, where the Cardinals pay their Adoration to him a third Time, and the ^h Foreign Ambassadors after them, before a prodigious Number of Spectators, with which this spacious Church is crouded to the utmost Extent of the very Porch. *Te Deum* is then sung, and the Cardinal-Dean, who is on the Epistle Side, reads the Verses and Prayers appointed for that Purpose in the *Roman* Ceremonial. After this his Holiness is set down on the highest Step of the Altar. A Cardinal-Dean takes off his Mitre, and then he solemnly blesses the People. His *Pontificalia* are then taken off, and twelve Chairmen in long scarlet

Fascic. Tempor Some are of Opinion that the Popes did not change their Names till the Time of *John XII.* who was before named *Octavian*, and held the Pontificate in 956. long after *Sergius II.* and many Years before *Sergius VI.*

^a This Particular is extracted from a Book entitled, *Sacrar. Cerem. Ecclesiæ Romanæ Lib. III. L. 1. The Tableau, &c.* of which this is an Extract, takes no Notice of it.

^b These Clothes are given to the Clerks of the Ceremonies. *Vide Cerem. Eccl. Rom.*

^c *Gemessetti, Relaz. della Corte di Roma.*

^d *Da sua S. è fatto levar in piedi, Ibid.*

^e On each Cheek, *nell’ una e nell’ altera guancia, Ibid.*

^f *La loggia della Benedizione, Ibid.*

^g *Tableau de la Cour de Rome*, he takes it from the beforementioned Treatise.

^h *Prælati nobiles. Cerem. Eccl. Rom. Lib. I.*

298 DISSERTATION on the Christian Religion,

“ Cloaks hanging down to the Ground, place him in his Chair, and convey ^a him on
“ their Shoulders into his Apartment.”

As to the kissing his Holiness's Feet, it is doubtless a very antient Custom. *Baronius* pretends to give an Instance of ^b it in the Year 204. and it appears that afterwards the Emperor *Justin I. Pepin King of France, Frederic Barbarossa, &c.* all kissed the Pope's Feet. The Time, however, when this Custom became constantly practised is not exactly known. Tho' this Ceremony, consider'd in the Opinion of the Vulgar, as an Instance of the Veneration and Esteem which Christians have for his Vicar, it will appear, in the main, that it is entirely referred to *Jesus Christ* alone. By observing 1. that the Pope's Slipper has a Cross upon it, which is the Emblem of CHRIST crucified. ^c The Successors of *St. Peter*, enlightned by the Holy Ghost, in order to prevent any superstitious Abuse, which a blind Zeal too often leads People into, have order'd that their Sandals shall have this Cross on the Upper Leathers: So that it is not his Holiness's Feet, but the Cross of JESUS CHRIST crucified that is kissed; and this is a Demonstration, that the Pope is ^d Servant of the Servants of JESUS CHRIST. 2. Tho' the Cross was not on the Upper Leather, yet the Dignity of the Person might justify this Adoration; and 3. the Sanctity of the sovereign Pontiff would still be a farther Justification of it. His Feet in short ought to be kissed after the same Manner, and with the same Respect, as the ^e Cross and other holy Images are kissed.

THE Adoration is ultimately referred to God. It is not to the Pope that 'tis paid, but to JESUS CHRIST, before whom *Mary and Magdalen* fell down and ^f worshipped. We are of Opinion, however, without presuming to derogate from the Dignity of the holy Father, or depreciate the Respect due to the holy See, that Part of the Honours which are paid to the Pope, arise and spring from those paid to ^g the antient *Roman* Emperors, whether as supreme Pontiffs, that is, Heads of the Religion of the *Romans*, or as Sovereigns of the State; but we must add at the same Time, that these Honours are now look'd upon as reasonable, just and necessary; and Pope *Innocent III.* used to say, *That*
^h *the Church being the Spouse of CHRIST's Vicar, brought him in Marriage a full Power over all Temporal as well as Spiritual Concerns. That the Mitre is the Emblem or Symbol of the Latter, as the Crown is of the former; and that they both intimate to all Christians, that he is King of Kings, and Lord of Lords.*

^a *Stephen II.* was the first Pope that was ever carried upon Men's Shoulders after his Election. The illustrious Men of old *Rome* were carried in a sort of Litter (*Leſſica*) by their Slaves. In all Probability the Custom of carrying the Pope on Men's Shoulders was gradually introduced after the Fall of Paganism at *Rome*. As for *Stephen II.* it appears from the Character given of him by *Platina*, that his Merit contributed very much to that Honour being done him.

^b *Pedrigna ad Caium Papam se contulit, ad pedesque procidens eos ex more exosculata est.*

^c *Divino spirante lumine apposuerunt Crucem supra eorum Sandalia, &c.* *Casalius de Christ. ritibus.*

^d *Unde protestantur summi Pontifices esse se servos servorum ejus quem ipsi representant per Crucem.* *Ibid.*

^e *Casalius, Ibid.*

^f *S. Mat. Chap. xxviii.*

^g *Exempla sunt tum de Caio Caligula, Nerone, Othone, Trajano, Adriano & Dioclesiano, qui alios ad oscula genuum, & pedum admiserunt; praesertim ultimus. Joh. Steph. de osculo Romani Pontificis, Cap. viii. compares the Rights of his Holiness's Pontificate with those of the sovereign Pontiffs of Pagan Rome, and to that End consult Dionys. Halic. for the Description of the latter.*

^h *Ecclesia Sponsa, said he, non nupsit vacua, sed dotem mihi tribuit absque pretio pretiosam, spiritualium plenitudinem, & latitudinem temporalium. In signum spiritualium contulit mihi mitram, in signum temporalium dedit mihi coronam: Mitram pro sacerdotio, coronam pro regno: Illius me constituens vicarium, qui habet in vestimento & femore suo scriptum, Rex Regum, & Dominus Dominantium.*

The POPE'S CORONATION.

SINCE the Pope is Head of the universal Church, sovereign Arbitrer of its Rights and Privileges, the Spiritual Father of the Kings of the Earth, &c. it is but reasonable, that the external Testimonies of his Dignity should be answerable to the Majesty of his Rank, and the Sublimity of his Functions. He wears the ^a Keys as a Sign of the Power he has to open the Gates of Heaven to all true Believers, and the Triple ^b Crown to instruct and inform the Christian World, that he is both High Priest, Emperor, and King.

THE Preparations ^c for his Coronation are no ways inferior to those for the most august Princes of the Universe. If he be a Deacon only, the Cardinal Dean, after his Election, constitutes him both Priest and Bishop in *Sixtus's* Chapel, to which on the Day of his Coronation he goes in ^d his Cardinal's Habit, supported by two Prelates, who ^e are the Gentleman of his Bed-Chamber and his Cup-Bearer. The Pages of the Privy-Chamber and those of Honour, and the Chaplains to the Pope, who walk with his Holiness, are preceded ^f by those who are called the Pages *Extra Muros*, and the Squires of the deceased Pope. The Ambassadors, the General of the Church, the Princes of the Throne, the Governor of *Rome*, the Captains of the Light Horse, of the *Swiss*, and the Ancepsados, all make their Appearance and assist at this Ceremony, as well as the Cardinals, who are clothed in red, that is, in their Cassock; Rochet, what the *Romans* call their *Mozzette*, with their red Calotte on their Head. The Procession being arrived at *Sixtus's* Chapel, the Cardinals put on their red Copes at their Entrance into it. Two Cardinal-Deacons give the Pope his *Pontificalia*; the Ceremony whereof is as follows. ^g The first Master of the Ceremonies girds on the *Falda* of Taffeta under the Rochet, and puts upon his Head the red Sattin *Berrette*. His Holiness then goes into Chapel; where the Cardinals rise up, and make him a very profound Bow, at his first Appearance, and the holy Father receives the Submission of his Spiritual Children like an indulgent Parent. The Gentlemen who attend on their Eminencies are on their Knees, and his Holiness stands with his Back against the Altar. Afterwards one of the two Cardinal-Deacons takes off his red *Berrette*, and his Companion puts on another of white Taffeta: They likewise take off his red *Mozzette*, and dress him in the Amict, the Albe, the Girdle, the Stole, and the red Chasuble, embroidered all with Gold. The first Cardinal-Deacon puts the precious Mitre upon his Head, whilst the first Master of the Ceremonies sings the *Ex-*

^a St. Peter has two Keys at his Girdle. One of Paradise, which represents the Power which he has of giving Absolution; the other of Hell, which shews his Power of excommunicating Sinners: And he has a third given him, denoting his universal Knowledge, and his Infallibility, which is the necessary Consequence of it. These three Keys represent likewise the Pope's Power, as God's Vicegerent, as Superior to all the Monarchs of the Earth, and lastly, his Right of deposing those Monarchs. See *Casalius de ritibus*, &c.

^b The Triple Crown, or *Treigne*, which is an *Italian* Term, would be very antient, if it were true, that it took its Rise from *Clovis* the first Christian King, who sent it to Pope *Hormisdas*, as a Testimony of his holding his Kingdom from God; and not from his Sword. That Present was sent by the said *French* King to St. Peter himself, and to no one besides himself, and was accordingly hung up before the Altar where the Bones of that holy Apostle are reserved. The Use of the *Treigne* then did not begin at the Coronation of *Hormisdas's* Successor. Vide *Bonani Hierarch. Cap. lxxvi.* Pope *Urban V.* was the first who wore a Triple Crown. The Pontiffs before him wore but one.

^c The first Coronation which is mentioned in the History of the Popes, was that of *Damascus II.* in 1048. Before *Marcus II.* who was created Pope in 336. none are represented with the Crown, in the Prints prefixed to the *Lives* of the Popes by *Giacconius*. During the Persecutions of the Church under the Heathen Empire, the Popes only wore the Crown of Martyrdom. We shall have Occasion to be more particular on the Papal Crown, when we come to their various Sorts of Dresses. We shall only observe here, that, according to some Historians, the Popes wore a close Tiara with a Crown upon it, till *Boniface* the VIIIth who added a second. In former Times the Pope was crowned before the *Basilica* of St. Peter.

^d The white Cassock, the Rochet, the short Mantle or Cope of Red Sattin, and the red Capuch. *Lunadoro Relaz. della Corte di Roma.*

^e Dressed in a red Cope with a Capuch lined with red Taffeta.

^f They have no Capuch but a red Robe, *Ibid*

^g Extracted from *Lunadoro*.

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pra with an audible Voice : After which one of the Apostolic Sub-Deacons takes up the Cross that is carried before the Pope ; and the Cardinals pull off their *Berrettes* in Honour of the sacred Wood.

THE Cross is carried in the following Order. The Pope's Gentlemen go before it two by two, followed by the Courtiers of the new Successor of St. *Peter*, dressed in their ceremonial Habits. The Pages *Extra Muros* march next, and after them the consistorial Advocates, the Gentlemen of the Privy-Chamber, the referendary Prelates, the Bishops, Archbishops, and Patriarchs, the Pope's Chaplains who carry the Triple Crown and the Mitre, &c. The Cross comes after these Chaplains, and is followed by the Cardinal-Deacons two and two on a Breast, and they by the Cardinals, Priests and Bishops, in the same Order. Their Eminencies are followed by the *Roman* Conservators, the *Caporions*, &c. The holy Father is carried to Church in a Chair in the midst of this solemn Procession, surrounded by his Guards, and an infinite Number of People, who, if we may be allowed the Expression, eagerly gorge down his Holiness's Benedictions, in Hopes by their Assistance to storm as it were the Gates of Heaven. The Knights of St. *Peter* and St. *Paul* support the Canopy, under which his Holiness is carried ; and in that Order the Procession proceeds to St. *Peter's* Church.

" ^a UNDER the Portico of St. *Peter* near the holy Gate, there is a Throne erected for the Pope, where he sits under a Canopy, having likewise Benches raised in for the Cardinals round about it. The Canons, and all those who enjoy any Benefice in St. *Peter's* with their Cardinal High-Priest at the Head of them, come and kiss the holy Father's Feet : After which he is carried to the Foot of the high Altar, attended by an infinite Number of People making loud Acclamations ; he there kneels down and prays before the holy Sacrament bare-headed ; and is immediately carried from thence to the *Gregorian* ^b Chapel. There he seats himself on a Throne, surrounded by the Foreign Ambassadors, the Princes of the Throne, and other Persons of Rank and Distinction : The Cardinals in their red Copes, the Prelates, &c. then pay their Homage to him : The former kiss his Hand, and the others his Knee ;" after which his Holiness gives the People his Benediction, who return him their Thanks by extraordinary Acclamations, and other public Testimonies of their general Joy.

THIS Ceremony being over, the Cardinals, Bishops, and other Prelates put on their white Robes, whilst the Canons of St. *Peter* sing an Anthem in the Choir. The Pope washes his Hands four Times. The first Time the Water is presented him by the first *Roman* Conservator ; the second in Time of Mass, by the General of the Church ; the third, by the most Christian King's Ambassador ; and the last, by his Imperial Majesty's Ambassador. They are indispensibly obliged to the Performance of this Religious Duty, if present at the Solemnity.

WE shall industriously avoid the Relation of such Circumstances as we think of too minute and trifling a Nature, lest we should trespass on the Reader's Patience ; we shall inform him, therefore, in as few Words as possible, ^c that the holy Father in the next Place is undress'd, in order to put on other Robes, the Colour whereof is a Type or Symbol of his Purity and Innocence. He must now be look'd upon as having shaken off the *sinful Man*, in order to become a *new Creature*. The *Acolytes* present these new Vestments to the Cardinal-Deacon, and he clothes his Holiness in a white Garment, *who, in the Language of the Scripture, is to preside in the Temple of the Lord*. He dresses him in his Cassock, Amict, Albe, Girdle, Dalmatica, Stole, Gloves and Mitre, embroidered with

^a Taken from the *Tableau de la Cour de Rome*.

^b *Lunadoro* says so.

^c *Lunadoro*.

Gold, and set with Jewels. The Procession then begins, during which the first Master of the Ceremonies carries a lighted Wax-Taper in one Hand, and a Basón in the other, in which the *Pomps and Vanities* of this wicked World are exhibited to the holy Father, under the Representation of Castles and Palaces made of Flax, which the Master of the Ceremonies sets fire to three Times, saying to his Holiness each Time, *Behold, holy Father, how the Glory of this World passes away!*

“^b THE whole Procession being arrived at the Foot of the high Altar, on which stand seven large silver gilt Candlesticks with large lighted Wax-Tapers in them, (like those which are carried by the seven Acolytes before the Cross) the Pope makes a concise Prayer on a praying Desk, and then rising, begins the *Introibo* of the Mass, having the Cardinal-Dean on his Right Hand, as Assistant Bishop in his Cope; and the Cardinal-Deacon of the Gospel on his Left, and behind him two Cardinal-Deacons Assistants.

“ AFTER his Holiness has made the solemn Confession, the Dean of the Rota, who holds his Mitre, gives it to the two Cardinal-Deacons Assistants, to set it upon his Head. He goes in the next Place and sits down^c on his Throne, before which each of the three first Cardinal Priests reads a Prayer for his Coronation. After which the holy Father descends from his Throne, (or his Chair according to *Lunadoro*,) his Mitre is taken off, and the first Cardinal-Deacon assisted by the second dresses him in the *Pallium*,” saying to him, ^d *Receive the Pallium, which represents to you the Duties and Perfection of the Pontifical Function: May you discharge it to the Glory of God, and of his most holy Mother the blessed Virgin Mary; of the blessed Apostles St. Peter and St. Paul; and of the holy Roman Church.*

THE Cardinal-Deacon of the Gospel puts three Diamond Buttons on the three Crosses of the *Pallium*, the holy Father ascends the Altar with the *Pallium* on his Shoulders, but without his Mitre, kisses the Book of the holy Evangelists, puts Incense into the Thurible, and thurifies the Altar. After this the Mitre is again set on his Holiness's Head, and the first Cardinal-Deacon thurifies him three Times successively; and the Ceremony closes with a Salute which that Cardinal gives him on his Left Cheek and his Stomach, as the two other Cardinals likewise do after him.

THIS Ceremony being over, the Pope returns to his Throne, where all the Cardinals come, and after taking off their Mitres, pay him their Adorations. All the Clergy come likewise and adore him, each according to his Quality, and all in their ceremonial Habits. The Patriarchs, Archbishops, and Bishops kiss his Foot, and his Knee; the Abbots and Penitentiaries of St. Peter his Knee only.

AFTERWARDS the Pope rises, lays down his Mitre, ascends the Altar, sings or reads the *Introite* and the *Kyrie*, &c. sings the *Gloria in Excelsis* with an audible Voice, and, as soon as the Prayer of Mass is said, instantly resumes his Place. Then the first Cardinal-Deacon

^a *Pater sancte, sic transi gloria mundi.* The second Master of the Ceremonies, on this Occasion, presents the Fire to the first. The Ceremony of burning the Flax is performed between the *Gregorian Chapel*, and that of the Apostles. Vide *Lunadoro*. This Ceremony seems to owe its Birth to what was practised at the Coronation of the Greek Emperors: For in the midst of all the Pomp and Splendor of their Coronation, on one Hand, they were presented with a Vase filled with Ashes and dead Men's Bones, and on the other with Flax, to which Fire was set; by this double Emblem reminding them of their Mortality, and of the Fate of all worldly Honours.

^b *Tableau de la Cour de Rome.*

^c Or in the Chair wherein he was carried. *Nella sedia gestatoria, nella quale era stato portato.* So says *Lunadoro*.

^d The Latin is a little paraphrased. The Form runs thus: *Accipe pallium, sanctam plenitudinem pontificalis Officii, ad honorem omnipotentis Dei, & gloriosissima Virginis, Mariae ejus matris, & Beatorum Apostolorum Petri & Pauli, & Sanctae Romanae Ecclesiae.*

^e *Col Pallio indosso.*

descends into the ^a Confession of St. *Peter*, ^b attended by the Apostolical Sub-Deacons, the Auditors of the Rota, the consistorial Advocates, &c. who walk in two Ranks, with their white Copes, and their purple Amices over them. The Cardinal-Deacon sings there with a low Voice ^c the *Exaudi Christe*, to which the Clergy who follow him answer, ^d *Domino nostro a Deo decreto summo Pontifici & Papæ*, &c. The *Exaudi*, &c. are three Times repeated as well as the *Salvator Mundi*, which is afterwards added by the same Cardinal, and to which the Clergy answer, ^e *Tu illum adjuva*. Then follow the *Litanies* of the Saints. The *Latin* Epistle comes after those *Litanies*, and the *Greek* after the *Latin*; the one is sung by the *Greek* Sub-Deacon, and the other by the *Latin*. The Musicians in the Choir [sing the Gradual, a Cardinal-Deacon sings the Gospel in *Latin*, another the same in *Greek*, and the Mass closes with some particular Ceremonies, which we shall hereafter enter into a Detail of; but we must not forget that as soon as Mass is over, the holy Father goes into ^f his Chair again without pulling off those Robes which he has worn during the Celebration of it. Then the Cardinal-Arch-Priest of St. *Peter*, attended by two Canons, presents the Pope with a white Damask Purse, in which are twenty five *Julio's*, old Money. The Chapter and Canons of St. *Peter* make him this Present as a ^g Testimony that he has ^h sung Mass well. This Money the holy Father gives to the Cardinal-Deacons, who sang the two Gospels, and they bestow it on their Train-Bearers.

To conclude, the Pope is carried to the Benediction-Pew, accompanied by his Cardinals, and Prelates. The Canopy under which he is carried, is supported by the *Roman* Conservators and the *Caparions*: Two of the Grooms in red *Liveries* carry Fans of Peacocks Feathers on each Side the Chair. The Cardinals and Prelates all stand, whilst the two first Cardinal-Deacons, in Quality of Assistants, help his Holiness to ascend the Throne, which was set up by the sacred College the Day before in the Middle of the Pew. As soon as the Pope is seated, the Choir sing the Anthem ⁱ, *Corona aurea super caput*, &c. with the *Responses*; after which the Dean reads the Coronation ^k Prayer. The second Cardinal-Deacon takes off his Holiness's Mitre, and the first puts the ^l Triple Crown on his Head, saying, ^m *Receive this Tiara embellished with three Crowns, and never forget, when you have it on, that you are the Father of Princes and Kings, the supreme Judge of the Universe, and on the Earth, Vicar of JESUS CHRIST our Lord and Saviour*, &c. Nor does his Holiness ever forget this Exhortation. After this he blesses the People

^a This is a Place under the Altar where the Relics of the Martyrs lie.

^b *Lunadoro*.

^c *Hear, O Christ*.

^d Our Lord the Pope, Sovereign Pontiff instituted and ordained by God.

^e O Saviour of the World help him.

^f *Setta gestatoria*. *Lunadoro*.

^g This in Church *Latin* is called *Presbyterium*.

^h *Pro bene cantata Missa*.

ⁱ A Crown of Gold shall be on his Head, &c.

^k God is therein besought "to grant that the Pope may govern the Church with Edification; as the Father of Kings, and Director of all true Believers, over whom God has appointed him," &c.

^l This Conic Cap, adorned with three Crowns glittering with Jewels, is of inestimable Value. That which Pope *Paul* II. consecrated, though loaded with Jewels, was not to be compared with the *Tiarge* of *Clement* VIII. valued, as they say, at 500,000. Pieces of Gold. As to *Paul* II. he is the first Pontiff who took the Pains to adorn his *Tiarge* with Jewels; but this Successor of St. *Peter* was so passionately fond of them, that he bought up the finest he could procure, to set them in his Cap. The *Tiarge* of *Martin* V. had as many Pearls on it as weigh'd five Pounds and an half, besides fifteen Pound Weight of Gold. That of *Paul* V. was still of greater Value. Nor is there any Thing unreasonable in all this, says Father *Bonani*, who has given us these Particulars in his *Hierarchy*. *Ecc.* since the Pope governs the Kingdom of *Christ* as his Viceroy, now this Kingdom is infinitely superior to all the Empires of the Universe. The High-Priest of the *Jews* wore on his Head and Breast the richest Things that could be procured, as Types or Emblems of the Majesty of the supreme Deity. The Pope represents that of the Saviour of the World, and nothing expresses it like Riches. The Priests of the Heathen Deities also wore Crowns of precious Stones; it would be very unjust, therefore, to refuse one of the same kind to him who is the High-Priest of the Christian Religion. But we must here observe that the two Strings of the Pontifical *Tiara*, represent the two different Manners of interpreting the Scripture; one according to the mystical, and the other according to the literal Sense.

^m *Accipe Tiaram tribus coronis ornata, & scias te esse Patrem Principum & Regum, Rectorem orbis, in terrâ Vicarium Salvatoris nostri Jesu Christi*, &c.

three Times, and two Cardinals publish a plenary Indulgence both in *Latin* and *Italian*. After this the Pope withdraws to his Apartment in the Vatican, and in his way through *Sixtus's* Chapel, the Cardinal-Deacons take off his *Pontificalia*. The first Cardinal-Priest, in the Name of the whole sacred College, makes him the Compliment *ad multos annos*, that is, wishes he may enjoy his Pontificate for many Years. In the mean Time, the Artillery of the Castle of St. *Angelo* roars out a tripple Discharge, which is heard all over the City. The Horse as well as the Foot are under Arms. Every House is gaily illuminated, all the public Places blaze with Bonfires, and the Sky is, as it were, set on Fire by an infinite Number of Rockets. All Conversation turns on Balls, Entertainments, and Concerts of Music; and every Man thinks himself obliged to be as expensive as his Circumstances will admit of, to celebrate in a proper Manner the Accession of the new Pontiff. They may gratify themselves with an infinite Variety of Diversions, since there is no want of such as are strictly virtuous, as well as those which are vicious to the last Degree. *Rome*, in short, at this Time breathes nothing but Mirth, and if these publick Rejoicings represent the Warmth and Fervency of a Zeal truly Apostolical, *Rome* may then be said to be Holiness in the Abstract.

^a *The ENTERTAINMENT which his HOLINESS formerly gave on his CORONATION Day.*

WE shall here endeavour to give the Reader an adequate Idea of the Magnificence of this Entertainment. ^b At the upper End of the spacious Hall, where the Pope gave it, was a Theatre erected pretty high; ^c in the Middle stood a Table, at which his Holiness took his Seat of Honour, on a Throne pompously adorned, and under a Canopy ^d in all Respects answerable to the Magnificence of his Throne, and the Dignity of his sacred Person. On the ^e Left-Hand Side-board stood a vast Number of Gold and Silver Vessels. In this same Hall, upon the Right-Hand, ^f but much lower than the Theatre before-mentioned, was a Table set out for the Cardinals, Bishops, and Priests, and another still lower ^g for the other Prelates of the Church. At the lower End of the Hall, there was a very capacious handsome ^h Buffet set out, to which there was an Ascent by several Steps, and another Table prepared for the Ambassadors, and Nobility of the Court of *Rome*, &c. Some other Particulars we have omitted. The Emperor, if he happened to be present at the Pope's Court, had a Table to himself upon the same Theatre where his Holiness's Table stood, and at his Right-Hand. His Seat was not near so pompous and magnificent as that of the Pope's; and as to Kings, they sat at the Cardinals Table, after the first Cardinal-Bishop. The Laity of the highest Rank, though ⁱ Princes, or the Children of Kings, were obliged to wait at Table on Christ's Vicar. His Holiness came into the Entertainment dressed in all his *Pontificalia*, between two Cardinal-Deacons, attended by the sacred College, &c. all in their Ceremonial Habits. Before the holy Father sat down to Table he washed his Hands in State. His Imperial Majesty held the Bason, the first Cardinal-Bishop poured out Water for him; and ^k two Cardinal-Deacons gave him

^a Extracted from the *Roman Ceremonial*.

^b *In Capite Aula erit suggestus ad quem triplici gradu ascenditur*, Cerem. Eccl. Rom. fol. XVIII. Edit. of 1516.

^c *In medio quadratus Thalamus surget Palmi altitudine, super quo mensa paratur Pontificis*. Ibid.

^d *Cum panno aureo super Caput*. Ibid.

^e The Buffet.

^f *Infra suggestum*. Ibid.

^g Here the Ceremonial only mentions Prelates, *pro aliis Prelatis*. The Cardinal-Deacons have their Table over against the other Cardinals, both raised but one Step.

^h *In fine Aula parabitur magna credentia cum pluribus gradibus ad magnificentiam*, &c. Ibid.

ⁱ *Etiā si sint fratres aut filii Regum*. Ibid.

^k *Diaconi (serviunt) mantile hinc inde tenendo*. Ibid.

the Napkin. The other Cardinals, the Priests, the Nobility, &c. all kneel'd down and remain'd bare-headed, during this Ceremony. As for the Emperor, he did not wash his Hands with so much State and Grandeur. The first Cardinal washed after him, and then the King of the Romans, if he was present; and though all the crowned Heads in Christendom had been there, ^a they would have had no other Privilege on this Occasion, than that of being mingled with the sacred College; provided always that Eminence should take Place of Majesty. The Emperor officiated at Table, in the Quality of Carver, and gave his Holiness his first Plate, and even went for it out of the Hall. Some other Particulars we have omitted, for Fear of being too tedious.

The POPE'S taking Possession.

AS soon as the Pope's Coronation is over, he is to take Possession of his Sovereignty at the Church of St. John de Lateran, which is his Cathedral, and the ^b Metropolitan of all the Churches under his Holiness's Jurisdiction, throughout Christendom. This Ceremony is performed some few Days after the Coronation, in the most solemn and pompous Manner that can possibly be imagin'd. By the ^c Roman Ceremonial it appears, that formerly it was on the very Coronation Day. This is the Order of the Procession, which generally begins at St. Peter's Church.

" ^d TWELVE ^e Trumpets and Twelve Light Horse begin the Procession, consisting of
 " six Ranks, of four Horse each, followed by the Cloak-Bearers belonging to the Car-
 " dinals, who, each sends his own, well mounted, with scarlet embroidered Cloak-
 " Bags. After them march the Mace-Bearers of the same Cardinals, all on Horseback
 " likewise, with silver Maces on their Shoulders, on which are the Arms of their Emi-
 " nencies.

" THE Gentlemen and Almoners of the Cardinals, Ambassadors, and Princes, with
 " ^f several Gentlemen and Roman Barons, follow immediately after. . . . Several Ance-
 " pefado's prance about with their naked Swords out of the Ranks, to regulate the
 " March. Then come four of the Pope's Querries (who, according to the *Roman Ce-*
 " *remonial*, Lib. I. follow the Taylor, Barber, &c.) with large red Copes; and then his
 " Taylor and two Cloak-Bearers drest alike, with ^g two velvet Portmantles, embroidered
 " with Gold. The Pope's Grooms of the Stable, in loose Coats of red Serge follow
 " them, leading ^h the white Jennets, which the Kingdom of Naples is obliged annually
 " to send to his Holiness as a Tribute or Homage from the Sovereign of that King-
 " dom; for the Pope alledges, that it is a Fief of the Pontifical See. These Jennets
 " have silk Housings, with gold Fringes, and Leaves of Silver Plate, half-relievo. After

^a *Si plures Reges, mixti erunt cum primis Cardinalibus, primò Cardinalis, deinde Rex successivè*, Ibid.

^b An Inscription over the great Gate of this Church justifies what we have here advanced. Vide *Tableau de la Cour de Rome*. "The Kings of France are Protectors of this first Church of the Universe, and to this End their Arms are fixed over the principal Gate, and the Canons who belong to it commemorate it, &c." *Nodot. Memoirs de Rome*.

^c Vide *Cerem. Eccl. Rom. Lib. I.*

^d *Tableau de la Cour de Rome*.

^e The Treatise entitled, *Relazione della Corte di Roma e de' Riti da osservarsi in essa*, &c. from whence the Author of the *Tableau de la Cour de Rome* has taken almost every Thing he has said relating to that Court. He mentions but one Trumpet. We must here inform the Reader, that the French Author, whom we follow, has drawn up the Description which he has given of this Procession, after that of the Italian Author, who gives the particular Description of Innocent X.'s taking Possession.

^f These sometimes are glad to march promiscuously among the Gentlemen and Almoners of the Cardinals, to avoid Debates about Precedency. Vide the Treatise entitled, *Il maestro di Camera in the Relazione*, &c. before quoted.

^g The Pontifical Habilliments of his Holiness are packed up in these two Portmantles. Vide *Cerem. Eccl. Rom. Lib. I.* After the Taylors march the Barber, &c. according to the *Roman Ceremonial*, and the *Maestro*.

^h The *Maestro di Camera* says twenty, the *Roman Ceremonial* twelve, so that the Number is not determin'd.

" them

“ them come several Mules, caparison'd and border'd with red Velvet, and gold Fringe,
“ several of his Holiness's Domesticks leading them by the Bridle.

“ ^a THREE Litters covered with red Velvet, or scarlet Cloth, embroidered with Gold,
“ follow them. Two Officers on Horseback march before the Litters, and the Pope's
“ Master of the Horse on Horseback, with his Staff-Bearers, who walk on Foot, close
“ this Part of the Procession.

“ ^b THE Roman Nobility, and the Titulars, march next, without any Order or Re-
“ gulation, to avoid Disputes of Precedency, mounted upon stately Horses, whose Manes
“ are adorned with a great Quantity of Ribband of divers Colours. All the Nobility
“ are attended by their Staff-Bearers on Foot.

“ FIVE of the Pope's Mace-Bearers come after in long full Gowns, of purple Cloth,
“ faced with black Velvet, with their Maces and enamell'd Collars. Fourteen Drums
“ come next on Foot, dress'd in red Satin, flowered with Gold, wearing Plumes of
“ Feathers in their Hats, and each of them bearing an Ensign of the fourteen Quar-
“ ters, or Districts of Rome. A Band of the Pope's Trumpets follow them, dressed in
“ Scarlet, laced with Gold. After them walk the Apostolical Gentlemen of the Bed-
“ chamber, and the Pages of the Chamber, *extra Muros*, all dressed in Scarlet, the
“ Commissary and Fiscal of the Apostolical Chamber in Purple, the consistorial Advo-
“ cates in Black, the Chaplains of the inferior Part of the Pope's Family in Scarlet, the
“ Pages of the Privy Chamber, those of Honour, and the four Participants, who
“ are the last of this Division, and are dressed in Purple, and carry the Pope's four
“ crimson Velvet Hats.

“ AFTER them come forty Officers of the Roman People, mounted on stately
“ Horses, *viz.* the Judges, the Justiciary Masters, Secretaries, Notaries, Comptrollers,
“ Fiscal, &c. dressed in long senatorial Robes, and black Velvet Hats; the Housings of
“ their Horses are likewise all of black Velvet.

“ THE Registers of the high Court, the Clerks of the Chamber, the Auditors of the
“ Rota, and the Master of the sacred Palace, march on the Left Hand of the Dean of
“ the Rota, and are followed by fourteen Marshals of the Roman People, dress'd in
“ white Satin Vests, and purple Satin Waistcoats, with black Velvet Caps. The four-
“ teen Captains of the respective Quarters, or Districts of Rome, follow them, clothed
“ in long Robes, of crimson Velvet, lined with silver Tissue, with white Satin Breeches,
“ laced with Gold, and black Velvet Caps, adorned with precious Stones.

“ ^c THE Governor of Rome, and the Roman Conservators, come next, leaving a
“ Place vacant, on the Governor's Left-Hand, for the Senator of Rome, who does not
“ make his Appearance in the Cavalcade, on Purpose to avoid giving the Precedency
“ which the Governor disputes with him. The Princes of the Pontifical Throne, the

^a The Roman Ceremonial makes a Sumpter-Horse precede these Jennets, as also twelve running Footmen (*cursores* *Pape*) dressed in Red, walking two and two, each with red Streamers in their Hands; these are followed by the Ensigns of the Quarters of Rome (*Vexilliferi Capitum Regionum*) likewise dressed in Red; then comes the Ensign of the Roman People, that of the Teutonic Order, of the Pope, of the Church, and, lastly, that of St. John of Jerusalem.

^b The *Maestro di Camera* makes the Pages of the Chamber, *extra Muros*, walk before the titular Nobility, as appears in the Print hereunto annexed, &c. after whom he places the Pages of the Chamber, who carry the Pope's four Hats; but the Roman Ceremonial ranges these latter after the twelve Jennets. In the *Maestro di Camera* the Registers, &c. walk after them who carry the four Hats.

^c They are carried on high Poles covered with red Velvet, both according to the *Maestro*, &c. and the Roman Ceremonial.

^d This is different in the *Relazione della Corte*, &c.

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“ Pope’s Relations, and the Embassadors of crown’d Heads, march with all their Retinue, according to their respective Characters; and two Masters of the Ceremonies, belonging to the Pope, follow them, and go before the Apostolical Sub-deacon, ^a who carries ^b the Triple Cross, revers’d towards the Pope. This Sub-deacon marches between two Officers, who have red Wands in their Hands ^c.

“ THEN follows the Pope in ^d a Litter in the Midst of fifty young *Roman* Gentlemen, dressed in white Sattin, the Staff-Bearers and running Footmen of the Pope, together with the Gentlemen of the Bedchamber surrounding the Litter. The Captain of the *Swiss* Guards marches at the Head of two Files of Horse, who guard his Holiness. The Litter in which the Holy Father is carried, is lin’d with red Velvet, embroidered and fringed with Gold; and he himself is clothed in a white Satin Casac, with the Rochet Stole and *Mozzette* all of red Velvet, if ’tis Winter, or of red Satin, with a *Calot* of the same under his red Hat, if Summer.

“ THE Pope’s Master of the Chamber, his Cup-Bearer, Secretary, and Physicians, likewise walk near the Litter, and before the *Swiss* Guards. The Cardinals follow on Horseback, two and two, in the Midst of some Halbardeers, immediately after the Pope’s Guard. After their Eminencies come ^e the Patriarchs, Archbishops, Bishops, Apostolical Prothonotaries, Auditors, Treasurers of the Apostolic Chamber, and referendary Prelates of both Seals. *Lastly*, After the Relays, and the Pope’s Trumpets, the Procession closes with two Companies of light Horse, with their Officers before them, pompously dressed; the Officers in scarlet Coats, with very narrow Hanging-Sleeves, of yellow and red Velvet, which makes a very handsome Appearance, as they march with their Lances rested.

“ THE Rout they take is along the *Borgo* of *St. Peter*, to the Bridge of *St. Angelo*, from thence to *St. Andre della Valle* and so to the Capitol, where the *Roman* People erect a triumphal Arch for his Holiness; and the Senator presents him with the Keys *in Campo*, and having a Sceptre in his Hand, makes an Oration, which the new Pontif stops to hear. From thence the Cavalcade proceeds to *Campo Vaccino*, where the Duke of *Parma* erects another triumphal Arch before his Palace. They then cross the *Coliseum*, where the *Jews* likewise have another erected, under which they present his Holiness with *Moses’s* Pentateuch ^f in *Hebrew*. Their Address consists in an Exhortation to him, to reverence the Law of *Moses*; and an humble Request of his Protection. He in Answer lets them understand, that he has a profound Respect for this divine Law, tho’ at the same Time he rejects their false Interpretations of it.

^a *Vestito con mantellone e cappello largo*, with the Rochet, and a broad-brim’d Hat.

^b The Triple Cross is the Sign of the Pope’s Spiritual Jurisdiction over the whole World. Pope *Sylvester I.* was the first, they say, who had it solemnly carried in Public; but the Custom was afterwards laid aside till *Leo IV.* who revived it. The Cardinal-Deacon, who proclaims the Pope’s Election to the People, at the same Time shews them the Cross.

^c After the Sub-deacon, and those who attend him, the *Roman Ceremonial* ranges twelve Persons on Foot, dressed in Red, who carry twelve lighted wax Tapers before the Holy Sacrament. Two others on Horseback, also dressed in Red, march immediately after the Holy Sacrament, each with a silver Lantern in his Hand. After them comes the Holy Sacrament, carried on a white Jennet, with a little Bell. Fourteen *Roman* Citizens carry the Canopy by Turns. The Sacristin follows on Horseback with a white Wand in his Hand, &c. This Cavalcade shall be farther spoken of, when we come to describe the Manner of carrying the Holy Sacrament, when his Holiness goes any where out of Town.

^d The Pope does not always ride in a Litter. He is sometimes mounted on a white Jennet, according to the *Roman Ceremonial*, and eight Gentlemen carry the Canopy over him. A King, nay the Emperor (were he present at the Ceremony) would be obliged to hold his Holiness’s Stirrup, and lead the Horse by the Bridle. Vide *Cerem. Lib. I.* When the Pope goes in a Chair, and the Emperor is at *Rome*, he must be one of the Chairmen; but in a Moment’s Time he is relieved. The eight Noblemen, who support the Canopy, are likewise relieved by eight *Roman* Citizens as far as *St. John de Lateran*.

^e *Con mantellone & cappello grande*, Ibid.

^f For the Origin of this Custom, see p. 175.

" After which the *Jews* retire, without making the least Reply, and the Cavalcade, leaving the *Coliseum*, goes forwards, thro' the Streets hung with Tapestry, and crowded with an infinite Number of Spectators, directly to *St. John de Lateran*.

^a THE Differences which we have observed in the Description of this Ceremony, shew that it is not always solemniz'd after the same Manner. ^b The Clergy of *St. John de Lateran* come out to meet this solemn Procession, in the Manner as represented in the Print, where we shall also be entertain'd with the Manner his Holiness is receiv'd in this Cathedral.

The CEREMONIES which are observ'd on receiving the POPE, at the Church of St. John de Lateran.

" THE Pope being arrived at the great Gate of *St. John de Lateran*, quits his Litter, or dismounts in case he is on Horseback, ^a the Cardinal-Arch-Priest presents

^a The Print represents Pope *Clement XI.*'s taking Possession, and is engrav'd after the *Roman* Original.

^b During the Procession, Money is now and then thrown among the Populace, to keep off the Croud, *ad pressuram dimovendam*, says the *Roman Ceremonial*.

^c *Tableau de la Cour de Rome.*

^a Prior *canonicorum Lateranensium*, says the *Roman Ceremonial*, offert crucem osculandum Pontifici, quam diaconus Cardinalis accipit & ad os Pontificis, cui prius tiaram extraxit, ponit. Osculatâ cruce Pontifici ponitur mitra, & regnum datur in manibus auditoris. Ipse vero Pontifex a priore & canonicis prædictis ducitur ad marmoream sedem, ante portam principalem a sinistra stantem, qua stercoraria appellatur, & ibi eum sedere faciunt, qui ita tamen sedet, ut magis jacere videntur; ad quem mox accedentes Cardinales elevant eum honorifice, dicentes; suscitât de pulvere egenum, & de stercore erigit pauperem, ut sedeat cum principibus & solium gloriæ teneat. Surgens Pontifex, accipit de gremio camerarii sibi assistenti quantum pugno potest completi pecuniarum, ubi tamen nihil prorsus sit argenti aut auri, & spargit inter populum dicens, Argentum & Aurum non est mihi, quod autem habeo hoc tibi do. . . . præcedentibus canonicis, & cantantibus Te Deum Laudamus. Pontifex cum Cardinalibus intrat Ecclesiam, & ante altare majus supra faldistorium procumbens sine mitrâ aliquantulum orat. Deinde surgens benedicti populo, dicens sit nomen Domini benedictum, &c. Inde cum mitrâ ascendens ad sedem eminentem, sedens recipit ad osculum pedes canonicos *Lateranenses*. Deinde . . . ascendit ad Palatium *Lateranum* per portam quæ est in ecclesiâ, & cum perventum fuerit in . . . aulâ concilii, sedet Pontifex in sede sibi paratâ apud tabulam lapideam in capite aulæ quæ dicitur mensura Christi, &c. . . . Finitis laudibus Papa procedit ad capellam sancti Sylvestri. Ibi ante portam capelle sunt due sedes porphyreticæ perforatæ . . . sedet Pontifex super primam . . . Prior ecclesiæ accedit & genuflexus dat Pontifici ferulam in manus, signum correctionis & regiminis, & claves ipsius basilicæ ac palatii, in signum potestatis claudendi & aperiendi, ligandi atque solvendi. Surgit deinde Papa . . . & sedet in alterâ sede porphyreticâ ad aliam partem, & ibi restituit eidem priori ferulam & claves, & ab eodem præcingitur, super planetam sedens, cum cingulo quodam sericeo rubro, cum lursâ etiam sericeâ & rubrâ, in quâ sunt duodecim lapides pretiosi cum musco. Tum Pontifex præcinctus & sedens, e gremio camerarii caput denarios argenteos. . . . & super populum spargens dicit, disperfit, dedit pauperibus: justitia ejus manet in sæculum sæculi . . . Ducitur deinde Pontifex ad sancta sanctorum, ubi super faldistorium sine mitrâ genuflexus orat. Inde surgens cum mitrâ revertitur ad capellam sancti Sylvestri. Ibi sedet super sedem sibi paratam, tum deponit mitram, chirothecam, pallium, planetam, & assumit phociale & mitram simplicem, & sedens dat presbyterium hoc modo, Cardinalibus duos aureos & duos grossos argenteos. Veniunt Cardinales & profundè caput inclinant ante Pontificem, porriguntque & mitram apertam, in quâ Pontifex immittit pecuniam. Illi acceptâ pecuniâ manum Pontificis osculantur. . . . Alii prælati genuflectunt ante Pontificem & accipiunt in mitrâ unum aureum & unum grossum, & osculantur dextrum genu Papæ. Alii vero prælati & officiales accipiunt in manu tantundem, & osculantur pedem, &c. This Extract of the Ceremonial contains several Particulars, which, at this Time, in all Probability, are either alter'd or abolish'd, since the Author of the Description of the Court of Rome and its Ceremonies, before quoted, makes no Mention of them. The most remarkable we shall here translate, just as the *Latin Ceremonial* describes them. The first Canon of *St. John de Lateran* presents his Holiness with the Cross to kiss. The Cardinal-Deacon takes it, and puts it to the Pope's Mouth, having first pull'd off his Tiara; and after the Cross is kissed, puts it on again. The Papal Crown is put into the Hands of the Auditor; then the Pope is conducted by the Prior and Canons asfordaid, to a Seat before the principal Gate, on the Left Hand, which the Ceremonial calls the *Stercorary*, where he reposes himself so as to be half lying down, or, more properly speaking, laid along; then some of the Cardinals go up to him, and take him up with Abundance of Reverence and Respect, saying, *He taketh the Indigent out of the Dust, and raises the Poor from off the Dung-hill, to seat him amongst Princes, and place him upon the Throne of Glory.* The Pope, rising, takes a Handful of Money out of the Lap of a proper Officer in waiting, and throws it amongst the People, (but there is neither Gold nor Silver in it) saying, *Silver and Gold I have none, but such as I have I give unto you.* (We shall not presume to say these Words are luckily employed, for that may very reasonably be denied.) After this, his Holiness goes into the Church, with the Canons and Cardinals before him; then he blesses the People, and admits the Canons to kiss his Feet; and after that is carried to the Palace of *St. John de Lateran*. He enters the Council-Hall, where *Laudes*, &c. are sung. From thence he passes on to *St. Sylvester's* Chapel, at the Gate whereof are two hollow Seats, on which the holy Father seats himself, on one after the other. As soon as he is set down on the first, he is presented with the Keys and the Ferula, which is the Token of his Authority and magisterial

“ presents him the Cross ^a to kiss; after that his Holiness ascends the Throne, which is
 “ prepared under the Portico, where his Pontifical Robes and his Mitre are put on,
 “ Whilst he is on this Throne, the Canons of *St. John de Lateran* come and kiss his
 “ Feet, and the Cardinal-Arch-Priest makes an Oration, in the Name of the Chapter,
 “ and delivers him the Keys of the Church; one of which is Gold, the other Silver,
 “ both laid ^b in an enamell'd Basen, with Flowers in it.

“ As soon as that Ceremony is over, the Cardinals put on their sacred Ornaments,
 “ and the Pope walks towards the great Gate of the Cathedral, where the Cardinal-
 “ Arch-Priest gives him a Sprinkler, with which he takes Holy Water, and sprinkles
 “ the People; ^c then the same Cardinal incenses his Holiness three Times. After this
 “ he goes into his Chair, and his Staff-Bearers carry him along the Nave of the Church,
 “ under a Canopy which is supported by the Canons of *St. John of Lateran*, to the
 “ high Altar where he prays. He is in the next Place carried into the Choir, to a
 “ Throne, where the Cardinals come and pay him their Obeisance; then the two Car-
 “ dinal-Deacons put on and take off the Mitre, as the Ceremonial prescribes, whilst he
 “ gives the Benediction. When this is over, he is carried into the Palace of *St. John*
 “ *de Lateran*, where several Anthems are sung, at the Close whereof the Cardinal-
 “ Priest says some particular Prayers. The Tiara, when the Prayers are over, is again set
 “ upon his Holiness's Head, and he is carried into an open Place, over the Porch of
 “ the Basilica of *St. John*, from whence he gives the People twice his heavenly Bene-
 “ diction.

AFTERWARDS the Pope presents the Cardinals with some Gold Medals. The principal Treasurer throws several Silver Medals, with his Holiness's Arms upon them, struck on Purpose, amongst the Populace, who from all Quarters rend the Air with loud Acclamations, *Long live his Holiness*, &c.

The POPE's Robes of State.

AS ^d soon as the Election is over, his Holiness is dressed in a white woollen Cassock, with Shoes made of red Cloth, whereon is embroider'd a gold Cross, the *Mozzette*, or red Velvet *Camail*, the red silk Girdle, with gold Clasps, the *Rochet*, and red *Berrette*. After that they give him ^e the Amict, a white Linnen Albe, tied with a red Silk String, and a Stole set with Pearls. If he be a Priest, or a Bishop, this last is put about his Neck; but if he be a Deacon only, he must wear it on his Left Shoulder, if only a Sub-Deacon, it is totally laid aside.

^f If the new Pope happens not to be in Orders, they must be conferred on him. In case he is a Deacon only, and desirous to be ordained a Priest, Priest's Orders must

gisterial Corrections, and when he is on the other, he gives them back to the first Canon or Arch-Priest, that is the Prior, who puts him on a silk Girdle, whereto is fastened a Purse, containing twelve precious Stones, to represent the twelve Apostles; and likewise some Perfume. The Chamberlain, who performs this sacred Office, gives him a few Pieces of Silver, which he throws among the People, saying, *He hath distributed to the Poor, his Justice shall endure for ever*. After this he returns to *St. Sylvester's*, and from thence goes on, and says a Prayer in the *Holy of Holies*. He then returns to *St. Sylvester's*, where he gives Medals and other Pieces of Gold and Silver to the Cardinals, Prelates, and other Ecclesiastics of inferior Rank, who all in their Order do homage to his Holiness.

^a The Pope is on his Knees, *stando nostro signore in ginocckione*. Vide *Relaz. della Corte*, &c.

^b The gold Key denotes the Power of absolving, the silver one that of excommunicating. *Casal. de Veter. Christi. rit.* The Reason which he gives for it is this, because Silver is not so valuable as Gold. A very grave and shrewd Reason truly!

^c And sprinkles himself too, *Ibid*.

^d *Relaz. &c. Tableau de la Cour de Rome. Cerem. Eccl. Rom.* before cited.

^e *Cerem. Eccl. Rom. Lib. I.*

^f *Id. Ibid.*

first be conferred on him, and then he must be consecrated a Bishop. “^a The Cardinal-Deacon, who is always Bishop of *Osia*, and to whom the Right of consecrating the Pope has been long granted, performs all those Ceremonies in *Sixtus's* “Chapel.”

THE holy Father, when at Home in his private Dress, ^b wears a white Silk Cassock, a fine Linnen Rochet, and a red Velvet, or Carnation Satin Camail. His Holiness wears a Fur Cap in the Winter, and a Satin one in the Summer. During *Lent*, *Advent*, and all Fast-Days, a white woollen Cassock, with a red Cloth Camail; but from *Easter-Eve* to the Saturday following, he wears a white Damask Camail.

His Pontifical Robes are of two Sorts. When he celebrates Mass, he wears, besides the Cassock, the Rochet, the Amict, the white Linnen Albe, the Stole, the Maniple, the Dalmatica, the Chasuble, the Mitre, and Gloves; all which are very magnificent, and answerable to the Dignity of Christ's Vicar, and St. *Peter's* Successor; but their Colour is altered according to the Circumstances of Time, and depends upon the Solemnity of the Festival. The holy Father celebrates *Whitsontide*, and all Festivals of Martyrs, in Red; *Easter*, and all Festivals of Virgins, in White; *Lent*, *Advent*, and all Eves on which Fasting is preferib'd, in Purple; *Easter-Eve*, and all Masses for the Dead, in Black. On *Christmas* Night he wears a Capuche, and a black Velvet Cope, which he wears also all the last Week of *Lent*; during which Time he puts on no Mitre, and Nothing but a red Cloth Mantle. When the holy Father has the Tiara on his Head in publick, he wears a white Calot under it, and in private a red one.

THE holy Father ^d assists at all Consistories and Congregatlons in his usual Dress, except at the first after his Election, and then he puts on the Cope and the Mitre. His principal Business at that Time is to return the sacred College his Thanks for all their Services.

^e WHEN his Holiness does not wear the Mitre, or Tiara, he walks between the two most antient Cardinals; the rest follow two and two, the Bishops first, after them the Priests, and the Deacons last. This is quite the Reverse to the Order which is observed when the Pope has on the Tiara, or Mitre; for then the Cardinals go two and two before his Holiness; the Deacons first, the Priests next, and the Bishops last.

^a *Tableau de la Cour de Rome.*

^b *Relazione della Corte di Roma, &c. di Lunadoro.*

^c By the Red is symbolically represented the fiery Tongues mentioned when the Holy Ghost descended upon the Apostles, and the Blood of *Christ's* Martyrs; by the White, the Joy which the Resurrection of our blessed Saviour must create in the Hearts of all true Believers, and the Chastity of those Virgins whose Festival is kept; by the Purple, the pale ash Colour of such as observe the Fasts, Vigils, and Abstinences of *Lent*, according to the Prescription of the Church; by Black, the Sorrow which the Death of *Christ* must occasion in the Christian's Heart, &c. It is of Consequence not to be ignorant of Things, the Neglect whereof makes a great Chasm in the Piety of some Devotees.

^d *Tableau de la Cour de Rome.*

^e *Id. Ibid.*

*The Order and Ceremonies which are observ'd when
the POPE holds a CONSISTORY, extracted
from the Roman Ceremonial for the Year
1516.*

WHAT we are going to amuse the Reader with upon this Head, ^a is extracted from the *Roman Ceremonial*. The Pope holds Consistories when he receives Princes, or their Embassadors; when he canonizes any Saint, or treats of any important Affair, either Civil or Ecclesiastical; when he promotes Cardinals, &c. When a Consistory is to be held, the Pope's Throne is erected in the great Hall of the Apostolic Palace. This Throne is almost square, and about twelve Palms ^b wide, to which he ascends by three Steps. His Holiness sits down on a Seat adorned with Cloth of Gold, or something like it, under a Canopy of the ^c same, both equal to each other in Point of Magnificence. The Foot of the Throne ^d is cover'd with red Cloth. The Cardinal-Bishops and Priests sit on his Right-Hand, ^e below the Throne; the Deacons on his Left, but so as to have their Faces towards the holy Father. Between the Seats of the Cardinal-Bishops and Priests, and those of the Deacons, there is a considerable ^f Space left for People to pass and repass.

WHEN his Holiness goes to hold a public Consistory, he walks with the Mitre on his Head, and is dressed in his Amict, Albe, Stole, and red Chasuble, the Cross and Cardinals preceding him. The Procession being arriv'd at the Consistory Chamber, the holy Father takes his Place, and then the Cardinals, having first made him a profound Bow. The Archbishops, Bishops, Prothonotaries, and other Prelates, sit on the Steps of the Throne; the Sub-Deacons, Auditors, Clerks of the Chamber, and Acolytes, with their woollen Copes, ^g on the lowest Step; ^h and the Ecclesiastical Officers of the Pope's Court ⁱ on the Ground, between the Cardinal-Seats. The Pages of the Chamber, and the Secretaries, sit also on the Ground, between the Prelates and Ecclesiastical Officers. The Nephews of the reigning Pope, in case he has any, and some other Roman Princes, sit on each Side the Throne, and are for that Reason called *Princes of the Throne*. Embassadors and other foreign Ministers are seated on the Right Hand of the Throne, between the Steps and the Wall, which is the Place for the greatest Quality. The other Gentlemen are on the Left, among the Pope's domestic ^k Officers. The Consistorial Advocates sit behind the Cardinal-Deacons, and the Proctors of Princes, with the fiscal Proctor, behind the Cardinal-Bishops, who takes place of the other Proctors. The Entrance of the Passage leading to the Throne is fill'd up by the Pope's Guard. The Master of the *Sacro Hospitio* stands between the Guard and the End of the Row of Cardinal-Priests. The Clerks of the Ceremonies are at the Head of that of the Deacons, for the greater Convenience of executing the Pope's Orders. When the Pope holds a Consistory for judicial Causes, each Advocate, who has any Motion to make, stands behind the Cardinal-Priests, over-against the Pope; and having opened his Cause,

^a *Cerem. Eccl. Rom. Lib. I. Sect. 9. Cap. i.*

^b The Palm is an Italian Measure of eight Inches, or thereabouts.

^c *Supra caput pendebit aureus pannus, Ibid.*

^d *Planum totum coopertum erit panno coccineo, Ibid.*

^e *A dextra infra solium, Ibid.*

^f *Spatium decem palmorum aut duodecim.*

^g *Et eum eis in ultimo (gradus) Ibid.*

^h *Super terram inter sedilia Cardinalium.*

ⁱ *Civiales togati, Ibid.*

^k *Familiares.*

he throws ^a his Petition to the Ecclesiastical Officers, who take and present it to the Vice-Chancellor. *Lastly*, When the Consistory is concluded, the two eldest Cardinal-Deacons come forward to support the Pope, and then the whole Assembly return in the same Order as they came.

PRIVATE Consistories have not so many Ceremonies, and are held in some private Apartment, at a Distance from the sacred Palace. There are no Steps to the Pontifical Seat, only a kind of ^b open Bench, without an Alcove, and another of a smaller Size, which serves as a Footstool to go up to the largest one. Each of the Cardinal-Bishops and Priests is seated ^c according to his Rank; the eldest Cardinal sits next the Pope, on his Right Hand, and the eldest Cardinal-Deacon next him on his Left. There are ^d Benches before their Seats, on which their Eminences set their Feet; and the Assembly is so rang'd or dispos'd, that the last Cardinal-Deacon is next the last Cardinal-Priest, who has a Bell in his Hand, to call such Attendants as wait to receive any Orders. The Pope's Seat is cover'd with red Cloth; but those of the Cardinals are painted only in that Colour, and have the Pope's Arms upon them. The Space which lies between his Holiness and their Eminences, is covered with a large Carpet. When this Ecclesiastical Senate have any State-Affairs, or any Matters relating to the Church, under Deliberation, ^e every Body but the Cardinals go out, and when they come to give their Vote, ^f they are obliged to do it standing.

PRIVATE Consistories are convened in the Manner following. Two Messengers drest in purple Gowns, with each a black Rod or Wand in his Hands, go ever Sunday at Prayer Time to the Apostolic Palace. They wait at the Gate till the Pope has ended his Devotions, and as soon as he comes out of the Chapel, they make him the following Compliment on their Knees, *O most holy Father, long may you enjoy Life and Health! Is there to be a Consistory To-morrow?* To which the Pope answers, *Yes*; and thereupon the Messengers add, *And so may there be for many Years to come; ad multos annos.* From thence they go round to all the Cardinals Houses, make them a Compliment likewise on their Knees, and acquaint them that there is to be a Consistory. Consistories were summoned by the Sound of a Bell till the fifteenth Century, which was therefore called the Consistorial Bell. The Messengers having given the sacred College the Information, as before-mentioned, call a Consistory, by fixing up a Paper at the Door of the Apostolic Chancery. But it is ordered by a Decree of the Congregation of Rites, of the sixteenth of *February* 1630. that the Cardinals be summoned to Consistories, Chapels, Congregations, &c. by no other Way than by going to their respective Abodes.

THERE is one Consistory called half-private, differing from both the public and private ones. In the private, Bishoprics are proposed, and Candidates for them are presented, the *Pallium* is likewise granted here, and the Mouths of Cardinals are shut and opened, &c. These Consistories are held on Monday's once in fifteen Days. The half-private, for the most part, deliberates on such Matters as peculiarly relate to the Ecclesiastical State; such as Debates with foreign Potentates. On these Occasions, such Persons only as are concerned in the Affairs in Dispute are admitted to speak in the Consistory (either personally, or by Proxy.) Here they deliberate also upon the Canonization of Saints.

^a *Cedula sua supplicationis inter sedentes in terram curiales projicit, Ibid.*

^b *Scabellum habet magnum, super quod Pontifex tenet pedes, & aliud parvum, per quod ad majus ascenditur, Ibid.*

^c *A dextra & a fronte sedent Episcopi & Presbyteri, &c.*

^d *Scabella pro pedibus Cardinalium ante Pontificem locantur, &c.*

^e This is called the *Extra Omnes*. The Door is then shut, and none come in, or go out, till the Consistory breaks up. The last Cardinal-Deacon rings the *Extra Omnes* with his little Bell.

^f They must then be standing and bareheaded, and have Nothing in their Hands.

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* IN private Consistories his Holiness is dress'd in a white Silk Cassock, a Rochet, a *Mozzette* or Camail, a Stole, and a red Velvet Cap laced with Silver; or if it be in the Summer, in a Carnation Sattin one laced in the same Manner, and the red Cloth Shoes as before described.

As soon as the Door of the Consistory is lock'd, and the Cardinals have had Audience of his Holiness, their ^b Copes must be spread all over their Rochets, so as they be entirely covered thereby. If any Cardinal comes in after the Consistory is seated, he ^c makes a profound Bow to the holy Father, in the Middle of the Hall where they are sitting, and then, beginning at the Right Hand, inclines his Head to all the Cardinals present, who rise up to receive this Salutation.

THE Reason given by a celebrated ^d Doctor of the Church, quoted by Father *Bonanni* to vindicate the Pomp and Magnificence, in Dress and Ornaments, which distinguish the Vicar of *Jesus Christ* from the rest of Mankind, must not here be omitted. *As God*, says he, *made himself known to Men by his Incarnation, so they make themselves known by their Dress.* From whence, by Consequence, the Sovereign Pontiff ought to be particularly pompous and splendid in his Dress, and the People ought likewise to be fully convinced, by the Magnificence of those Ornaments, that the Person who wears them is the true Prince of the Church, and the Successor of *St. Peter*: For, as Father ^e *Bonanni* very justly observes after *St. Paul*, *the carnal Man understands not the Things which are of the Spirit of God*, but he comes to the Knowledge of invisible Things by those which are visible. Besides, we are well persuaded that if his Holiness be but considered as ^f *King of Kings, Lord of Lords, and only Prince of Christians*, and if it be observed that his ^g Authority is more extensive than that of the most powerful Emperors, who are absolutely tied up by his Decisions, it will be past all Dispute, that the Pope ought to be as much distinguished from the People as the greatest Monarchs are. A Man must be a *Jansenist*, or at least a *Calvinist*, to contradict it.

The DIVINE SERVICE, or the CANONICAL HOURS.

BEFORE we enter into a Description of the Pope's Chapel, and of the various Ceremonies of the Mass, it will be proper to premise a short Account of the *divine Service* in general.

THIS Service ^h consists of Prayers and Holy Lessons, ⁱ which the Church has appointed to be read every Day by the Clergy, at particular Hours. This Service is called the *Canonical Hours*, because it was ordained by the Canons of the Church, which not only

^a *Relazione della Corte di Roma, di Lunadoro.*

^b *Devono distender le Cappe sopra a' Rochetti, in modo che rimanghino intieramente coperti, Id.*

^c *Id. Ibid.*

^d *Card. Bellarm.*

^e *Hierarch. Eccl. Ch. cxvii.*

^f *Ladislaus King of Hungary thus styled Pope Nicholas V.*

^g *Plus terrarum lex Romanorum Pontificum, quam Imperatorum obtinuit, S. Greg. L. II Epist. 75. F. Bonanni perfectly well applies the following Verses of Rutilius to the Pope.*

*Omnia perpetuos qua servant sidera motus,
Nullum viderunt pulchrum Imperium.*

^h *Aet's Ritual.*

ⁱ There are Instances of *Canonical Hours*, as some pretend, to be met with in the sacred Scripture: The *Matins* in *Psal. cxviii.* or according to the Hebrew, *cxix, Prime* in *Psal. xcii. Tierce* in *Act. Chap. ii. Sexte* in *Chap. x.* of the same Book, *None* in *Chap. iii.* and *Vespers* in our Lord's Last Supper; but they undoubtedly derived their Original from *Judaism*. The Heathens had likewise their *Matins*; and the *Egyptians* saluted their Gods every Morning. They had their *Primes, Seconds, and Tierces*, which we call *Prime, Tierce, Sexte, &c. Du Choul* on the Religion of the Antients.

prescribed

prescribed the Hours in which it is to be said, but likewise every particular Circumstance which relates thereto. These Circumstances, however, are not absolutely the same in all Churches. This Office, or Order of divine Service, is likewise called the *Breviary*, by a modern Term which some are of Opinion was not introduced till after its Abridgment; for it was much longer formerly than at present.

THE Clergy being ordained and established for the Edification of Christians, their first Obligation is constantly to repeat their Breviary, that is, to pray to God for the Church, to sing the divine Office with Devotion, to keep up a Taste for Piety in Christian Souls, and to administer ghostly Comfort and Consolation to the respective Flocks entrusted to their Care. If they apply their Minds to these sacred Duties, they must of Necessity renounce all political Intrigues, and State Affairs, which turn the Man of God into a fawning Courtier. Nor does the Breviary suit better with that agreeable Gallantry which wins over the Ladies Hearts, and makes the Ecclesiastical Possessor of it a necessary Companion in all their Parties of Pleasure.

THE Office is to be said in a standing Posture, pursuant to the antient Custom of the Church, and upon the Knees on Days of Penance only. Such as treat on Church Ceremonies, tell us, ^a that Genuflexion is a Mark of Sorrow and Contrition; but Standing is not only a Type of Joy, and of raising the Mind with Cheerfulness to God, but of the Resurrection too, which is the Object of the Christian Faith.

^b THE Office consists of seven Hours, if *Matins* and *Lauds* are reckon'd as one, but eight in case they be divided. In the primitive Ages of the Church it was composed but of six Parts, which were *Tierce*, *Sexte*, and *None*, for the Day; and for Night, the Evening, Midnight, and Morning Prayers. At present they are divided, as we have already observed, into seven or eight. *Matins* for Night; *Lauds* for the Morning; *Prime*, *Tierce*, *Sexte*, *None*, for the Day; *Vespers* for the Evening; and *Complin* for the Beginning of the Night. Writers on Ceremonies likewise insist that *Matins* represent the Occurrences of the Passion-Night; that *Lauds* are appointed to commemorate CHRIST's Resurrection, *Prime* to contemplate the ignominious Treatment which he met with at the House of *Caiaphus*, and to humble ourselves at the Sight of those Indignities and Affronts; that *Tierce* is principally designed to return God Thanks for the Sanctification of his Church by the Holy Ghost, *Sexte* to honour the Crucifixion of our Lord, and *None* to bring to our Remembrance the Mystery of his Death, which happened at this Hour; that *Vespers* were ordained to commemorate his Coming, which, according to an Hymn of the Church, was *towards the Night of the World*, and the Hour of *Complin* to implore the Protection of the Almighty during the Night, as had been done at *Prime* for the Day. The proper Hour for saying *Matins* is the Night; but *Lauds*, which are now as it were incorporated into *Matins*, were said heretofore at Break of Day. Both these Offices, being called without Distinction *Matins*, are now said towards the Close of the Night. The Hour of saying *Prime* is directly after Sun-Rising, for which Reason 'tis called *Prime*, because the Antients began their Day at that Time, and divided it into twelve Hours, which were unequal, as the Days were longer or shorter; and by the same Rule is *Tierce* fixed at the third Hour of the Day, and answers to nine a Clock at the Equinoxes; *Sexte* at the sixth, which is always Noon; *None* at the ninth Hour, or about three a Clock in the Afternoon; *Vespers* towards the Evening, and *Complin* after Sun-set. Due Care is taken that these ^c Offices be all carefully perform'd at, or very near, the set Times here specified.

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^a *Act's Ritual*.

^b *Ibid.*

^c Except *Vespers*, which during *Lent* are said before Dinner, on Account of those who cannot keep Fast, according to the Prescription of the Church, till the usual Hours of *Vespers*. In Winter, that is, from *All-Saints* to *Easter*, *Vespers*

NOT only such Ecclesiastics as are in holy Orders, but every Nun^a and Friar likewise, who has made solemn Vows, and all who hold Benefices are under an Obligation to say the Office; inasmuch that whosoever neglects this Duty is guilty of a mortal Sin, and ought to restore the Revenues of his Benefice; especially if he has not performed other Functions which depend thereon, or if no other^b reasonable Obstructions may justify the Omission. A subtil Priest shall artfully enlarge the Bounds of his Duty, and escape the Guilt of a mortal Sin by Evasions which never enter into the Thoughts of such as are sincere.

THE Service ought to be said in the Church before the holy Sacrament, or in an Oratory, or some other decent and proper Place. The Attention, that is, an entire Application of the Mind and Heart of him who repeats the Office, is also absolutely requisite, that he may not be censured as one who *honours God only with his Lips*. It is after this Manner that some Priests and Monks honour him, who having made it an establish'd Rule to say it over at the Hour appointed, mumble over their Prayers in the utmost Hurry, that they may shew themselves equally punctual in paying what is due both to God and Man. The Books which treat on this Subject enlarge much on the Attention which is requisite in reading or repeating the Breviary, and explain the various Kinds of Attention Men may have; with many other Things requisite for the secular and regular Clergy, who too frequently say their Office without any Attention at all.

The CEREMONIES observed in the POPE'S CHAPEL.

“ THERE are for the Generality forty Papal Masses appointed to be celebrated every Year in his Chapel; three by the Pope himself, thirty by the Cardinals, and seven by the Archbishops and Bishops-Assistants. ^a The Pope, if not indisposed, says Mass on *Easter*, *Whitsun-day*, and *Christmas-day*. The other thirty seven Chapel Masses are said in his Presence on the Festival Days set down in the Pontifical, a Catalogue whereof would be useless as well as tedious.

“ THERE are five particular Times for singing Matins in the Papal Chapel, that is to say, on *Christmas-Eve*, the three Days called *Tenebræ* in Passion-Week, and the second of *November*, which is appointed for performing the Office for all departed Souls. The Cardinals, each in his Turn, sing the Lessons at Matins on *Christmas-Eve*; but they are sung by Musicians at all other Matins.

“ ON the Eves of solemn Festivals the Pope and Cardinals assist at the first Vespers in the Chapel; but his Holiness never attends the second. There are ten marked in

Vespers are sung at two a Clock, and the rest of the Year at three. After *Vespers*, the Curates or Vicars ought to catechize Youths, unless it has been already done at Mass, after the *Præ* or Sermon. The Evening Prayer follows.

^a *Alet's Ritual.*

^b These may be several Accidents occasioned by Sickness: For Instance, the Loss or Diminution of the Sight. But supposing that one of these Evangelical Labourers should have lost it by some notorious Debauchery, or considerably have weakened it by too assiduously repeating the *Acts* of Charity of the *Cordeliers of Catalonia*, so well painted by *la Fontaine*, could such a one produce sufficient Reasons to excuse an Incapacity which he had brought upon himself? The Curate, who, like that *des Bigarrures*, mentioned by the *Sieur Des Accors*, could not read the largest Letters of a Breviary, though he could discern the smallest Points of a Dice, would not appear more excusable than the former.

^c *Tableau de la Cour de Rome.* A modern Author has added several Remarks to this Account, but they are all transcribed from the *Italian Writers*.

^d *Lunadoro* in his *Relazione*, &c. says the Pope celebrates Mass on *Christmas-Day*, *Easter-Sunday*, and the Festivals of *St. Peter* and *St. Paul*.

“ the

“ the Pontifical, at which he is generally present. All these ^a Services are, for the most Part, kept at the Apostolic Palace; in the *Pauline* Chapel, when the Pope is at *Monte Cavallo*; and in *Sixtus's* Chapel, when he tarries any considerable Time at the Vatican; except *Easter-Sunday*, and the Festival of *St. Peter*, when he goes to that Saint's Church, and the Assumption of the blessed Virgin, when he goes in Procession on Horseback to the Church of *St. Mary Major*; and some other particular Occasions, when he goes out of the Vatican, and *Monte Cavallo*, in Order to visit some particular Churches or Basilica's in *Rome*.

“ WHEN his Holiness goes out to hold a Chapel, he is carried in an Elbow Chair to the Apartment where his Robes are: But as soon as he is equipp'd, he gets into another Chair, which is ^b carried on the Shoulders of twelve of his Grooms, who are dressed in long scarlet Cloaks, which reach down to their Heels. When he goes to *St. Peter's*, he is carried under a Canopy by the Knights of *St. Peter*, with two Grooms before him dressed in the same Manner. Each of them carries a ^c large Fan of Peacock's Feathers, at the End of two Sticks fasten'd to the Arms of the Chair, so that the Pope, when he is seated, seems to have two Wings on his Shoulders, which are constantly kept in Motion, by Means of the two Sticks that pass underneath. This whole Machine is lined all over with Brocade embellished with Gold Embroidery.

“ ON the *Sundays* in *Advent* and *Lent*, his Holiness goes on Foot to his Chapel, by way of Humiliation. The third Sunday in *Advent*, and fourth in *Lent*, he is carried, they being privileged Days set apart for Rejoycing.

“ WHEN the Pope goes on Foot from *Sixtus's* Chapel to the *Pauline* Chapel, and carries the Sacrament for the forty Hours Prayer on the first Sunday in *Advent*, and for the Sepulchre on Holy Thursday, he is supported under each Arm by the two eldest Cardinal-Deacons. A Person of the highest Distinction, ^d (supposing there be such a one present) holds up the Tail of his Cope and Cassock. Two Apostolical Prothonotaries, who are Assistants, bear up the Fringes and Skirts of his Cope before.

“ WHEN the Pope celebrates Mass himself, all the Cardinals appear in white Damask Robes laced with Gold, observing this Difference, that ^e the Cardinal-Bishops wear Copes, the Cardinal-Priests Chasubles, and the Cardinal-Deacons the Tunics, and all of them white Damask Mitres. The Bishops wear Copes too, but instead of being

^a Eight of these solemn Masses are celebrated in *St. Peter's*, and three in the other Churches. The twenty nine others at the Apostolic Palace, in *Sixtus's* Chapel. Vide *Sestini*.

^b Taken from *Sestini's Maestro di Camera*.

^c The Fan is one of the most essential Parts of the Pope's Dress. When he is carried on Men's Shoulders, the Day of the holy Sacrament, *Candlemas-Day*, *Palm-Sunday*, and other solemn Festivals, with his *Trivogue* on, two Fans which are borne by two Grooms on each Side his Holiness's Chair, keep him from being molested by the Flies, &c. These Fans are mysterious. *Casalius, de sacris Veter. Christian. Ritibus*, quotes a Passage from *St. Jerom*, to prove that the Fan denotes Continence, as the Flies, driven away by, the Fan, denote Luxury. A celebrated Bishop (*Suarez*) quoted by Father *Bonanni*, is of Opinion, That the holy Apostles instituted the Use of sacred Fans, and makes no Question but the Holy Ghost inspired them with the Invention. This divine Institution is luckily transmitted down to us. The Apostle *St. James* has recommended the Use of Fans in his Liturgy, which is to be met with among the Constitutions of *St. Clement*. Few, indeed, who read are ignorant that these Constitutions are falsely ascribed to *St. Clement*; but however, since the Seraphims covered the Face of God on his Throne with their Wings, it may well be allowed the Pope, who is God's Vicegerent, to imitate the Divinity after a faint Manner, by causing himself to be fanned with Peacock's Feathers; it is thus that his Dignity shines out in the Eyes of the Christian World. We have made use of *Suarez's* own Expressions. 'Tis observable that he assures us, the singing, or rather crying, of the Peacock drives away Serpents. The Peacock is a Type of *Jesus Christ*, and the Serpent of the Devil.

^d If such a Person is absent, the first Prothonotary performs the Office.

^e This is what *Sestini* lays. The Cardinal-Deacons have on the Amict and Tunic; the Priests the Amict, and Planet (or Chasuble); the Bishops, the Amict and Pluvial (a sort of Cope) and Surplice; and all of them wear a white Satin Mitre; this is very different from the Author of the *Tableau*, &c.

“ white, like those of Cardinals, they are made of rich Party-colour’d Silks, embroider’d
 “ with Gold ; but their Mitres are of white Linen only, sewed upon Past-board. The
 “ Penitentiaries of St. *Peter*’s go likewise to the same Chapel in their Chasubles of di-
 “ vers Colours. But when the Pope does not celebrate Mass himself, the Cardinals
 “ wear nothing but the Rochet cover’d with their Copes, and such Prelates as have a
 “ Right to wear it too, have only short Mantles over it, whilst those who have no Right
 “ remain in their purple-coloured Robes.” We must observe, That their Eminencies,
 and all the dignified Clergy, who can save themselves the Trouble of walking, ^a attend the
 Pope in their Coaches, when they are to assist at a Pontifical Mass. The Cardinals,
 as soon as they enter the Apostolical Palace, pull off their Gloves, and lay down every
 Thing they have in their Hands in Order to put on their Copes in a Chamber set apart
 for that particular Purpose. Their Eminencies Train-Bearers are obliged to give them the
 Amict to kiss before they put it on. As soon as the Cardinals are dress’d they go into his
 Holiness’s Dressing-Room or Vestry. The two Cardinal-Deacons Assistants perform the Of-
 fice of robing him ; after which the Vicar of *Jesus Christ*, the whole Christian Senate,
 and their Inferior Officers, go and humble themselves before the Almighty in the fol-
 lowing Order.

*The ORDER of the POPE’S PROCESSION when he
 goes to hold a CHAPEL at St. PETER’S.*

“ **T**HE ^b first who file off from the Vestry to the Chapel are the Cardinals Gentle-
 “ men ; then the Pope’s Pages of the Chamber, and his Chaplains ; after
 “ them the Consistorial Advocates, and Abbreviators of the High Court, with the
 “ Acolytes in their Surplices, followed by the Auditors of the Rota, and the Chamber-
 “ lain of the sacred Palace on the Left-Hand of the Dean of the Rota. These are
 “ followed by the Apostolical Sub-Deacons and seven Acolytes bearing ^c seven Candle-
 “ sticks.

“ THE Cross is carried by an Apostolical Sub-Deacon, in a purple Cassock with a
 “ Rochet and Cope of the same Colour. The Crucifix is turned ^d towards the Pope
 during

^a *Maestro di Camera di Sestini.*

^b *Tableau de la Cour de Rome*, who has transcribed it almost *verbatim* from *Sestini*.

^c With lighted Tapers. Vide *Sestini*.

^d *F. Bonanni* in his *Hierarchia Ecclesiastica*, Chap. xcii. gives us the following Account of the Custom of carrying the Cross (or rather the Crucifix) before the Sovereign Pontiff ; “ The Cross is carried on the End of a Pike about ten Palms or Spans long. The Image of our Saviour is turned towards the Pope, and the Chaplain who carries it walks bareheaded when his Holiness goes in Public, or is carried on Men’s Shoulders : But when he goes in a Coach, or a Chair, the Chairman carries the Crucifix on Horseback, bareheaded, with a Glove on his Right-Hand, with the Left he manages his Horse.

“ In all solemn and religious Ceremonies, at which the Pope assists in his sacred Robes, an Auditor of the Rota carries the Crucifix at the solemn Procession on Horseback, dressed in a Rochet and Capuche (or Sort of Cope) purple-colour’d ; but there are three Days in Passion-Week, on which he and the sacred College go to Chapel in Mourning, without the Cross being born before him.

“ It is very much questioned, whether St. *Peter* or his Successors had the Cross carried before them till St. *Syl-vester* the First’s Time, and we much question it ourselves.” It is supposed, and with very good Reason, that That Apostle, and his immediate Successors, had no Opportunities of attending to Ceremonies : If they observed any, it must have been in private ; because they lived under Princes who were sworn Enemies to the Christian Religion. And would not such have accounted carrying the Cross in public an Insult upon their Religion ? Besides it is certain, that the Apostles and their Disciples thought of nothing but establishing the Church. They who afterwards thought of Ceremonies were already perfectly at their Ease. “ The Primitive Christians, continues Father *Bonanni*, carried the Cross in their Hand” (to prove which he quotes *Smarius*, an Author whose Merit is well known and then seems inclined to determine for the Antiquity of the Custom of carrying the Cross in Public.) “ It will be found, says he, that St. *Clement* I. established divers Customs, and among others appointed, *That as often as the Sovereign Pontiff went abroad, they should take with them the Banner of the Cross* ; from whence we may conclude, that this Practice began about seventy Years after St. *Peter*. Where this Opinion followed, we must believe that the Pontiffs, who preceded

“ during the Procession, though this be contrary to the usual Practice of the Court of
 “ Rome. The same Sub-Deacon sings the Epistle upon this Day. His Place is bought,
 “ and costs about three thousand Crowns, bringing in eight *per Cent.* yearly. On each
 “ Side the Cross are two Sorts of Vergers, with ^a red Wands, and long purple Mantles
 “ that trail upon the Ground.

“ AFTER the Sub-Deacon march the Penitentiaries ^b of St. Peter's, the ^c Bishops,
 “ Archbishops, Patriarchs, ^d the Governor of Rome, and the Cardinal-Deacon Assis-
 “ tants, on the Right and Left of the Cardinal-Deacon, who is to sing the Gospel. Then
 “ come the *Swiss* Guards, with their Captain at the Head of them; some carrying Hal-
 “ berds, and others being dress'd in Armour, having broad two-edged Swords, all
 “ naked, in their Hands.

“ IN the Middle of the Guards ride the Captains, and the General of the light Horse,
 “ the Roman Conservators, the Princes of the Throne, the Pope's Relations declared
 “ Princes, and the Ambassadors of crowned Heads. After all these comes the Pope....
 “ followed by his Chamberlain and Cup-Bearer, the Apostolical Prothonotaries, the
 “ Clerks of the Chamber, Generals of Orders, Referendaries, and the rest who have
 “ Places at the Chapels.

“ WHEN the Pope goes to Chapel without his Mitre, ^e which he does for the most
 “ Part at Matins, and all the holy Week, he immediately follows the Crucifix, be-
 “ tween the two eldest Cardinals. The others follow two and two; after them come
 “ the Governor of Rome, the Patriarchs, Archbishops, Bishops, and other Prelates, in
 “ quite the contrary Order of Precedency to what we just now mentioned, *viz.* those
 “ of the highest Quality first, whereas on the greatest Solemnities they walk last; it
 “ being a Custom long since introduc'd among the Clergy of Rome, to yield the hindmost
 “ Places, as the most honourable, to those who are advanced to the highest Prefer-
 “ ments in the Ecclesiastical State.

“ UPON entering the *Pauline* Chapel, they salute the officiating Priest, who is dress'd
 “ for saying Mass, and stands on the Epistle Side, with his Back to the Altar; after
 “ which each goes to his Place, says a short Prayer on his Knees; then rises, and re-
 “ mains standing till his Holiness comes in. The same Ceremony is observ'd at en-

“ preceded St. Clement, never appear'd in Public without the Cross before them, and that St. Clement only confirmed
 “ this Custom. But be that as it will, St. Sylvester was not the first who practis'd it.

“ Anastasius, the Librarian, in his Life of Leo IV. who flourish'd in the ninth Century, speaks very clearly of
 “ this Ceremony, and what he says demonstrates it was much more antient. In short, it is not to be question'd,
 “ but that, after Peace was restor'd to the Church in the Reign of Constantine the Great, St. Sylvester and his Successors
 “ had the Holy Cross carried before them with more Pomp and Magnificence than before. It was a Trophy of
 “ that Victory which the Church had just gain'd over Hell, and a Proof of the Sovereignty which Jesus Christ our
 “ Saviour put into the Hands of the sovereign Pontiffs, his Vicegerents.

“ Many Reasons, adds F. Bonami, authorize this Custom. It is a lasting Memorial of the Sufferings of Jesus
 “ Christ, and of the Successors of St. Peter's Adherence to the Saviour of the World. It is, as it were, the Bulwark
 “ of the Pontiff, and all faithful Christians, and animates them to imitate Christ's Example. Lastly, It is the true
 “ Mark of the Pontifical Dignity, and represents their Authority in the Church, as the Roman *Fasces* formerly did
 “ that of their Consuls and other Magistrates.

“ The Crucifix turned towards the Pope, denotes the particular Protection of Jesus Christ. There are several
 other Mysteries which are couched under the Manner of carrying the Cross; but as we have pointed out some of
 them, we hope it is sufficient.

^a *I custodi con le Mazze, e co' i collari di Maglia*, says Sestini.

^b With the *Phanet* and *Berrette*. Vide Sestini.

^c All with the *Pluvial*, and white Linen Mitre, *Idem*.

^d Then come the Cardinal-Deacons, Priests, and Bishops. Afterwards the two Cardinal-Deacons Assistants, on
 each Side the Cardinal-Deacon, &c. Then the Ambassadors and Princes walk about the Pope, carried in a Litter
 under a Canopy, &c. as before observ'd. The Pope's Chamberlain and Cup-Bearer walk at some Distance; after
 the Pope come the Participant Prothonotaries, some other Prelates, and the Generals of Orders. This is the Order
 of the Ceremony, according to Sestini.

^e On the Night of *Christmas*, and at Matins in *Passion-Week*, according to *Lunado*.

"tring St. *Peter's*, where they salute the Cardinal Arch-Priest, whose Place is at the "Head of the Chapter, or Canons, next the Door of the Choir." When the Pope does not celebrate Mass himself, there are some small Variations which we shall point out to the Reader. ^a 1. Neither the Surplice nor any other Ornament is then worn; their Eminencies, however, go into the Dressing-Room, with their Surplices hung a-cross their Arm. 2. The Penitentiaries, &c. who otherwise should go before the Cross, walk after his Holiness. 3. The Cardinals directly follow the Cross, &c.

WHEN his Holiness goes to hold a Chapel at any other Church, the Procession is just the same as we have already described it. They file off in the same Order out of the Vestry-Room to the Church, where the first Thing they do, is offering up their Heart to God, before the sacred Body of Christ present on the Altar.

THE same Order is observ'd, when the Head of the Church Militant is convey'd in a Chair to *Sixtus's* Chapel, in order to set the Faithful an Example of Humiliation; for if he walks on Foot, 'tis only on Days set apart for turning the Heart more particularly to God, as in *Lent*, &c. at which Time, as we have already taken Notice, his Holiness is in a Course of Penance, and is supported by two Cardinals. One of the Participant Prothonotaries bears up the Fringes of his Cope before; and if any Prince be present, he is oblig'd to hold up the Train of this sacred Vestment.

A Description of the POPE'S CHAPEL, according to F. BONANNI.

WE shall take this Description from the ^b *Ecclesiastical Hierarchy* of the reverend F. Bonanni, and give you a Plan with it, which was originally engraved at Rome. The Figures denote the Ranks of those who are obliged to attend, either on Account of their Dignity, or their Office; but before we go so far, it will be necessary to give the Reader an Idea of the Sanctuary itself. It consists of the following Parts, the *Throne*, the *Benches*, the *Area*, the *Rails*, the *Vestibulum*, the *Presbyterium*, the *Alley* or *Passage*, the *Choir*, and the *Gallery*.

1. ^c THE Place where the Throne stands. This is a Kind of Alcove, where his Holiness's Throne is placed before the Gospel Side of the Altar.

2. THE Seats for the Cardinals, which are fix'd round the Altar and the Throne. The next Seats are those for Ambassadors and Prelates.

3. ^d THE square Space which lies before the Steps of the *Presbyterium*, and is surrounded by the Benches just mentioned. This is set apart for Monks, and the ^e Officers of the Pope's Court. The *Palatines* have not the Privilege of sitting there.

4. HERE is a kind of Ballister ^f which separates this holy Court from the Populace. Four, six, or seven Lights, more or less, are set up here, according to the Solemnity of the Day.

^a *Sextini*.

^b This Description takes up the whole cxxvi. Chap. of the Book.

^c *Suggestum sive Thalamus, locus elevatus, ubi sedes Pontificis ampla, solium sive thronum dicta, &c.*

^d *Septum*.

^e *Tigati Curiales*.

^f *Canelli*.



The POPES Chappell.

5. THE *Vestibulum* lies between the Square (*Septum*) under the Steps of the *Presbyterium*; and this is the Place for ^a the Pages of the Chamber, and the Advocates.

6. THE *Alley*, or *Passage*, runs from the Gate to the Altar.

7. THE *Choir* is for the Music.

8. THE *Gallery* where the Altar stands, and a ^b Seat for the Person who officiates.

THE Altar is embellish'd with ^c seven Candlesticks, in which are large Wax-Tapers: This Number is mysterious, and is justified by solid Reasons. The Use of Lights, as Cardinal *Baronius* observ'd, was established by the Apostles, who borrow'd it from the *Jews*. There must never be less than two of these Candlesticks at the Altar; but when there are four, they represent the four Evangelists, who enlighten'd the Church by their divine Precepts; for which Reason the primitive Christians gave the Form of *Ezekiel's* four Beasts to the Feet of the Candlesticks, which were lighted up at their religious Ceremonies. On some particular solemn Days, six are set upon the high Altar of some Churches, in Imitation of the six Branches of the *Mosaic* Candlesticks, which are mentioned in the twenty fifth Chapter of *Exodus*. A Bishop who officiates pontifically has seven to light him. ^d The Cross is to be placed before the middlemost Taper, somewhat higher than the Candles; but with Respect to the Altar of the Pope's Chapel; though besides the seven Candles placed on it, seven Acolytes go before the Cross, and ^e the Deacon who is to sing the Gospel, each having a Taper in his Hand. When his Holiness sings Mass seven more are added, and six at Vespers.

As to the Cross being plac'd before the Candles, it is a very ancient Custom, and, according to *F. Bonanni*, handed down to us from the Apostles by Tradition; *To the End*, says Cardinal *Bona*, that the Priest, who celebrates the Mystery of the Mass, may constantly have before his Eyes the Passion of our Blessed Saviour, of which the Cross and the Sacrifice of the Mass are Types or Symbols. And one Argument which ought to convince us, that the Cross is an essential Part of that divine Worship which is performed at the Altar, is the Miracle of which ^f *F. Gretzar* has preserved the Memory. A Spanish Priest was obliged to say Mass before a Person of Distinction, but having forgot the Cross, he would not presume to celebrate it. Upon which an Angel, perceiving the holy Priest's Perplexity and Confusion, fetched a Cross immediately, and placed it upon the Altar, in Sight of all the Assembly. This Cross is religiously preserved, and continues to be the Object of the Veneration of the Faithful.

^a *Cubicularii Togati*.

^b *Faldistorium*, whence perhaps comes the French Word *Fauteuil*, an easy Chair. We are told this portable Seat, which is used for the Functions of the Bishop, represents his Dignity, Power, and the Reverence and Respect which ought to be paid him. The learned *Casalius*, who has written upon the Rites of the Christian Church, first made this curious Discovery. It is he too who found out the Independency of the Church, in the Form of the Episcopal Seat. He observes, that this Seat is not supported on any Side, and from thence concludes it to be a Representation of the Church, which has no visible Support; that is, according to this Prelate, that it in no wise depends upon Mankind, and that it ought not to acknowledge any Authority but that of *Jesus Christ*, the Sovereign of the World, who afterwards resigned his temporal Kingdom to *St. Peter* and his Successors.

^c *Casalius*, in his Treatise on the Rites of the antient Church, assures us, That the Lamps and Tapers which give Light to religious Mysteries, have often furnished both Oil and Wax for a Multitude of Miracles. Devils have been cast out, the Dead raised, and the Sick healed. He besides assures us, that the Light of Tapers is a Type of the Gospel-Light, which dispels the Darkness of Infidelity and Ignorance. *F. Bonanni*, from whom we have borrowed this Description, quotes a Passage from *Macri*, from whence it may be concluded, that the seven Candlesticks are an Admonition to the Bishop, to adorn himself with the seven Gifts of the Holy Ghost; and this Thought is, in his Opinion, so much the more just, as some Fathers entertain'd the same Notion as to the *Mosaic* Candlestick.

^d *Piscara Praxis Ceremoniar.* p. 29.

^e *Id. Ibid.*

^f *Bonanni*, Chap. cxxvi. of his *Hierar. Eccl.*

^a POPE INNOCENT III. order'd the Crofs to be placed in the Middle of the seven Candlesticks, to give Christians an Idea of Christ's Intercession between the *Jews* and *Gentiles*, whom he has united into one Church.

THE Pontifical Throne, marked Figure 2. is on the Gospel-Side, which is appropriated not only to the Pope, but to Bishops ^b likewise, when the Altar is contiguous to the Wall of the Chapel.

^c THE Church Militant is a lively Representation of the Church Triumphant. In the latter Christ sits on a Throne, with the Elders on Seats beneath: In the former the Head of the Universal Church, and every Bishop (who in his Diocese is the Representative of that Head) are to have the principal Place. The rest have inferior Places, round the Altar and the Episcopal Seat, each according to his Rank and Degree in the Ecclesiastical Hierarchy. St. *Peter's* Chair, ^d which Time has miraculously spared, and which is preserved with all imaginable Care in the Basilica of the Vatican, will doubtless transmit, to whole Ages to come, an Idea how St. *Peter* was seated in the Church.

THERE is no Ceremony whatever which does not contain some mysterious Meaning or another. A good Catholic with the Eyes of Faith discovers an infinite Number of essential Truths, which the carnal Man has not Strength to discern. These Mysteries accompany, in a more peculiar Manner, every Thing that has the least Relation to Ecclesiastical Hierarchy, which we are assured does Nothing without Reasons drawn from the purest Christianity, and without Views which are perfectly Spiritual. We shall point out one of them, to justify a Circumstance which some Persons of a superficial Judgment might, perhaps, look on as the Effect of human Caprice and Extravagance; I mean, that exact Care which is taken to alter the Colour of the Seats, according to the Solemnity of the Day.

THE Custom of ^e covering the Pontifical Throne, and the Seats of Bishops, ^f with rich Stuffs, is very antient. *Baronius* assures us, that it was practised in the earliest Ages of the Church; and 'tis evident, that even in St. *Austin's* Time, the Prelates placed themselves on Seats raised higher than the rest of the Assembly's; and which, no doubt, were more commodious, and more richly adorned. But be that as it will, it is highly reasonable, that the Leaders of the Church should be seated in the most conspicuous Place, the better to see and be seen by the Congregation. This Disposition is so natural, that it would be to no Manner of Purpose to insist any longer upon it; but we shall observe, notwithstanding, that amongst the antient Christians, the Pontifical Throne was always raised higher than the other Seats, and that it has not at present the same Place in the Pope's Chapel, as it formerly had in Christian Churches; for then 'twas placed in the Middle of the Semicircle of the Tribune, as well as the Altar, after such a Manner, that the Pope at once did view both the Altar and the People. The Seats for the Clergy were ranged on each Side, as they are at present in the Churches of St. *Clement* and St. *Nexeus*, where the Bishop's Seat is erected three Steps higher than those which surround it.

^a *Bonanni*, Chap. cxxvi. of his *Hier. Eccl.*

^b *Si altare inbaret parieti*. *Piscara* Lib. II. Chap. iii. *Praxis Cerem.*

^c *Id.* *Ibid.*

^d *Bonanni Hierarch. Eccl.* Chap. cxxvi. This Chair St. *Peter* used for the Episcopal Functions, and it was brought from *Antioch* to *Rome*. It is composed of Wood inelegantly carved, but in Process of Time some pious *Artisans* made an Addition of some Ivory Figures. Pope *Stephen's* Chair is likewise still preserved, which Pope *Innocent XII.* made a Present of to the Grand Duke of *Tuscany*, and is now at *Pisa*.

^e *Bonanni Hierarch. Eccl.* Chap. cxxvi.

^f The Pontifical (or Episcopal) Throne was formerly more or less richly adorned, in Proportion to the good or bad Circumstances of the Parish; but it appears that in the first Centuries the Custom was to line it with fine Linen. Vide *Bonanni*, Chap. cxxvi. *Hierarch. Eccl.*

WE shall mention one Word more relating to the Pontifical Chair. This Chair, we have already observ'd, was lin'd with rich Silks; and we must add, that when it was Marble, it was embellish'd with Sculpture. On *Good Friday* all its worldly Decorations are taken away; the Pope officiates that Day clothed in a Robe of Mourning and Humiliation; that is to say, covered with a very coarse, red, woollen Cope. His Holiness at that Time, in some Measure, resigns the Majestic Dignity and Grandeur of Christ's Vicegerent, in order to lament, with Tears and unfeigned Sorrow, the Death of the Saviour of the World.

* THE Canopy likewise is to be met with amongst the Antients, which adds to the Lustre of the Pope's Majesty; but that, however, which is over his Seat, is not so large as that over the Altar.

THE Figure 3. shews the Seats which are ranged on each Side the Chapel for the Cardinals, who assist at the Ceremonies there, in red or purple Copes, according to the Office of the Day.

THOSE which are lin'd with Tapestry, are rais'd from the Ground by Steps, marked with the Figure 4. The Trainbearers of the Cardinals sit there in purple Copes, or Surplices, and Rochets over them, at such Times as their Eminences wear their Mitres.

THE Apostolical Court observes the following Order in placing themselves at Chapel; and the Figures refer to the Print hereunto annexed.

5. The first Cardinal-Deacon seated at the Right Hand of his Holiness.
6. The second Cardinal-Deacon at his Left.
7. The Cardinal-Bishops.
8. The Cardinal-Priests.
9. The Cardinal-Deacons.
10. Foreign Ambassadors.
11. Dukes.
12. Patriarchs, and Bishops Assistants.
13. The Governor of *Rome*.
14. Envoys, or Ecclesiastical Legates.
15. Bishops of the first Order.
16. Bishops of the second Order.
17. Bishops of the third Order.
18. Abbots, Prothonotaries, Generals of Orders, and Penitentiaries.
19. Procurators general of religious Orders.
20. Lay-Gentlemen.
21. The officiating Cardinal.
22. The Deacon and Sub-Deacon Assistants.
23. The Cardinal's Assistant.
24. Chaplains to him who officiates.
25. They who are to give the Water.
26. A Sort of ^b Buffet, call'd the *Credence*.

^a The Canopy is a square Cloth of State, made of rich Silk, or some richer Stuff, which is hung over the Altar, and Pontifical Chair. As to its Colour, it must be alter'd according to the Solemnity of the Day.

^b This Buffet, or Table, is call'd *Credence*, from the *italian* Word *Credenza*; and one of these stands on each Side the Altar, if there be Room. The Size of these Tables is not absolutely determin'd, but 'tis an essential Point that they be covered with a fine, white, clean Cloth, which must reach all over the Table, down to the Ground. On the Table, on the Epistle-Side, stands every Thing necessary for Celebration; but no Image. That on the Gospel-Side serves for holding the sacred Vessels. Vide *Piscara Prax. Sacr. Cerem. Lib. II.*

27. The Sacristin, and Pontifical Cross.
28. Two Gentlemen of the Privy Chamber. The Auditor of the Rota, who holds the Pope's Mitre when taken off. He holds it near his Neck, under his Cope or Surplice, when he has one on. A white Linen Scarf, with which he holds the Pontifical Mitre. He that carries the Cross is last, and has his Seat among the others.
29. The Music-Desk.
30. Senators.
31. Conservators.
32. Barons and Knights.
33. Apostolical Subdeacon.
34. First Auditor of the Rota.
35. Chamberlain of the sacred Palace.
36. Auditors of the Rota.
37. Apostolic Acolytes.
38. Abbreviators of the high Court.
39. Gentlemen of the Privy Chamber to the Pope.
40. Gentlemen of the Chamber Participants.
41. Chamberlains.
42. Consistorial Advocates.
43. The Pope's Physician.
44. Train-Bearers of the Cardinals.
45. ^a The *Faldistorium*, or armed Chair, for him who officiates.
46. The chief Master of the Ceremonies standing.
47. The first Cardinal-Priest in waiting.
48. The second Master of the Ceremonies.
49. Persons appointed for the Service of the Pontifical Chapel.
50. The Choir of Music.
51. The Master of the *Sacro Hospitio*. The 'Squires. The Captain of the *Swiss* Guards.
52. The Pope's Mace-Bearers.
53. The *Swiss* Guards.
54. The Preacher.

^b THERE are besides two Clerks in the Pope's Chapel, who were formerly called the Bell-Clerks. The Reason of that Denomination is unknown, because there are no Bells made use of in this Chapel. All we can say of it is but Conjecture. But they were so called, in all Probability, from ringing a Bell to give Notice to the Music, to begin the Office at the same Time as it was given out at *St. Peter's* to the Clergy of that Church. They might likewise be so named, on Account that when his Holiness is on a Journey with the holy Sacrament, it is their Business to ring such a Bell; and this is particularly mention'd in an antient Ritual at *Avignon*. But however that may be, when these Clerks at such a Time attend the *Venerabile* in the Pope's Journeys, they must be dressed in Red; but at Chapel in Purple, and in Surplices. One of these Clerks is of Necessity obliged to be a Priest, in order to be qualified for taking the holy Sacrament off the Horse, and carrying it to the Altar as often as Mass is celebrated during a Journey. These Clerks likewise have the Right and Privilege to go along with it on Horseback, with Lanthorns in their Hands. They decorate the Altar, light up the Wax-Tapers, cover the ^c Tables of the Altar, prepare the Seat for the officiating-Priest,

^a He must be an Acolyte to whom the Care of this Seat is committed; and as the Art of placing and displacing it in Time, &c. requires an active and experienced Man, Care must be taken to chuse an Acolyte of Judgment and Vivacity. Thus says *Piscara*, *Prax. Sacr. Cerem.* Lib. I. Chap. xiv.

^b All this is taken from *F. Bonanni*, Chap. cxxvi. *Hierarch. Eccles.*

^c See before.

set the Benches and Cushions in Order, dress the Assistant, take Care of the Censer, and present the Wine and Water which are to be made use of in the Mass, &c.

THERE are many of our Readers, who perhaps, may be often disgusted at the scrupulous Regularity which is observed in all these Religious Ceremonies here described; but to this we answer, That the Devotion of a Multitude of People would be perfectly discomposed, should the least of these Practices, to which their Eyes have been long accustomed at such Times, be forgot or omitted. As for Example, there are some Devotees, perhaps, whose Piety is revived by the Variation of Colours in the Dress which is to be worn by him who officiates. When the Red takes Place of the Violet, they may possibly lift up their Hearts to God with greater Ease and Alacrity. The Pomp and Equipage of the Vicar of CHRIST, (tho' he whilst 'on Earth was the humblest of Mortals,) strikes Devotion into others. An Altar cover'd with its Decorations, a Priest dressed in his sacerdotal Robes, the various Ceremonies which he makes use of at Mass, prepare us for the most solemn of all Mysteries. People are so much accusom'd to them, that if the Priest be not dress'd *decently*, or if any Ceremony be omitted, they cannot think of the Mysteries intended by them. Had the Custom of turning round, as the *Turkish* Derivises do, or of measuring so many Acres of Land with one's Body, like certain Faquirs of the *Mogul's* Country, been introduced for some Ages past into the Christian Religion, as Acts of Devotion, the People in all Probability would have accustomed themselves thereunto. 'Tis only Custom that makes us look with Veneration on the Habit of a Priest, and with Contempt on the wide Trowsers of a *Swiss*: If there were as settled a Veneration for those Breeches, as there is for a *Cordelier's* Weeds, or a Priest's Cassock, we should doubtless find out great Mysteries in them. The Wideness, for Instance, might point out to us the Extent of Religious Virtues; the Number of the Plaits in them, the infinite Number of Religious Duties; and the Disposition of them, the Order to be observed in fulfilling them, &c.

The Ceremonies of the MASS.

HAVING said thus much relating to the Pope's Chapel, we shall now give a particular Explication of the Ceremonies observed at the Sacrifice of the Mass, ^a which the Catholics look upon as the most acceptable of all Adorations, and the most effectual of all Prayers. The Church not only prays herself, at this Sacrifice, which the Priest offers up to God in the most solemn and majestic Manner that human Nature has been capable of devising; ^b but *Jesus Christ*, by the Sacrifice of his own Body, offers up to his Father the most perfect Adoration that can possibly be paid to him, since it is offer'd by a God. In short, it is *Jesus Christ*, who alone and always acts in this Sacrifice. The Priest is but his Minister, his Instrument, his Organ: 'Tis *Christ* that leads and directs him, and makes the Action of the Priest effectual, who offers him as a Propitiation for Sin; so that however corrupt ^c the Priest may be in his Morals, the Sacrifice is equally salutary to the Church.

“ As

^a Some of the learned pretend to derive the Word *Mass* from a *Hebrew* Root, which signifies *Offering*; tho' 'tis very improbable, since the People of the East do not use it; and some other Etymologies of it are as forced. 'Tis readily agreed, that the Word is corrupted from *Missa*, which is entirely *Latin*, and of ancient Use.

^b *Explanation of the Ceremonies of the Mass.*

^c God can administer true Sacraments by those who are not of his Church, and it is hereby, that the Holiness of the Sacrifice of the Mass is justified, tho' celebrated by a vicious and ungodly Priest, against any Objections of Heretics, they have not thought fit to dispute the Validity of Baptism, though conferred by a Person out of their Communion, because Baptism is performed in the Name of the Father, &c. and it is *Jesus Christ* who baptises. So, properly speaking, wicked Priests do not celebrate Mass, or offer up the sacred Body of *Jesus Christ*, but he through them offers up himself. The Protestants themselves allow, that a wicked Pastor may perform the Offices of *Christ's* Ministry, in the same Manner as a dissolute Minister of State, or an Ambassador, who has neither Religion nor Virtue,

“ As ^a Man standsevery Day in need of a Sacrifice, both for the acknowledging God's
 “ absolute Power, and the obtaining of him the Remission of Sins, he would be
 “ wholly incapable of offering him any Victim that would be acceptable to his Sovereign
 “ Majesty, and make an Attonement for his Transgressions, if *Jesus Christ* had not gi-
 “ ven himself to him, and for him, in the Sacrifice of the Mass. . . . God cannot re-
 “ ject this Host, since his Son, the Object of his Love and Affection, is therein offered
 “ up to him . . . there is this Difference between the bloody Sacrifice of the Cross; and the
 “ bloodless one of the Mass; that in the former *Jesus Christ* offered himself for Man-
 “ kind, without either their offering him, or themselves with him; but in the latter
 “ our blessed Saviour offers himself, and is offered by us; the Church offers him up to
 “ God, and herself with him,” &c.

ON Sundays before High Mass the Holy-Water is made; after which follows a Pro-
 cession. The Faithful ought to be present at Mass with a Conscience void of Of-
 fence; and in Order to shew them the Necessity of such internal Purity, they are sprink-
 led with a Water sanctified for that Purpose by a solemn Benediction. The Procession
 is a Preparation of the Hearts of the Congregation of the Faithful for the holy Sacri-
 fice of the Mass. The Priest and Clergy make this Preparation by their Spiritual Hymns
 and the Elevation of the Cross, which is carried before the Clergy whilst they move in
 a solemn Manner round the Church, or the Places adjacent to it.

^b THE Mass consists of two principal Parts, *viz.* the first from the Beginning to the Of-
 fering, which was formerly called the *Mass of the Catechumens*, and the second, from the
 Offering to the Conclusion, called the *Mass of the Faithful*. All People, without any
 Distinction, were present at it till the Offering; because in this first Part the Lessons from
 Scripture, and the Preaching of the Gospel, were included, from which none were to
 be shut out. But after the Sermon, none were permitted to have a Share in the Sacrifice,
 but such of the Faithful as were duly qualified to partake of it; the Catechumens were
 ordered to depart, together with those who were possessed, and the Penitents, who were
 not only shut out, and kept from the Communion, but even the Sight of the Myste-
 ries; for which Reason the Deacon cried out, ^c *Holy Things are for such as are holy, let*
the Profane depart hence.

THE thirty five following Prints hereunto annexed represent to the Reader the various
 Actions of the Priest at Mass. Devotion has discover'd in all these Actions which the
 Church hold to be mysterious, and of Service to the Belief of the Faithful Christian,
 a compleat Allegory of the Passion of our Lord. The Mysteries and Allegory are what
 we are now to explain.

I. FIGURE.

THE good Christian, who is desirous to lift up his Heart to God whilst the Priest
 goes to the Altar, is to regard this Action, as an Allusion to Christ's Retreat with his
 his Apostles to the Garden of Olives. He went thither in order to prepare for the offer-
 ing up himself as a Propitiation for the Sins of Mankind; thus the Priest going to the

Virtue, may, however, still serve his Master well, and even make Religion and Virtue contribute to the Service of
 the State. It is moreover sufficient for the Prince to have appointed him, in Order for his being obey'd in all
 Things relating to the Execution of his Charge. The Protestants farther distinguish between the internal and ex-
 ternal Action. The latter is what appears to our Eyes outwardly in the Motion of the Pastor, and which offers nothing
 but what is human to our Sight; but the former is the Direction of him who is the Soul of the Pastor, and it is
 this Director who gives Strength to the Action, who persuades, sanctifies, &c. We shall not here mention the Ef-
 fence of Ordination, which is such, that thereby a Priest remains always a Priest, even without actually performing
 the Functions of Priesthood, his Character being indelible.

^a Explication of the Ceremonies of the Mass.

^b Idem.

^c This has been thought by some an Imitation of the Mysteries of Paganism; but we should rather declare it the
 universal Practice of all Religions, in order to exclude the Profane.



the PRIEST goes to the ALTAR.

THE
CEREMONIES
observed
IN SAYING MASS.
Represented
IN
Thirty five
COMPARTMENTS;
with their mystical
ALLUSION
to the
DEATH and PASSION
of our BLESSED SAVIOUR



the PRIEST begins MASS.



The CONFITEOR.



the PRIEST kisses the ALTAR.

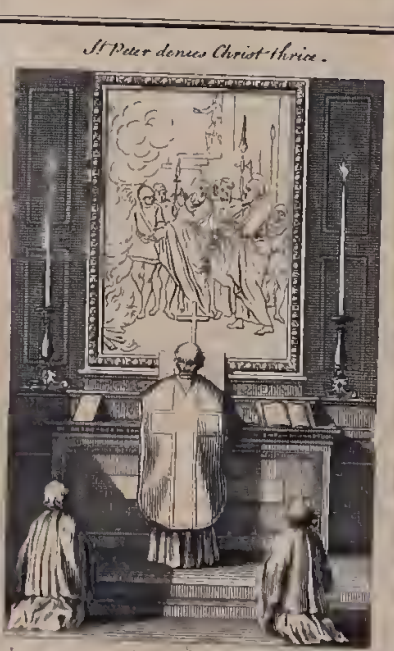


the PRIEST goes to the Epistle side of the ALTAR.



the INTROITUS.

Ad lib. Clav. solo.



the PRIEST says the KYRIE ELEYSON.



the PRIEST turning to the people says
DOMINUS VOBISCU.

C. Du. 805 E. 5.

Altar, is preparing himself for the Sacrifice of the Host, which is the sacred Body of JESUS CHRIST.

2. FIGURE.

BEFORE the Priest begins Mass he says a Preparatory Prayer. The Faithful ought likewise to join their Hearts in Prayer with him, and contemplate on the inward Conflicts of the Saviour of Mankind, when he prayed in the Garden of Olives, and thought himself forsaken by his Father. The Priest, when at the Foot of the Altar, ought to look upon himself as one abandoned, driven out of Paradise, and banished from God's Presence by the Fall of *Adam*.

3. FIGURE.

JESUS CHRIST, prostrate in the Garden of Olives, sweated Blood on the Evening before he was to suffer the most shameful and cruel Death. In this disconsolate Condition, he confessed to God his Father the Sins and Iniquities of the whole Race of Mankind. This is the Idea (we are told) which the Priest's Confession at the Altar sets before the Christian's Eyes, and consists of a Series of Reflections made by him at the Foot of the Altar. He implores God's Pardon for his own Sins, and those of the Congregation. He considers, that the Action he is then undertaking requires a Heart purified not only from all mortal, but from venial Sins likewise. The People are to join with the Priest in his Confession.

4. FIGURE.

THE Priest afterwards goes up to the Altar, and kisses it; which is the Token of his Reconciliation with God, and of the Reconciliation of the Faithful through him. But this Image does not hinder them from forming another, which is this: The Kiss thus given to the Altar, may represent that of the Traitor *Judas*; a happy Kiss! since it deliver'd *Jesus Christ* into the Hands of his Executioners, and by that Means the infamous Apostate contributed to our Salvation, without any Intention so to do.

5. FIGURE.

AFTER the Priest has kissed the Altar, and whilst the *Introite* is singing, he thurifies the Altar, that he may offer up to God the Prayers of the Faithful, signified by the Perfume. His Action of turning himself towards the Epistle-Side is allegorical also; but Care must be taken not to carry the Allegory too far; by the Force, however, of Meditation, the Faithful may make the Priest's Action represent Christ's being taken, and bound, in order to be delivered into the Hands of his Enemies.

6. FIGURE.

JESUS CHRIST is carried before the High-Priest of the *Jews*: The *Introite* is applied to this Circumstance of our Lord's Passion. The *Introite* is called the Entrance and Beginning of the Mass, and varies every Day according to the Mystery or Festival which is to be celebrated. ^b The *Kyrie Eleison*, which signifies, *Lord have Mercy upon us*, is a

^a Pope *Celestin* is thought to be the first who had the *Psalms* sung in Anthems. *St. Gregory the Great* afterwards assigned those Anthems to their particular Uses, as the *Introite*, the *Responset*, the *Offertory*, the *Communion*, &c. and collected them into a Book called the *Antiphonal*. Vide *Bona*.

^b *Kyrie Eleison*, signifies, *Lord have Mercy upon us*. It is natural for Man to have Recourse to God even when he does not so much as think of it: Besides this is the Form in all the Prayers of *Jews*, *Pagani*, *Christians*, &c. But the Christian Church has endeavoured to consecrate it in a particular Manner to its Worship. The Force of Custom is so prevalent, that a Christian, who says, *Lord have Mercy upon me*, in Greek, would think it might have less Virtue, perhaps, in the Vulgar Tongue. We will not, however, venture to be positive in it. But still it is surprising, that the *Latin Church* should have affected to rob the *Greeks* of this Form alone, without any satisfactory Reason that can be assigned for it. But however that be, 'tis certainly very antient.

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Greek Prayer, immediately following the *Introite*, and is three Times address'd to each of the Persons in the sacred Trinity, to shew how much we stand in Need of God's Goodness and Mercy. A warm Devotee may find an exact Relation between the Entrance of the Mass, and that of *Jesus Christ* into the House of *Annas*.

7. FIGURE.

As to the Relation between the Repentance of *St. Peter* after the three Denials and the *Kyrie Eleison*, it is more perfect. The Priest implores the Goodness and Mercy of the Supreme Being in Behalf of himself, and the Congregation of the Faithful. Devotees are persuaded, that this Idea presents them with that of *St. Peter's Tears*. To sin against God, is to disown and deny him. We must therefore repent as that Apostle did.

8. FIGURE.

^a AFTER the *Introite* and *Kyrie Eleison*, our Lord is understood to shew himself to the Faithful, by the Priests giving out, and the Choirs continuing the *Gloria in Excelsis*. It is likewise called the Hymn of the Angels, because it begins ^b with the Words which the Angels sung immediately after our Saviour's Nativity. This Hymn expresses the Church's Veneration for the infinite Majesty of God, &c. But it is omitted on Days of Humiliation, and at Masses for the Dead. The Priest, with Reverence and Respect, kisses the Altar, and continues to do so every Time he turns towards the People. He salutes the Assembly, saying, *Dominus vobiscum, the Lord be with you*. In pronouncing these Words, he must look with an Eye of Charity upon the Congregation of the Faithful, and by his Looks affect their Hearts, and move them to Repentance. It was thus that our Lord looked on *St. Peter* with an Eye of Pity and Compassion, and made that Apostle inwardly sensible of *The Lord's being with him*. The People return his Salutation in these Terms, *Et cum Spiritu tuo, and with thy Spirit*. The Priest and People alternately salute each other divers Times during the Mass, to shew the Harmony which there ought to be between them in the Celebration of the Mysteries. The Priest who officiates turns to the Altar, and reads the Collect, which is a Prayer containing a Summary as it were of all that the Church begs of God in the Office of the Day.

9. FIGURE.

THE Priest reads the Epistle, which alludes to the Accusation brought against *JESUS CHRIST* before *Pontius Pilate*. This Lesson is called the *Epistle*, because 'tis frequently extracted from some Epistle of the Apostles. The World, the Flesh, and the Devil, use their utmost Endeavours to turn the Christian's Heart against Christ, who is desirous to devote himself wholly to him. This is the Relation which may be found between these two Actions. The Imagination of a devout Christian, directed by Contemplation, will with Ease discern much more Mystery here than we have mentioned.

10. FIGURE.

THE *Gradual* ^c is sung after the Epistle. 'Tis so called ^d from going up into the Gallery to sing it, as the Practice is in many Churches at this Day. It is a Preparation for the Lesson extracted from the Gospel, to which is added the *Hallelujah*: But from *Lent* to *Easter*, which is a Time of Mourning and Humiliation, some Verses out of one of the *Psalms* are sung instead of the *Hallelujah*; which, as they are sung in a slow and me-

^a Explication of the Ceremonies of the Mass.

^b The Sequel of this Anthem is attributed to Pope *Telesphorus*, who lived one hundred and fifty Years after our Saviour. Others ascribe it to Pope *Symmachus*, who lived three hundred and fifty Years after. The Truth is, its Author is not certainly known.

^c The *Gradual* began to grow into Use, according to some, in the Time of Pope *Honorius*, about the Year 633; others think it much more antient.

^d Explication of the Ceremonies of the Mass.

Jesus Christ accused before Pilate.



The Priest reads the Epistle.

J.C. accused before Hierod makes no reply.



The Priest bowing down before the Altar says
MUNDA COR &c.

Jesus Christ sent back from Hierod to Pilate.



The Priest reads the Gospel.

J.C. Strip'd in order to be Scourged.



The Priest unveils of Chalice.

J.C. tied to the Pillar, and Scourged.



The oblation of the HOST.

J.C. Crowned with thorns.



The Priest after offering up of Chalice covers it.

Pilate washes his hands and declares J.C. to be innocent.



The Priest washes his hands.

J.C. dressed in a purple Robe.



The Priest turning to the people says OREMUS.

J.C. condemned to be crucified.



The Priest reads the Preface.

lancholy Tone, are called the *Tract*. In the mean while the Deacon presents the Incense to the Priest, who blesses it; saying over it, ^a *May God bless thee to whose Honour thou shalt be burnt*. The Priest either kneeling, or lowly bowing to the Altar, repeats to himself the Prayer which begins with these Words, *Munda cor*, &c. The Priest and People are now to look upon themselves as going to answer before the Tribunal of the King of Kings. This is the Idea which the Priest's Action signifies in the tenth Figure.

11. FIGURE.

THE Priest is in this Print seen reading the Gospel, and *Jesus Christ* sent from *Herod* to *Pontius Pilate*. The *Explication of the Ceremonies of the Mass*, furnish us with this Allegory. The Gospel is carried from the Right-Side of the Altar to the Left, which is an Emblem of the preaching of it to the *Gentiles* after the Refusal of the *Jews*, and their Contempt of its Doctrines. In the same Manner *Jesus Christ*, after he had been despised and insulted by *Herod*, who is the Emblem of the *Jews*, is carried before *Pilate*, the Symbol of the *Gentiles*. *Pilate*, indeed, on this Occasion, refused to hear our blessed Saviour, or at most, if he did, it was with Coldness and Indifference; but Allegories, like Comparisons, are only just in one particular Point of Light.

12. FIGURE.

FOR which Reason alone, the Parallel between the uncovering the Chalice and the Scourging of our Saviour will be found exact. The Christian, who sees the Chalice uncovered, is to represent to himself the Manner in which our blessed Lord was stripped in order to be scourged. But this Comparison must be made by Way of Reverse. The Priests Action is glorious and pompous, and commands Respect. The Scourging of our Saviour made the *Jews* and *Romans* inveterate against him, as that Punishment was base and ignominious.

13. FIGURE.

AFTER the Gospel is read the Priest moves. We shall say but little here relating to the ^b Sermon which follows the reading and perfuming the Gospel, which the Priest kisses: The Choir likewise ought to kiss it, while the Priest says, *Behold the sacred Law*, &c. whereto the Choir answers, *I believe with my Heart, and confess it with my Mouth*. The Priest adds, *May our Sins be blotted out by the Words of the Gospel*. The Reader must observe, that after the Sermon the *Creed* is sung by the whole Congregation, &c. which being concluded, and the Priest having kissed the Altar, turns to the People, and salutes them again in the Terms already mentioned. The Offertory follows next, and the Priest then offers up the Host, which has some Relation to the Scourging, which was the Introduction to Christ's Suffering, as the other is the Preliminary to the Sacrifice of the Mass.

14. FIGURE.

THE Priest elevates the Chalice, in order to offer it according as was prescribed for Oblations by the Law (of the *Jews*) and then covers it. *Jesus* crowned with Thorns shewed he was going to be elevated as a Victim, offered up to his Father for the Salvation of Mankind. It is well known, that the Victims of the Pagans were crowned before they were sacrificed to their Idols.

^a *Ab illo benedicaris, in cujus honore cremaberis.*

^b It will be spoken to lower.

15. FIGURE.

THE Priest blesses both the Bread and the Wine which he has offered up to God. He afterwards blesses the Frankincense, and perfumes the Bread and Wine, praying; that the sweet Smell of this Sacrifice may be more acceptable to him than the Smoke of Victims sacrificed to him under the antient Law. In the next Place the Altar is perfumed. *Lastly*, The Priest washes his Fingers in Imitation of our Saviour, who washed his Apostles Feet; or rather, as a Memorial to Christians, that it is not sufficient, in order to celebratè the Mysteries of the Mass, to have a Conscience void of all criminal Offences, but that they must cleanse themselves likewise from the least Imperfections. Many other Things might be added; but we shall only inform the Reader farther, that *Pilate's* Action is figured in it, who washed his Hands, and thereby declar'd that our Lord was innocent.

16. FIGURE.

As soon as the Priest has washed his Fingers, he makes a profound Bow to the Middle of the Altar, and addressing himself to the ever-blessed Trinity, makes a second Oblation of the Bread and Wine. He then turns himself to the People, and exhorts them to pray to God, that the Sacrifice which is going to be offered, may be acceptable in his Sight; to which the People answer: And then the Priest prays in a low Voice, which Prayer is one of the *Secretums* of the Mass. The Imagination of a devout Christian will find out some Conformity between the Priest turned towards the People, and Christ covered with a purple Robe. We shall be silent as to this Particular, that we may not lose ourselves in the boundless Ocean of Allusions.

17. FIGURE.

AT the Close of this *Secretum*, which is to be look'd upon as the Treasury in which the Priest shuts up the Prayers which the Faithful have just before repeated; he raises his Voice, and says, *Per omnia secula, For ever and ever, &c.* after which ^b he exhorts the People to lift up their Hearts, for the Hour of Consecration is at Hand. The Words of the Priest are now about to bring down the Lord of Heaven and Earth upon the Altar, and the People answer ^c that they are in the Disposition which is required of them. The Priest then ^d exhorts them to return their Thanks to God for it; to which the People again answer, That ^e it is meet and requisite so to do. The Priest after this addresses himself in a Prayer to God the Father. This is called the *Preface*, which is followed by the *Sanctus, Holy, holy, holy is the Lord, &c.* which the People sing, in Order to celebrate the Glory and Majesty of the Supreme Being. This Part of the Mass is thought to bear some Affinity to Christ's Condemnation; but the Reader will easily judge whether there is that Conformity or not.

^a *Per omnia, &c.* The People answer, *Amen. Dominus vobiscum*; the People answer, *Et cum Spiritu tuo.*

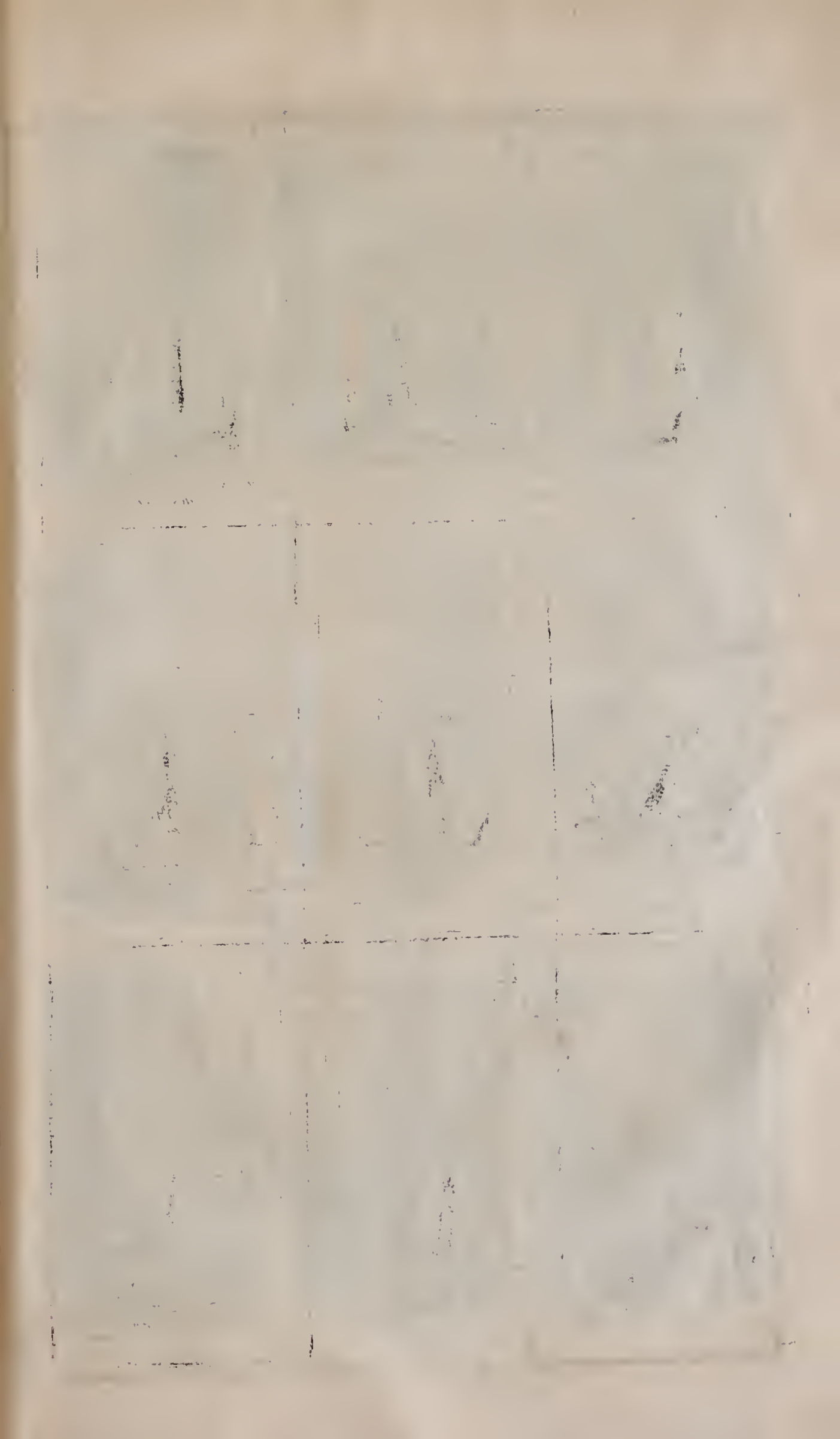
^b *Sursum corda.* The Ministers of the Pagans, in their Religious Ceremonies, formerly used the Words, *Hoc age*, That is, *Mind your Duty.* The Protestant Ministers, when they administer the Sacrament, frequently repeat these Words, *Lift up your Hearts.* Thus all Religions adopt some Forms for the Celebration of their Mysteries. He who is a Pastor of the People (in any Religion whatever) will observe to pronounce these Forms in such a Manner as to awe and affect the People. He will compose his Eyes, Gestures, and Voice, so as to gain the Esteem and Attention of his Auditors.

^c *Habemus ad Dominum.*

^d *Gratias agamus Domina.*

^e *Dignum & justum est.*

^f The Preface, as it appears, is a wholesome Admonition from the Priest to the Faithful. Its Institution is attributed to Pope *Gelasius I.* but so essential a Part of Religious Worship is in all Probability much more antient; it being so natural, that it is to be found in all Religions; at least, they have some Form equivalent to it.



I.C. bearing of Crofs he is to give us that we might live



the PRIEST joining his hands prays for the faithfull that are living.

St Veronica offers I.C. her handkerchief



The Priest extends his hands over the HOST and CHALICE.

I.C. Kneels to the Crofs



the PRIEST makes Signs of the Crofs upon the HOST & CHALICE.

I.C. is raised up in the air



the priest adores the host before Elevation thereof

the Blood of I.C. Shed upon the Crofs



the Elevation of the Chalice

I.C. prays for his Enemies



the priest commemorates of faithfull deceased

I.C. comforts a good thief with a promise of going to paradise



the priest says NOBIS QUOQUE PECCATORIBUS

Sancta Communio.

I.C. recommends St. John as a servant to the Holy Virgin



At the PATER NOSTER &c.

I.C. gives up his Ghost to his Holy Father



The priest divides of HOST.

18. FIGURE.

WHAT follows the Preface is called the *Canon*, which begins thus, *Te igitur clementissime Pater, &c. We therefore humbly beseech thee, O ! most merciful Father.* In this Part of the Mass, the Living are commemorated in such Manner as is mentioned in the Remark, by praying to God for the Redemption of their Souls, the Hopes of their Salvation, &c. This Part of the Mass is applied to Christ who bare the Cross, and went to die for us, that we might live.

19. FIGURE.

THE Priest, soon after this Commemoration, covers the Host and Chalice with his Hands; a Custom, which, as well as the Elevation, was observed by the *Jewish* and *Gentile* Priests, who, in former Times, laid their Hands upon the Beasts they intended to sacrifice, and afterwards elevated Part of the Victim. This Imposition of Hands denotes that Union which there is between the Person who sacrifices, and the Host which is offer'd up; and here the Priest testifies, that he offers himself up a Sacrifice to God, as far as he is able, for the Salvation of Mankind. The People are mentally to accompany the Priest, and beg of God, that he would vouchsafe to receive that Testimony. In short, the Imposition of the Priest's Hands upon the Host and Chalice, serves to preserve in a good Christian's Mind the charitable Action of *St. Veronica*, who very officiously gave her Handkerchief to Christ when he was led to suffer Death. It is owing to this charitable Act of *St. Veronica*, the Memory of which will last for ever, that the Image of our Saviour is now preserved in the Vatican.

20. FIGURE.

THE Priest makes the Sign of the Cross over the Host and Chalice, and pronounces the Words whereby Christ instituted and ordained the Sacrament of the Eucharist, for the Performance of the *Consecration*. Our Saviour, therefore, who by his Pronunciation of them at the Last Supper, changed the Substance of Bread and Wine into that of his Body and Blood, here works the same ineffable Alteration by his Almighty Power. This Part of the Mass is the true and lively Representation of the Sacrifice of Christ Jesus upon the Cross.

21. FIGURE.

THE Adoration, likewise, of the sacred Host by the Priest, and his Elevation of it to be worshipped by the People, in the most perfect Manner represent our Saviour lifted

* That is, a *Rule*; this Part, which never alters, contains the Order, Rule and Words by which the Consecration is to be performed. The Priest therein recommends such Persons, in a particular Manner, for whom he is going to offer the Sacrifice. For altho' this Sacrifice be offer'd for the whole Church, as a Continuation of the Sacrifice of the Cross, yet a particular Commemoration of some Persons is always made, &c. *Explication des Prières de la Messe.*

† One of the devout Women who followed Christ, when he bore his Cross, and was going to suffer, seeing him all over Blood and Sweat, took off the Linen or Handkerchief that was on her Head, and presented it to him, who wiped himself with it, and as a Testimony of his Gratitude left three Prints of his Face on it, the Handkerchief being thrice doubled. One of these sacred Faces is at *Jerusalem*, another at *Rome*, and a third in *Spain*. The Woman to whom this Handkerchief belonged, whom Tradition has always called *Veronica*, went, 'tis said, to *Rome*, where she cured *Tiberius* of a dangerous Distemper, by the Application of the holy Face. This Handkerchief fell afterwards into the Hands of Pope *Clement I.* but we cannot positively determine by what Means it was handed down to *Constantine's* Time, who deposited it in the Basilica of *St. Peter.* *John VIII.* who was Pope in 705. consecrated a Chapel to it. *Chifflet*, in his Treatise *De linteis Sepulchralibus*, mentions the Translations of this Relic, to which we refer the Reader.

When it is produced to the *Roman* People, they must first prostrate themselves before it, and then implore God's Mercy several Times. The Pious obtain considerable Indulgences on this Occasion. In *France* we have several Copies of this famous Original. Those of *Montreuil*, and *Cabors* in *Gascony*, have acquired great Reputation by the Miracles and extraordinary Cures performed by them.

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up upon the Crofs, for ever adorable, but more particularly at the Time of his ^a Sufferings.

22. FIGURE.

AFTER the Priest has confecrated the Chalice, by pronouncing the Words of our Saviour, *This is the Cup of my Blood, &c.* he lifts up the Blood of our Lord Jesus, that the People may adore it, and by their Prayers beg of God the good Effects of that Sacrifice which he is then offering.

23. FIGURE.

BY Virtue of this Sacrifice, the Priest afterwards recommends to God the Souls of all the Faithful, who are in Purgatory, and more especially of those whom he is under some particular Obligation to remember. This Prayer has a Relation to that which our Saviour made on the Crofs for his Enemies. This Allusion would be thought a little forced, if the Pious did not look upon themselves by Way of Humility amongst the Number of his Enemies, who by their Sins crucify him afresh every Day, and account themselves as dying in their Sins, and not to be rescued from the Flames of Purgatory, but by the prevailing Power of that Sacrifice which the Priest offers for those who are suffering in that purging Fire.

24. FIGURE.

AFTER this he raises his Voice, and, smiting his Breast, begs God's Blessing on himself and the Congregation, through the Mediation of such Saints as he expressly nominates. He likewise implores the divine Majesty to grant both him and them a Place in his Kingdom, as the penitent Thief did of *Jesus Christ* upon the Crofs.

25. FIGURE.

HE elevates the Host and Cup, and says the *per omnia* before mention'd, after which he repeats the Lord's Prayer. "The Signs of the Crofs, which he makes on the Host, the Chalice, and the Altar, represent to God that bleeding Sacrifice which his Son offered up to him of himself upon the Crofs, to do him that infinite Honour which the whole Creation could not; and the same is signified by all those Signs which the Priest makes on the Host, Chalice, &c. during Mass." The Reader is here to observe, that the Priest having said softly what is to be pronounced in this Manner in the Canon of the Mass, at Length exalts his Voice. As the Bread which is offer'd by the Faithful is only bless'd with a Design to be distributed among them in the Communion, he here repeats the Lord's Prayer aloud, in order to prepare them for it, and for this last Part of the Mass, which is the Consummation of the Sacrifice; and when he comes to *Give us this Day our daily Bread*, the Deacon takes the Paten, and lifts it up, and shews it to the People, to inform them that the Sacrament is going to be administer'd. He then returns it to the Priest. The devout Christian, who is going to partake of the Sacrament, then becomes a true Child of God, and may with Boldness make his Addresses to him as his Father; he then makes a spiritual Contract or Covenant with Christ; and this is the Relation which we find between the true Christian and St. *John*, whom our Saviour made the Virgin *Mary* acknowledge as her Son.

^a *Explication des Ceremonies de la Messe.* The Priest is to extend his Hands when he says the Lord's Prayer, that his Body may represent the Figure of the Crofs, which is the Ensign of Christianity.

26. FIGURE.

AFTER the Lord's Prayer, the Priest says a private one to God, to procure his Peace by the Mediation of the blessed Virgin and the Saints. When he has done, he puts the sacred Host upon the Paten, and breaks it, which represents very naturally, to the devout Christian, the Agony of our Saviour, who recommended his Soul to his heavenly Father, after having been offered up to him as a Propitiation for that Sin, which had broken the Peace, and separated Man from his Maker.

27. FIGURE.

WHILST the Priest is putting a Part of the Host into the Chalice, the true Christian, with the Eyes of Faith, is to follow Christ descending into Limbo.

28. FIGURE.

THEN the Priest says, and the Choir sing, the *Agnus Dei*, &c. thrice over, and the Priest as often smites his Breast. This Action is an Allusion to the Sorrow of Christ's Disciples, who, having seen his Sufferings, returned home, smiting their Breasts.

29. FIGURE.

AFTER the *Agnus Dei*, the Priest says a private Prayer, by which he once more prays for the Peace of the Church. When that Prayer is over, he kisses ^b the Altar and the Instrument ^c of Peace, which is presented to him by the Deacon; the Deacon receives it from him again, and then it is sent round to all the Congregation, with these Words said to each particular Person, *Peace be with you*. Whilst the Peace, or *Paxis*, is kissing, he prepares himself for the Communion by two other Prayers said to himself. When the Host, he first adores it, and then says in a low Voice, *I will eat of the celestial Bread*, &c. and smiting his Breast, adds these Words; ^d *I am not worthy that thou shouldst enter my House*, &c. which are thrice-repeated. After he has partaken of our Lord's Body, he uncovers the Chalice, and repeats this Verse of *Psalms* cxv. (according to the Vulgate) *What shall I give unto the Lord for all the good Things which he hath done unto me?* He goes on with the rest of that Verse, *I will take the Cup of Salvation*, &c. He makes the Sign of the Cross, with the Chalice, saying, *May the Blood of our Lord Jesus Christ keep my Soul*, &c. When the Priest has received the Communion, he administers it to the People. To the Priest's communicating is applied the Burial of our Lord's sacred Body, who died, was buried, and descended into Hell, that we might live. After the Priest and People's communicating, the Choir sing the Anthem called the Communion.

30. FIGURE.

AFTER this, the Priest putting ^e Wine into the Chalice, in order to take what is called the *Ablution*, repeats a short Prayer, by which he begs of God, that this Communion, which to the outward Sense appears a temporal Remedy, may prove to

^a O Lamb of God, who takest away the Sins of the World, &c.

^b The Kiss, 'in Token of Peace, and out of a religious Principle, is one of the most antient Customs in the Church. The Kiss of Peace was given formerly after the Lord's Prayer, to which were added these Words; *Peace be with you*. These Kisses might occasion very carnal Thoughts. The Institution of the Instrument of Peace is attributed to Pope Leo II. who lived about 683. but some make it much more modern.

^c This is call'd the *Paxis*, being a small Plate of Silver, or Gold, with the Crucifix engraved or raised upon it.

^d Domine, non sum dignus, &c.

^e The Wine of Purification.

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the Heart of the Faithful a Means to obtain a blessed Eternity. Afterwards he causes Wine and Water to be poured out for the second Ablution, and accompanies this Action with another short Prayer; ^a and then salutes the Congregation. These Ablutions allegorically represent the washing and embalming the Body of our Lord dead on the Cross, and offered by the Priest. 'Tis from this Body that the spiritual Balm distils, which brings Health to the Soul of faithful Communicants.

31. FIGURE.

THE Priest sings the Post-Communion. This is a Prayer in which he begs of God the good Effects of the Sacrament then just received. The good Effects here requested, by which is typified Christ dead, are the glorious Resurrection of the regenerate Christian. The Post-Communion may be look'd on as a Representation of our Saviour's Resurrection.

32. FIGURE.

THE Action of the Priest, when he turns towards the Congregation, and salutes them, is an agreeable Image of Christ's Appearance to his Mother and his Disciples. The Priest thus turned towards them, salutes them as the Ambassador of Christ, and announces his Peace to their Souls, who dies, if we may be allowed the Expression, and rises again every Day by the Hands of the Priest, for all true Christians.

33. FIGURE.

THE last Prayers, and the Beginning of St. John's Gospel, which the Priest repeats after the Sacrifice of the Mass, are instructive Lessons, which revive in the Heart of a Christian, those Doctrines which Jesus Christ, after his Resurrection, taught his Disciples, for forty Days together.

34. FIGURE.

WE have already seen Christ sacrificed by the Hand of the Priest; in the Post-Communion we have seen the Figure of the Resurrection, and in this Print we see that of his Ascension. The Congregation is dismissed with these Words; *Ite, Missa est*; ^b *Depart, the Mass is concluded.* To which they answer, *God be thanked.* Thus Jesus Christ received, by his glorious Ascension, the eternal Reward of that Sacrifice which he himself offered upon the Cross, both as Priest and Victim. The Sacrifice of our Saviour on the Cross, is the true and genuine Mass, taking in all its Parts, which, by the Explication which we have just given of them, more fully appears.

35. FIGURE.

LASTLY, The People receive the Benediction from the Person ^c who officiates, or the Bishop, if he happens to be present, which is a perfect Representation of those Blessings showered down by our Saviour upon his Apostles, by the Mission of the Holy Ghost.

THE

^a He washes his Hands and Mouth, wipes the Chalice, folds up the Corporals and other Linen, the Use of which we shall explain when we come to the sacred Vessels and the Linen.

^b In the Ceremonies of the Worship of *Issi*, the Priests sent the Congregation away much after the same Manner, being call'd *The Dismissal*. Vide *Polyd. Virgil*. The Calvinist Ministers, after giving the Benediction taken from the Book of *Numbers*, dismissed the People with this Form, *Depart in Peace, and may the God of Peace be with you*, &c.

^c This Benediction must be given after kissing the Altar, with Eyes erected to the Heavens. The Arms must be extended, and then gently brought back towards the Stomach, that the Hands may join in an affectionate Manner for the Congregation of the Faithful. This Extension of the Arms, and joining the Hands, are both mysterious,

the Soul of St. ascends into Limbo



the priest puts a small part of the Host into the CHALICE.

St. being exposed several people receive Communion of those breasts.



the priest saying the Mass repeating three times AGNUS DEI &c.

the Body of St. enters it in a new Sepulchre



the Priest receives the Communion.

the Body of St. is embalmed



the Priest takes the ABLUTION.

the Resurrection of Jesus Christ



the Post-communion.

St. appears to his Mother and his Disciples



the Priest turning to the people says DOMINUS VOBISCUM.

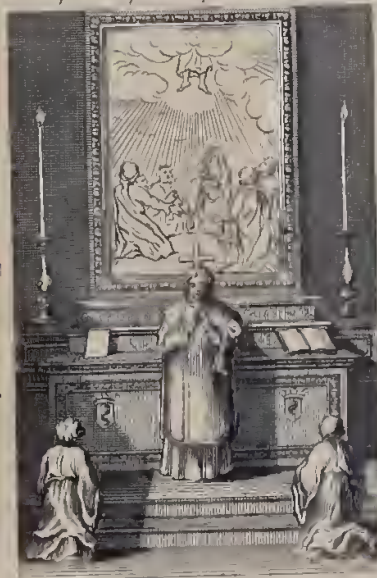
St. appears to, and instructs his disciples for 40 days.



the LAST COLLECTS.

Suble Peto del.

St. in the presence of his Disciples, ascends into Heaven.



the Priest turning to the People says ITE MISSA EST.

St. sends the ill Ghost to his Apostles



the Priest gives Benediction to the Congregation.

C Du Digo Par.



THE Order in which all are placed who come to Mass ought not to be omitted. The Sanctuary, otherwise called the *Presbyterium*, is appointed for the Person who officiates, and his Assistants; the Choir for the Clergy who are dress'd in Surplices; the upper Part of the Nave for the Men, and the lower for the Women.

THE Congregation must kneel from the Beginning of the Mass to the *Kyrie*, stand during the Asperision of the holy Water, kneel again during the Prayer which follows it; then stand at the *Gloria in Excelsis*, and kneel during the Prayers. They may sit from the Beginning of the Epistle to the Gospel, and then they must stand again. They sit at Sermon, and kneel at Prayers. They stand whilst the Priest repeats the first Words of the *Creed*; then sit; but kneel, and bow when he comes to *Et incarnatus est, &c. was conceived by the Holy Ghost*. They afterwards sit to the Conclusion of the *Creed*, but stand up when the Priest says *Oremus*. The People sit likewise till the Preface, at which they stand. They kneel at the *Sanctus*, and till after the Communion, rise when the Priest says *Dominus vobiscum*, kneel again till after the Priest's Benediction, and then stand again during last Gospel; and the Benefit and Advantage which may be reaped from the various Postures which the Church directs to be observed during Mass, is this; Kneeling is a Token of the sincere Christian's Humiliation and Repentance; Standing denotes the Confidence with which he ought to address his Prayers to God, and the Resolution with which he ought to execute his divine Will; and Sitting shews the Steadiness requisite for persevering in his Service.

DURING the Celebration of the Mass, no Person whosoever should talk, look about him, or be seen in any indecent Posture. The Fair Sex should never exert their Charms, or make use of their conquering Power, in Presence of the Supreme Being. As for the Men who are armed with Christian Modesty, they ought to use their utmost Endeavours to repel the Weapons of Coquetry. Their Eyes should be Strangers, if I may be allowed the Expression, to their female Parishioners; should never know where the Ladies are in the Congregation of the Faithful. Rich Clothes, naked Breasts, sprightly, rolling, wanton, black Eyes, never fail of taking off the Christian's Attention from the Duties of divine Service.

MODESTY is no less commendable in the Priest. A Priest of a fresh and clear Complexion, who carries a Sort of Health about him, which may be called agreeable, and knows how to shew the Talents which Nature has bestowed on him in the fairest Light, who has a moving and harmonious Voice, who affects a languishing and polite Devotion, who lifts his Eyes up to Heaven with an affable Humility, administers the Sacrament with a plump white Hand, which he takes care to shew upon all Occasions, gives his Blessing to the Congregation with an amorous Eye, may pretend by his Gestures, which are eloquent enough, but studied at his leisure Hours, that he thinks on Nothing so much as the Salvation of their precious Souls; such a Priest, however, saves very few nay, 'tis well for him if he saves his own.

THE Benefits of the Mass are the Participation of public and common Prayer, the mutual Union of all the Faithful, the Edification which one receives from the other, and the Submission and Obedience which is paid in Public to the Church. The Custom long since established, of saying Mass in *Latin*, which at present the least Part of the Congregation understands, ought not to be objected as an Imperfection; for, on the contrary, there is a great Advantage results from it, which both *Jews* and Catholics

rious, and shew the Charity with which the Priest calls his spiritual Brethren to God. When he pronounces the Benediction, he must lean in an engaging sweet Posture towards the Altar. These Rules are prescribed by the *Italian* Symbolical Authors. Vide *Piscara*, *Baudry*, and others.

are very sensible of; that is, Uniformity of Service, and the Pleasure of being able, by Virtue of a Habit, to accompany the Curate of the Parish. The *Jews* have their Service in *Hebrew*; but as that Tongue is unknown to many of them, Recourse is had to Translations, whereby the *Jew* can exactly keep up with the Rabbi. The *Hours* in the Vulgar Tongue are of equal Service to the Catholic; not to mention mechanical Devotion, that glorious Guide, and ^a Road to Piety, supported by a tolerable Memory and long Practice, which has been transmitted down through so many Ages, from Father to Son, and will endure to latest Posterity. How great Strangers soever the Catholic or *Jew* may be in any Country, with the Assistance which we have now given them, they will never be at a Loss for a Priest or a Rabbi.

DIFFERENT MASSES.

WE shall speak of the Masses of Passion-Week as soon as we come to the Ceremonies observ'd in *Easter*, and of some Circumstances of the first episcopal Mass, when we treat of the Bishop's Consecration. We intend in this Place to describe what is peculiar to high or *solemn Mass*, to some papal Masses, and to the *Mass for the Dead*. We shall pass over an infinite Variety of ^b other Masses, which have Nothing particular in them but the Name.

HIGH MASS, SOLEMN MASS, EPISCOPAL MASS.

WHEN ^c there is to be a solemn Mass, ^d if 'tis a Bishop who officiates, he is attended to Church by the Canons and other Officers of the Church, who go and wait upon him in State and Grandeur at his Palace; but if it happens to be too far distant from the Church, the whole Chapter, who wait at the Church-Gate, as soon as ever his Lordship appears in Sight, advance to meet him, and when he draws near to the Church, the Bells are rung to give the People Notice of it, and the Moment he sets his Foot within the Church, the Organs begin to play. The Master of the Ceremonies

^a *L'Enfant petit, si-tôt qu'il est levé,
Dire on lui fait, Pater Noster Ave.
Semblablement le Credo des Apôtres,
Et en après qu'a dit ses Patenôtres,
Le dit Enfant, par forme coutumière,
Du pain demande à quelque chambrière.*

Taken from an old *French Poet*, quoted by *Boyle*, Tom. V. of his *Questions d'un provincial*.

^b Such are the Mass of *St. Mary of the Snow*; which is celebrated on the fifth of *August*, the Masses of the Saints; that of *St. Margaret* Patroness of those Women who lie in; that of the Feast of *St. John Baptist*, at which are said three Masses, on Account of the triple Mystery to be met with in the Life of this Saint, which are, Baptism, the *Nazareat*, and the Quality of Forerunner of *Jesus Christ*: Such likewise is the Mass of the Innocents, at which the *Gloria in Excelsis* and *Allclujah* are omitted, and it being a Day of Mourning, the Altar is in purple. Vide *Casal, de Ritib. &c.* It is now above a Century since some *French Saints* have lost their Masses, by the Authority of *Pius V.* and *Clement VIII.* who reformed the Missal; for Instance, *S. Bigobert*, *S. William*, *S. Maur*, *S. Donet*, &c. are degraded, that some *Italian Saints* may be substituted in their Room. As to ordinary Masses, there are some which are said for the Christian's Soul, and contribute towards fetching him out of Purgatory, or at least to relieve him there. Whoever has any Thought of his Salvation, must never forget this important Point. A necessary Fund must be left by Will to the Curate, to rescue him from those temporal Pains which he has merited. It often happens in *Spain*, *Portugal*, and *Italy*, that the Souls of the Faithful are the immediate Heirs of the Treasures which they leave behind them in this World. The dying Man sometimes bequeaths twenty or thirty thousand Masses to his Soul, charging the Pastor, on whom he principally relies, to remit this Stock to him in the other World, immediately after his Decease. There are likewise private Masses said for strayed Goods, for the Health of Beasts, as well as Men, for Travellers, for returning God Thanks, &c. These Masses, as well as those beforementioned, are called, without Distinction, *Private Masses*. The Difference between *High* and *Low Mass* is well known; that which is said at Sea is called a *Dry Mass*, because the Cup is omitted, lest the consecrated Wine should be spilt by the Ship's Motion. Vide *Durant. Rat. and Cassand. de Rebus Liturg.*

^c There are several Sorts of solemn Masses. Such are the Collegiate, the Pontifical, those celebrated before the Pope, Cardinals, or Bishops, that of *Christmas*, that of *Passion-Week*; some of which we shall take Notice of in their proper Places. In this Place we shall only mention the Episcopal Mass.

^d This Description is taken from *Piscara*, *Baudry*, and the *Ceremonial of Bishops*.

gives



D. Picot, del.

A SOLEMN HIGH MASS celebrated in the CATHEDRAL CHURCH of PARIS

MESSE SOLENNELLE ou GRAND MESSE Célèbrée dans la CATHÉDRALE de PARIS

gives the Sprinkler to the head Canon, who presents it to the Bishop after he has kiss'd both that and his sacred Hand. His Lordship sprinkles himself, and then the Canons, with it, in the Name of the Father, Son, and Holy Ghost; and then goes and says a Prayer before the Altar, on which stands the Holy Sacrament, at a Desk prepared for that particular Purpose, and does the same at the high Altar. From thence he withdraws into the Vestry, and there puts on such Ornaments as are suitable to the Solemnity of the Mass, in the following Manner.

THE Sub-Deacon goes to a little Closet contiguous to the Altar, and takes from thence the Episcopal Sandals and Stockings, which he elevates and presents to the Bishop. Then he kneels down, pulls off his Lordship's Shoes and Stockings, who is in the Midst of seven or eight Acolytes all upon their Knees, as well as the Deacon, who spreads the Pre-late's Robes, so as that Nothing indecent may be discern'd in putting on his Stockings.^a Two Acolytes, after they have wash'd their Hands, take the sacred Habilitments, hold them up, and give them to the two Deacons Assistants, to put upon the Bishop as soon as he has washed his Hands. The Deacon salutes the Bishop, takes off his upper Garment, and puts on his Amict, the Cross whereof he kisses; then they give him the Albe, the Girdle, the Cross for his Breast, the Stole, and the Pluvial. He kisses the Cross that is upon each of them, one after another, and thereby testifies the extraordinary Veneration which he has, or ought to have, for the Cross of Christ. The Deacons Assistants likewise ought most devoutly to kiss those sacred Vestments. As soon as the Bishop is seated, they put his Mitre on, and a Priest presents him with the pastoral Ring. The Deacon gives him his right Glove, and the Sub-Deacon his Left, which each of them kiss, as also the Hand they have the Honour to serve. In every one of these Circumstances there are some petty Ceremonies to be observed, the Particulars whereof we shall leave to such Christians as are more curious than is requisite in their Enquiries into Mysteries; 'tis much more material to acquaint the Reader, that ejaculatory Prayers have been adapted to each individual Piece of the Episcopal Robes, and that the Devotion of this Ceremony is supported and confirm'd by the singing the Office of ^b *Tierce*.

THE Bishop being thus dress'd, in all his ^c Habilitments, his Clergy range themselves round about him. Two Deacons, who are Canons, place themselves on each Side of him, both in their Dalmatica's, and after them a Deacon, and a Sub-Deacon. The Incense-Bearer appears with the Censer, and a Priest with the Navet, out of which the Bishop takes Incense, puts it into the Censer, and gives it his Benediction. After this he kisses the Cross, which is upon the Vestry-Altar, and goes in Procession to that other, where he is to celebrate Mass. The Incense-Bearer walks at the Head of the Procession; two Wax-Candle-Bearers, with lighted Tapers in their Hands, march next, on each Side of him who bears the Cross. All the Clergy follow them, the Sub-Dea-

^a The Deacons, Acolytes, &c. are to be in their proper Robes. This Remark shall suffice for all the Ceremonies we shall hereafter describe.

^b The *Tierce* has been already explained, under the Head of *Canonical Hours*.

^c There is some Mystery in each of the Bishop's Ornaments. The Stole represents the Yoke of the Gospel. The Bishop's Shoes are taken off by virtue of what God said to *Moses*, *Put off thy Shoes from off thy Feet*, &c. *Isaiah* himself admired this Ceremony, when he says, *Oh how beautiful are the Feet of such as love Peace!* The Dalmatica, which is in the Form of a Cross, intimates to the Deacon, that he must be crucified to the World. The Albe represents the Purity of the Priest's Soul. The Pastoral Ring points out the Bishop's spiritual Marriage with the Church. To make the Comparison still nearer, we might say, that the Bishop uses her as several Husbands do their Wives, whom they abandon for Mistresses. His Gloves signify, that he is to be insensible of his good Works, or that he must direct them to a spiritual End; the Girdle, that he is to be girded with Justice and Virtue; the Sandals, that he ought from thenceforth to walk in the Paths of the Lord; the two Horns of the Mitre represent the Old and New Testament; the Shepherd's Crook, his Correction and paternal Authority. The *Pluvial*, which in former Times was a Dress for Travelling and Fatigue, from whence it manifestly took its Name, shews the Miseries of this Life, which is ever exposed to Temptations and human Infirmities; thus a Bishop, who has for a long Time been groaning under the heavy Weight of several fat Benefices, whenever he puts on the *Pluvial*, becomes a living Image of the true Christian, whose Life is exposed to perpetual Temptation. We have borrowed these Allusions from the most able Dealers in Mystery, such as *Cassianus* and others.

con who is to sing the Epistle, carries before his Breast, the Book of the New Testament, shut, in which is the Bishop's Maniple. A Deacon and a Priest, with their Pluvials on, march before the Bishop, who, for the Honour of ^a his Dignity, leans humbly on his two Deacons Assistants, with the Shepherd's Crook in his Left-Hand, and his Right somewhat raised, always ready to give his Benedictions to those good Christians whom he meets with in his Way. The Bishop, being now advanc'd to the Altar, salutes his Clergy with one single Bow of the Head. When he is on the lowest Step of the Altar, he delivers his Crook to the Sub-Deacon, and the Deacon takes off his Mitre. Then the Prelate and his officiating Clergy make a profound Bow to the Cross on the Altar; after which the Clergy all withdraw, except the Sub-Deacon who has the Charge of the Episcopal Crook, the Incense-Bearer, two Deacons Assistants, one ^b Priest Assistant, who stands at the Bishop's Right-Hand, one Deacon at his Left, and one more behind this. The Bishop says the *Confiteor* ^c, and the Choir sing the *Introit*. At the End of the Confession, the Sub-Deacon takes the Maniple, which was in the Book of the New Testament, kisses it, and presents it to the Bishop for the same Purpose; then kisses his Lordship's Hand, and puts it on his Left Arm; in the mean Time the Canons dress'd in their Robes repeat the Confession. After this the Bishop goes up to the Altar, praying, and continuing his Prayer, or rather saying a new one, he leans towards the Altar, extending his Arms upon the Table of it, and kissing it with Affection in the Middle, whilst he makes mention of the sacred Relics which are therein contained. The Sub-Deacon presents him the Book of the New Testament, which he kisses. The Incense-Bearer comes forward with the Censer and Navet, which he delivers to the Deacon, and the Bishop receives them from him, in order to bless the Incense. The Person who officiates then takes the Censer, perfumes the Altar, gives it back to the Deacon, takes the Mitre from another Deacon, goes to the Epistle Side, and is thrice perfum'd there by the Deacon who holds the Censer. After this Ceremony is over, the Bishop kisses the holy Cross, takes the Crosier in his Left-Hand, and, leaning upon his two Deacons Assistants, whilst the Deacon and Sub-Deacon continue at the Altar, goes to his Episcopal Throne. There laying aside his Mitre, and making the Sign of the Cross, from the Forehead down to the Breast, he reads the *Introite* out of a Mass-Book, which the Assistant-Priest holds for him, whilst another has a Wax-Taper in his Hand to light his Lordship. The two Deacons Assistants point with their Finger to the Place where he is to read; then all sing the *Kyrie* together; after which the Bishop puts on his Mitre and his Gremial, which is a Sort of sacerdotal Apron, and sits down. The two Deacons Assistants seat themselves on each Side of him, and the Assistant-Priest sits down on a Stool. They all rise when the Choir concludes the *Kyrie*; then the Bishop turning towards the Altar, gives out the *Gloria in Excelsis* with an audible Voice, which he continues saying with his Ministers. We have expatiated a little too largely on the Preliminaries to the Episcopal Mass; being willing the Reader should be fully informed, how a Bishop is prepared for sacrificing the Body of Christ; but with Respect to the rest of his religious Performance, we shall be very concise.

THERE is Nothing very remarkable relating to the *Gradual*, the *Allelujah*, and the Gospel, unless it be that the last is usher'd in by a kind of Procession. The Master of the Ceremonies walks first, after him the Incense-Bearer, and then the Light-Bearers, each

^a *Honoris Causâ. Baudry Manuale Sacr. Cerem. p. 165.*

^b An Arch-Deacon, or Arch-Priest. Vide *Cerem. Episc.*

^c The pagan Priests likewise practis'd Confession. Before they drew near to their Altars, or sacrificed, they prayed the Gods to pardon their Sins, and by a voluntary Confession prevented the Chastisement they were afraid of, both on their own and their People's Account, in case they should fail to acknowledge their Transgressions. Perhaps they both were of Opinion, that they might afterwards look on themselves as regenerate. This Idea has lost Nothing of its Force among Christians. They who think themselves eased of the Burthen of their Iniquities, by a long and vain-glorious Penance, easily forget their old Sins, and imagine, whenever they please, that they are in a fit State for a spiritual and intimate Conversation with the Supreme Being.

with a burning Taper. A Sub-Deacon follows, with his Hands joined, as if he was saying his Prayers. The Deacon comes next, with the New Testament bore upon his Breast. This devout Assembly passing in Review before the Altar, salute it with bended Knees as they pass along, and when they are arrived at the Place for reading the Gospel, the Deacon, who then stands between the two Taper-Bearers, turns to the Right of the Altar, opens the Book, and begins the Lesson out of the Gospel. When the Deacon says *Dominus vobiscum*, the Bishop rises, and lays aside his Mitre and his Gremial. When he comes to these Words, *Here beginneth the holy Gospel*, he makes the Sign of the Cross; and, to conclude, blesses himself by another Cross; after which the Prelate resumes his Crosier, then makes the Sign of the Cross again, and all his Ministers follow his Example.

THE Gospel being read, he who officiates kisses the Book, and all of them return in the same Order as they came. The Assistant-Priest incenses the Bishop.

IN the next Place the Bishop preaches, or some Canon, who is a Priest, performs that Office for him. After Sermon, the Deacon, who sung the Gospel, goes to the Left Hand of the Bishop, and leaning a little forward says the *Confiteor* before him.

AFTER this Confession is over, the Assistant-Priest publishes the Indulgences, and the Bishop gives the Absolution. If there be no Sermon, they go on from the Gospel to the *Creed*, which is repeated in Form like all the rest.

THE *Offertory* follows the *Creed*. The Bishop reads it standing and bare-headed. When he has done, he returns to his Seat, and puts on his Mitre. One Deacon takes off his Pastoral Ring, another his Gloves, and some substantial Lay-Man presents him^a the Basin to wash his Hands. The Arch-Deacon, whom the Ceremonial constantly calls the Assistant-Priest, gives him the Napkin. His Lordship goes up again to the Altar, supported by his two Assistants; the Sub-Deacon goes to the Credence, and by the Help of two Acolytes, puts on his Shoulders the Veil which covered the sacred Vessels, after such a Manner, as that it hangs a little lower on the Right Side, than on the Left. Then with his Left Hand he takes the Chalice and Paten, on which are two^b Hosts, duly prepar'd, and cover'd with a *Palle*. The Right Hand lies lightly over the Veil, the longest Side whereof is made use of to cover the Chalice. An Acolyte follows the Sub-Deacon to the Altar with Wine and Water. The Deacon presents the Paten to the Person who officiates: All this Part of the Mass, which is celebrated in a solemn Manner by the Bishop, is performed as in common Masses.

THE Assistant-Priest must take care that the Prelate, who officiates, exactly follows the Rubric of the Mass. ^c He may with some Propriety be called his Prompter. Some of the Ministers must stand on each Side the Altar, with lighted Tapers, to honour the Elevation of the Sacrament.

WHEN the Bishop elevates the Host, the Deacon, who kneels on his Right Side, takes up the Border of the Celebrant's Planet. He observes likewise the same Ceremony at the Elevation of the Chalice. We must not omit informing the Reader, that an Acolyte incenses three Times together the Body and Blood of our Lord, during the Elevation of both one and the other. After that, the Ministers who attended the Mysteries

^a The Ceremony of washing of Hands before the Sacrifice, was usually practised by the Pagans, and is so to this very Day.

^b *Munda, Cerem. Episc. Lib. II.*

^c *Suggestit illi submissâ voce, vel modestè nutu indicat, si memoria lapsu, vel aliâ de causâ deficeret. Vide Cerem. Episc.*

of the Sacrifice with their ^a lighted Tapers, withdraw without the ^b *Presbyterium*, to extinguish them, unless they assist in the Administration of the Sacrament.

AFTER the *Agnus Dei*, the Assistant-Priest places himself at the Bishop's Right Hand, and a Deacon on his Left. The former kneels, whilst the Celebrant says a short Prayer, then rises again immediately, and both of them kiss the Altar. The Celebrant gives the Peace to the Priest, who turns his Left ^c Cheek to receive it. After this mutual greeting with a holy Kiss, the Assistant-Priest distributes the Peace he has received amongst the Choir, and begins his pious Munificence with the Clergy of the highest Quality in all the Congregation. As to the Laity, they are made to kiss the Instrument of Peace, as they call it, which at less solemn Masses is constantly made use of instead of an immediate Kiss. There is no Variation in what follows to the End, from the Ceremonies observ'd at common Masses.

THIS Description will give the Reader a general Idea of what are called solemn Masses. See the Cut hereunto annex'd, representing the Choir, &c. of our Ladies Church at *Paris*.

The SOLEMN MASS celebrated by the POPE.

WE shall not here undertake a Description of every particular Ceremony which is to be observ'd at the Pope's Chapel, from his first Entrance into it, for the Performance of his Devotions, till he goes out again. Such a long Account would be perfectly tedious. The Reader is not fond, perhaps, of knowing ^d that there must be a Cardinal-Deacon on the Left Hand of his Holiness, to take off his Mitre, an Auditor of the Rota to receive it; another Cardinal-Deacon to be at his Holiness's Right Hand, to take off his Hat, or Berettino; that whilst the Holy Father is at Prayer, the Cardinal who celebrates Mass, advances to say the *Confiteor*, and that then one of the two Assistants must stand at a Distance, after which his Holiness begins the *Confiteor*; that at the Indulgence he who officiates draws a little back, to receive the Maniple from the Sub-Deacon of the Chapel; and that the Cardinal-Deacon, who was withdrawn at some considerable Distance, approaches his Holiness, and goes through the Confession with him; after which the other Cardinal-Deacon gives him his Cap, which he had taken some Time before with his Mitre. The Deacon on the Right Side ^e extends the Strings of the Mitre. Both of them, as they lead the Pope to his Throne, hold the End of his Pluvial. Every Time Christ's Vicar lifts up his sacred Hand to make the Sign of the Cross, or give the Benediction, the Cardinal-Deacon only, who is at his Right Hand, holds up the Pluvial; but when his Holiness raises both his Hands, the Cardinal-Deacon who is at his Left helps likewise to hold it up.

WE shall omit the profound Bows, Genuflexions, &c. of the Cardinal-Deacons at the *Agnus*, and the Kisses of Peace which the Pope bestows upon them; neither shall we enlarge upon all the Congees of their Eminences, (which are much more ceremo-

^a The Custom of Lamps or Tapers burning in Temples and at Altars, has always been observ'd as well by Jews as Gentiles; and still continues amongst the former, there being Night and Day a Lamp burning before the *Altar*. The antient Heathens punctually observ'd this Practice, which has Nothing idle or ridiculous in itself, but the Abuse that may be made of it among some illiterate Devotees, who think their Prayers much more effectual, because they pray to God, or recommend themselves to some Saint, by the Light of a Candle burning before his Image. Were the Candle to be taken away from such People, they would lose themselves in their Prayer Books, and all the Springs of their Devotion would be compos'd.

^b The Reader has been already inform'd what this is. That Part of the Church likewise which is appropriated for lodging the Curate, bears the same Denomination.

^c *Appropinquat sinistram genam suam sinistra celebrantis. Vide Cerem. Episc.*

^d Vide *The Maestro di Camera of Sestini*.

^e *Insula*.

nious than devout,) at their Entrance into the Chapel. Their first Respects are paid to the Altar, their second to him who officiates, if dress'd in his Robes; their third to such of their Brethren as are there before them. The Cardinals, being in their respective Places, say a short Prayer upon their Knees, and then rising continue in that Posture till the Chapel is full, and his Holiness seated. Their Eminences salute him with a Bow, but the People kneel, in order to receive his Benediction, which he never fails to give them as he goes along. The Dissertations on the Ceremonies observed at his Holiness's Court, take notice of several other Particulars, much more trivial and insignificant than those we have already mentioned.

HIS Holiness being seated, the Cardinals pay him their Obeisance after the following Manner: They rise from their respective Stations, and go, with their Cowls trailing after them, to salute the Altar in the first Place, which is the Throne of JESUS CHRIST; in the next they salute his Vicar, and kiss his Hand. Retreating a Step or two, they make a second Congee to this visible Head of the Church. They salute in the last Place their Colleagues, the Ambassadors, and Princes. Being return'd to their Seats, they stand bareheaded, till the rest of the Cardinals have performed the same Ceremonies; but when the ordinary Prelates go to pay their Obeisance in their Turn, their Eminences sit down and are covered. These Prelates, who are Archbishops, and Assistant Bishops, Penitentiaries of St. Peter's, &c. do Homage only when his Holiness officiates. The Archbishops and Bishops kiss his Knee only, but the Penitentiaries more humbly kiss his Foot.

THESE are some of the Ceremonies which this Apostolical Court, than which there is no one so ceremonious in all the World, observe in their Devotion. It was requisite we should give the Reader an Abstract of them, before we enter'd upon several other Particulars which relate to the Pope's solemn Mass. We shall here transcribe Aimon's Account of them in his *Tableau de la Cour de Rome*. "A Pontifical Solemn Mass is different from those which are celebrated by Cardinals or Prelates, in two Particulars, always observed when his Holiness himself officiates. The first is this, the two Gospels are sung, one in Greek, and the other in Latin. The second, that the Communion is different in the Papal Mass, and performed after the following Manner. After the *Agnus Dei* is sung, his Holiness goes to his Throne. The Cardinal-Deacon of the Gospel stands in such Manner on the Epistle Side, with his Hands closed together, that he cannot only see the Sacrament on the Altar, but the Pope likewise going to his Throne. When his Holiness is seated, the Deacon goes and takes the consecrated Host upon the Paten, covered with a Veil, and turning to the People, elevates it three Times successively, that is to say, in the Middle, and at each End of the Altar. After that he gives it to the Sub-Deacon, who carries it to his Holiness. In the mean Time, the same Deacon takes the Chalice, in which is the consecrated Wine, and, having elevated it three Times as he did the Water before, carries it to the Pope, who adores Jesus Christ under both Kinds, as soon as they are brought to him; which he performs by a moderately low Bow of half his Body, in a standing Posture; and

* *Sessini*.

° The Pope, according to Custom, consecrates at the Altar, but it is remarkable that he receives the Communion only at his Throne. Several Reasons are given for this whimsical Practice, which perhaps is no better grounded than on the Caprice or Pride of some ancient Pontiff. Though we shall not enumerate all the Reasons, there is one, however, too particular to be omitted. The Altar, says *Roccha*, represents the Hall where our Lord, when he was at Supper, instituted the unbloody Sacrifice of his Body; but the Pope's Throne represents the Cross of Jesus Christ, and his Holiness's communicating the bloody Sacrifice of our Lord. A Man must exert the most lively Imagination, to find out that the Pope seated on his Throne, in all his pontifical Ornaments, and appearing in the utmost Splendor, represents Jesus Christ upon the Cross, covered with Ignominy and Disgrace, and overburthen'd with a dishonourable Humility.

° This Posture of the Pope's taking the Communion, with his Face towards the People, is thought to represent Christ's Agony upon the Cross.

" when

“ when the Deacon and Sub-Deacon are come close to him, they place themselves, one
 “ at his Right Hand, and the other at his Left. His Holiness takes ^a the large Host
 “ which is upon the Paten, and communicates; putting it into his Mouth with his
 “ own Hand; he then gives two small ones to the Deacon and Sub-Deacon, who are
 “ kneeling, and kifs his Hand before they receive them; the Deacon, however, still
 “ holds the Chalice, till the Assistant Cardinal-Bishop, drefs’d in his Cope, comes up
 “ to the Pontifical Throne, where the Pope’s Vestry-Keeper presents him with a small
 “ gold Pipe, one End whereof he dips into the Chalice, and his Holiness at the same
 “ Time lays his Hand on the other, and inclining his Head a little, in order, to touch
 “ it with his Lips, ^b sucks up some small Part of the consecrated Wine, leaving the
 “ rest to the Deacon, who carries the Chalice to the Altar, and there sucks up some
 “ of the remaining Wine, and leaves a few Drops for the Sub-Deacon, who drinks it
 “ without the Pipe, as also that which is poured out for the Ablution of the Chalice, which
 “ he wipes with the Purificatory, or white Linen Cloth. In the mean Time his Holi-
 “ ness gives the Kifs of Peace only to the Deacon, and the Communion only under
 “ one Kind, to the other Cardinals, Ambassadors, Princes, and Prelates, and some-
 “ times to private Persons, who are desirous of receiving it from him; after which he
 “ returns to the Altar, and goes through the Mass with the usual Solemnities.”

WE have already taken Notice of the Purse which is presented to the Pope, with
 twenty five *Julio's* in it of antique Money, *pro bene cantata Missa*.

THE other solemn Masses have likewise Something particular in them; we shall only
 describe, however, what is most remarkable in the high Mass on *Christmas-Day*, when
 his Holiness officiates; who, being drefs’d in all his Pontifical Ornaments, (the most re-
 markable whereof on this Occasion are the white Pluvial and precious Mitre) by the
 Cardinal-Deacons already in their Robes, blesses the Incense presented to him by the
 Thurifer. After that, the Pontiff goes to Church, preceded by the *Roman* and other Pre-
 lates, who all wear white Mitres.

^c THE Incense-Bearer, and seven Acolytes, each with a Wax-Taper in his Hand,
 walk before the Cross-Bearer; and a Clerk of the Chamber before the Incense-Bearer,
 who holds a Sword lifted up, with a Cap upon it; which is a Representation, perhaps,
 of the irresistible Power and Efficacy of the Pontifical Sword, which Christ’s Vicar has
 inherited from *St. Paul*, with that of freeing Christians from the Bondage of the Devil,
 by a Right acquired by the Son of God, whose Nativity is then celebrated; it may be
 an Emblem likewise of the Church’s Freedom, or rather that of the Clergy, under the
 Government of his Holiness. We shall take no Notice of the rest who make up this
 holy Procession, they being the same as walk on other Occasions. But should the Em-
 peror, or any other sovereign Prince, happen to be at *Rome* at that Time, he must
 carry the Train of the Pope’s Mantle, as we have already remark’d upon other Cere-
 monies. Two Cardinals likewise hold up the two Ends of it. His Holiness walks in a
 very stately and majestic Manner, under a Canopy supported by eight Gentlemen, who

^a The Pope receives the Host on the Left Side, and the Pipe which he dips into the Chalice on the Right,
 because *Jesus Christ*, when he was crucified, was pierced, as they pretend, on the Right Side. The Cardinal-Deacon
 and Sub-Deacon, who communicate at the same Time with his Holiness, and in both Kinds as well as he, represent
 the twelve Apostles, to whom Christ gave the Sacrament at his last Supper with them. We shall here observe, that
 the Privilege of receiving the Communion under both Kinds is granted to some Princes; the Emperor, for Instance,
 and King of *France*. His most Christian Majesty always communicates under both Kinds, at his Coronation, and at
 the Time of his Decease.

^b This Custom of sucking the Blood of Christ through a Pipe is very antient, and was formerly observ’d in gi-
 ving the Communion to the Laity. Vide *Rhenanum in Tertullian*. For the excessively devout Clergy, fearing lest
 one Drop of our Saviour’s Blood might be spilt, through the Indiscretion or Awkwardness of the Populace,
 thought fit to prevent such an Accident by introducing the Use of this Pipe; which has since been reserved for
 the Pope’s Service.

^c *Cerem. Eccl. Rom. Lib. II. Sect. 2.*

are of the first Rank and Distinction; and if the Sons of Kings were to have the Honour to be present at this solemn Procession, they could at most but walk with the first Cardinal-Priest.

As soon as the Pope is got into Church, he passes on to a Chapel, changes his Robes, and then sits down. The Cardinals come and bow to him, and kiss the Hem of the holy Father's Pluvial on the Right Side; then come the other Prelates in Order, and kneeling three Times, kiss his Right Knee. The *Latin* and *Greek* Deacons, who assist his Holiness, stand in Readiness at the Altar. After some Anthems are sung, a Vestry-Keeper^a puts on the Arms of a *Latin* Sub-Deacon a small Napkin, whereon are laid his Holiness's Stockings and his Sandals. The Sub-Deacon carries all together to the Pope, with his Hands held up to his Eyes. The Acolytes follow him, and whilst the Sub-Deacon and a Gentleman of the Privy Chamber get under the holy Father's Pluvial, to put on his Stockings and his Sandals, the Acolytes take care to spread the Borders of the Pluvial. ^b Whilst the Sub-Deacon is putting them on, the Assistant-Bishops who are present at this religious Ceremony, hold before his Holiness a Book and a Wax-Taper, who with his Assistant-Deacons sings an Anthem and a Psalm, in the most devout Manner. The Choir sing *Tierce*, during which the Pope rises, and an Assistant-Bishop goes up to him with the Pontifical; two Taper-Bearers attend with Lights in their Hands, the Pontiff takes off his Mitre. It is observable, that at all the Ceremonies of the Mass, at which he officiates, this is taken off and put on at least a dozen Times. An Assistant-Bishop lays the Pontifical on his own Head, that his Holiness may read the Offices for the Day, and another Assistant supports the Book with one Hand, and holds a Taper in the other. When the Pontiff is seated again, and his Mitre put on, he is presented with some Water to wash him; ^c four Laymen of the first Rank and Distinction wait on the *Servant of Servants*, in this Ceremony; and these Noblemen are the chief Potentates of *Europe*, if they happen to be at *Rome*. Neither Dignity nor Rank make any Exception on their Behalf, because the Psalmist has said, that he (his Holiness)^d shall wash his Hands^e amongst such as are clean or innocent. Whilst this Ceremony is performing, the People are on their Knees, but the Prelates are standing and bare-headed. His Holiness having washed, the Gospel-Deacon, assisted by two other Deacons, and a Sub-Deacon, takes off his Mitre, Pluvial, and Stole, in order to put on several other Robes, which the Acolytes bring him from the Altar, *viz.* the Girdle, the Breast-Cross, the Dalmatica, the Tunic, the Albe, the Gloves, &c. all which must be most devoutly kissed, and the *Pallium*, the Cross whereof his Holiness kisses. *Lastly*, They put the Ring on his Finger, called the Pontifical Ring. His Holiness thus equipped, and ^e followed by two Auditors, holding up the Corners of his Pluvial, ^f humbly proceeds to the *Confiteor* before the Steps of the Altar. We shall say Nothing of the Procession, since there is Nothing that is particular in it. The three youngest Cardinal-Priests advance to kiss the holy Father's Mouth and his Breast; and, whilst he receives their Compliments, the Sub-Deacon, who stands behind him, ^g puts his Hands upon his Shoulders to support him.

THE Gospel-Deacon censures his Holiness, and he the Altar; after that he returns the Censer to the Gospel-Deacon, and, going towards the Middle of the Altar, receives the

^a *Subdiaconus Latinus accedit ad altare, cui mappulam quandam super brachia ponit & super eam caligas & sandalia, quæ ambabus manibus ad oculos elevatis ad Pontificem deferit. Hunc sequuntur Acolyti, quibus extendentibus fimbrias pluvialis Papa, subdiaconus cum uno ex secretis cubiculariis Papa subitus intrant & . . . , caligas & sandalia imponunt, Cerem. Eccl. Rom. Lib. II. Sect. 1.*

^b *Id. Ibid.*

^c *Id. Ibid.*

^d Or, according to other Translations, *I will wash my Hands in Innocence.*

^e *Cerem. Eccl. Rom. Ibid.*

^f *Supplicabundus vadit ad confessionem ante gradus altaris, Ibid.*

^g *Manibus retro ad ejus spatulas appositæ, Ibid.*

Kisses of the two Gospel-Deacons, and of the Assistant-Deacons. In the next Place he kisses the Altar, reads the *Introite* and *Kyrie* out of the Pontifical, which the Assistant-Bishop carries on his Head, as we have already observed, instead of a Desk. His Holiness being seated, they lay the Gremial (a Kind of Napkin or Apron) on his Knees, and when he rises they take it away. The *Latin* and *Greek* Sub-Deacons sing the Epistle in their respective Languages; which finished, the two Sub-Deacons, and the Master of the Ceremonies, kiss the Feet of the holy Father, who reads the Epistle and *Gradual* in his Turn. There is nothing particular from this to the End of the Creed, unless that seven Acolytes, who each carry a lighted Taper, surround the holy Father whilst he walks to read the Gospel.

AFTER the Creed, his Holiness washes his Hands again. As soon as the *Latin* Deacon has put the Corporal, the *Ciborium*, Purificatory, &c. in Order, all which the Sub-Deacon gives him, a Vestry-Keeper goes to the Credence, and from thence takes the Chalice and Paten, on which Paten there is a small Gold Spoon. He covers the whole with a Veil about his Neck made of Cloth of Gold, and lays them on the Altar on the Epistle-Side, after they have been first well wiped. The *Latin* Deacon takes three Hosts, ^a and lays them in Order upon the Paten, where they wait for his Holiness, whose Mitre is put on, and his Ring and Gloves taken off, and he washes his Hands again after the Offertory. As soon as he has done washing, his Ring is given him again; he goes up to the Altar, the *Latin* Gospel-Deacon takes off his Mitre again, and two Cardinal-Bishops, Assistants to his Holiness, sets the Mass-Book on the Altar on the Gospel-Side. One of the ^b Assistant-Bishops informs the Pontiff what he is to say, and with his Finger points him out what Passages he is to read.

Of the three Hosts which are unconsecrated, and lie upon the Paten, the *Latin* Gospel-Deacon takes one, with which he touches the other two, and then gives it the Vestry-Keeper to eat. ^c He takes a second, touches the Chalice and Paten with it, and then gives it to the same Vestry-Keeper, who eats it as he had done the former, and also tastes the Wine and Water that is to be made use of for the Mass. The third Host the Pontiff takes, and consecrates. We pass over the Mixture of the Wine and Water, the Consecration of the Chalice, the Perfumings, and all the other Circumstances to the End, as having nothing particular in them. To conclude, his Holiness pours down amongst the Congregation several Indulgences for many Years, and a great many *Quarantins* of Pardons ^d.

The MASS for the DEAD.

THE Rubric of the Missal ^e prohibits the saying any Masses for the Dead on Sundays, and double Festivals. No Mass of that Kind must be said on *Christmas-Day*, the *Epiphany*, *Easter*, and *Ascension-Days*, &c. If there be but one Mass in any Parish Church, it must not be that for the Dead (except certain Days); because it is unjust, that, for the Comfort and Consolation of one deceased Person, a vast Number of good Christians, who are living, should lose the unspeakable Advantage of so sacred a Mystery. We shall refer such to the Rituals, as would be completely informed of every Particular, relating to all the Masses which are said for the Deceased. We shall not here mention the vast Sums of Money which accrue to the Clergy on these Occasions. But we may venture to say,

^a *Ponit eas ordinatim super patenam, sicque Papam expectant, Ibid.*

^b *Dicit, quæ sunt dicenda, & ea digito suo Papa semper ostendit, Ibid.*

^c This Ceremony was occasioned by *Vistor* the III^d's being poisoned by a Wafer.

^d *Concedit plenariam indulgentiam tot annos, & totidem quadragenas de verâ indulgentia, Cerem. Eccl. Rom.*

^e *Baudry, Manuale Cerem.*

without depreciating the Dignity of so very venerable a Sacrifice, that the Masses for the Dead prove to them a real *Peru*; for which they are obliged to the Superstition of some Devotees whose Charity extends even to receiving the Communion for the Dead, in hopes of giving them Ease by an Act of Devotion, which Christ ordained for the Living only: But that is not the only Corruption to which the Mass is exposed; the Reader will find several remarkable Instances in what follows.

LAWYERS, who are retained against one another in a Cause, have each of them a Mass said for their good Success. Mass is said for the Discovery of lost Goods. That of the Holy Ghost is said to detect a Thief, or to prevent his making his Escape from the Place where the Robbery has been committed. In *Italy*, St. *Anthony of Padua's* Mass is said for the Recovery of any stray'd Goods. The Avarice of the Clergy may be one great Cause in all Probability of these Practices, who have multiplied them to the Degree they are at at present. This is a shocking Truth, and we are sorry to speak it: But how can we bear to see Christianity made the Sport and May-game of a Set of self-interested Men?

WE shall chuse ^b for the Subject of this Description, the most solemn Mass for the Dead, which is that which the Bishop himself celebrates. The melancholy Occasion of the Ceremony does not admit of any pompous Decorations on the Altar. All the Flowers, Festons, Relics, and Images are remov'd. Six yellow Wax Lights, and a Cross in the Middle, are the only Ornaments. Two other Tapers of the same Kind give Light to the Credence, which is covered with a very plain small Table-Cloth, where all the Ornament is no more than what is absolutely necessary for so mournful an Occasion; such as a Mass-Book, a Holy-Water-Pot, a Sprinkler, a Thurible, a Navet, and a black Cloth for Absolution. The Acolytes spread a black Cloth upon the Altar, and the Bishop officiates likewise in Black. As soon as Mass is over, he puts on a Pluvial of the same Colour; the Dress of his Ministers, the Episcopal Chair, and the Pontifical Books are all black. The Bishop who celebrates this melancholy Mass, has no Crozier in his Hand, no Gloves on, nor his Sandals upon his Feet; nor does he say the *Judica*, the *Reminiscaris*, the *Quam dilecta*, nor several Prayers which are said at other Masses. After the *Confiteor*, he kisses the Altar but not the Book; nor do the ^c Ministers kiss any Thing whatever during the Celebration of it; for Kisses on such melancholy Occasions are forbidden. They do not cross themselves at the *Intriete*, nor is the Altar perfumed with Frankincense at the Beginning of this Mass. In short, not to mention several other Differences which are of less Moment to the Laity than the Clergy, we shall only observe, that the Person who officiates does not smite his Breast at the *Agnus*, that he does not give the Kiss of Peace, that he concludes the Mass without the usual Blessing, that no Indulgences are published; and that the Deacon, if it be a general Mass for many, says the *Requiescant in Pace* in the plural Number for the Repose of the Dead.

THE Homily follows, and the Pulpit for that Purpose is hung with Black; and if it be a particular Mass for any private Person, remarkable for his Quality or Virtues, his immense Fortune and charitable Endowments, the Mass, for the Rest and Tranquility of his Soul in the other World, is followed by a Funeral Panegyric, in which the Orator displays, as far as he is able, all the Beauties of Rhetoric, and ^dendeavours to add new Graces

^a *Thiers de plus necessaire de toutes les Devotions.*

^b This Description is taken from *Cerem. Episc.* and from *Baudry.*

^c *Ministri nihil proxtus osculantur*, Baudry. *Prohibentur oscula in hac missa*, Id.

^d Above all Things, a Panegyrist must be lavish of his Rhetorical Flourishes on such Occasions; and, rather than and insipid on the Merits of the Deceased, rob both the Antients and Moderns of such exalted Encomiums as he shall think applicable to the Deceased. He must endeavour artfully to copy the beautiful Turns, ingenious Compliments, and pompous Phrases, which regularly employ the Assemblies of a celebrated Academy. The Orator must take all possible Care to conceal his Hero's Defects, and mention none but his good Qualities. If the Party de-

Graces to old thread-bare Encomiums, which, in the earliest Ages of the World, were the Result of Eloquence, and which Flattery and Dissimulation will never suffer to die, or grow out of Fashion.

A CHAPELLE ^a *Ardente*, or a pompous Representation of the Deceased, is erected, adorned with Branches, and illuminated with yellow Wax-Lights, in the Middle, or some other Part of the Church, or round the Monuments of Persons of Distinction. If the Deceased be not buried in that Church, this Chapel may be placed in the Nave, if he be a Layman; or, if a Clergyman, in the Choir, in Case it be distinguished from the *Presbyterium*; for it is never allowed of in the *Presbyterium*. The Head of a Priest is turned towards the Altar, and the Feet of a Layman. After the Homily they proceed to the Absolution of the Deceased, much after the following Manner. The Gospel of St. *John* being read, the Person who officiates, with the Deacon, and Sub-Deacon, return to the Middle of the Altar, from whence, after one Genuflection, or one profound Bow, in case there be no Tabernacle, they go to the Epistle-Side. The Sub-Deacon, when at the Bottom of the Steps, takes the Cross, and after he and the Deacon have laid aside their Maniples, all of them go together to the Place where the *Chapelle Ardente*, or Representation, is erected, in the same Order as if to the Interment of the Corps. The Incense-Bearer, and he who carries the Holy-Water, walk first; the Sub-Deacon follows, between the two Light-Bearers with the Cross; after them come the Choir, with yellow Tapers in their Hands. The Person who officiates with the Deacon on his Left-Hand, walks last, and no one except himself is covered, unless they go out of the Church, and then indeed they are all covered as well as he.

BEING arrived at the *Chapelle Ardente*, where the Celebrant is to give the Absolution to the Deceased, the Incense-Bearer, and the Acolyte who is the Holy-Water-Bearer, place themselves in that Part of the Chapel which fronts the Altar, but somewhat inclining to the Epistle-Side, and behind the Person who officiates, who has the Deacon on his Right Hand. The Sub-Deacon who carries the Cross, and two Light-Bearers, stand at the other End, at the Head of the Corps, a little towards the Gospel-side. When they are all placed, the Person who officiates uncovers himself, and, taking the Ritual out of the Deacon's Hands, begins the Absolution of the Deceased by a Prayer, the first Words whereof are, *Non intres in Judicium*, &c. (*Enter not into Judgment*, &c.) We shall omit some of the Responses that come afterwards, such as the *Libera nos Domine*, &c. to come to the Benediction of the Incense, after which the Celebrant walks round the Representation, sprinkling it with Holy-Water, perfuming it on both Sides, and making Abundance of Bows and Genuflections. When he has performed the great Work of Absolution, he says the *Pater*, and thereupon turns to the Cross, repeating several Verses and Prayers which are inserted in the Rituals. *Lastly*, he makes the Sign of the Cross on the Representation, and says the *Requiem* for the Deceased, to which the Choir answer, *Requiescat in Pace*, (*Let him rest in Peace*.) It is certain, however, that he does not rest immediately after his Departure, and that in his Journey from this World to the next, he must at least cross over Purgatory, though he might prove so fortunate as not to bait by the Way. We think ourselves obliged thus to explain the Repose which these Men of God procure for Souls, and for themselves by the Revenues

deceased has gained a Reputation, by any public Endowments, or Liberalities to the Church, or by a Retirement as advantageous to the Convent which he has made Choice of as beneficial to his own Soul; such a Circumstance he will set in the fairest and clearest Light, which, by Way of Canonization, has procured to several Saints the principal Places in Heaven. If the Hero rising from an obscure Extraction, has, as it were, flown with rapid Wings to the highest Posts in the State, 'tis his Business to prove, that Fortune never raises groveling Souls. In short, if the Orator be a professed Panegyrist, if he has a Pension for praising both the Living and the Dead, he will wisely imitate a certain Orator, who always had a Set of Dedications, Speeches, and Funeral Orations ready for Sale, with Blanks for the Names, which he filled up as fast as he disposed of them.

^a A *Chapelle Ardente* is all the Funeral Pomp which surrounds the Body, or the Representation of the Person deceased.

annexed to these mortuary Masses. After the Absolution, the Celebrant and his Attendants return in the same Order as they came.

EXCESS of Devotion often occasions scrupulous Persons to procure several Absolutions for their deceased Friends. The Dead, however, once thoroughly absolved, should find themselves, one would think, but very little the better for five or six additional Absolutions: But on the other Hand, if the Clergy have more Trouble, they find their Account in it. The *Ceremonial of the Bishops* speaks of Absolution being repeated by several Prelates, and describes it after this Manner.

FOUR Bishops place themselves at the four Sides of the *Chapelle Ardente*. The youngest goes to the Right of the dead Man's Feet, the second to the Left towards his Head, the third to the Left of his Feet, and the fourth to the Right of his Head. The Celebrant sits in his Episcopal Chair, as before-mentioned, having the Incense-Bearer and Holy-Water-Bearer behind him. The deceased thus surrounded, as it were, by the five Bishops, is no longer exposed to the Malice of the Devil, who, in this happy Situation, dares not attack him. The Celebrant gives him the first Absolution, saying, *Non intres*, &c. After him, the first of those four Bishops who are placed at the four Corners, sprinkles and perfumes the Representation on each Side three Times, going quite round it. After this some Verses are repeated, and whilst the *Requiem* is singing, the Ministers attend the second Bishop, who rises in his Turn to go his Round. He sprinkles, perfumes and repeats in the same Manner, as the former, a few Prayers and Verses, and then all of them return to their respective Places. Whilst the third is coming to give his Absolution, the Responses are begun. *Lastly*, The fourth gives his, and the Choir sing *Libera me Domine*, &c. Then the Celebrant sprinkles and perfumes the Representation in the same Manner as the rest, says the Prayer of Absolution, to which the Choir answer, *Amen*, pronounces the *Requiem*, and the Music, if there be several Persons deceased to be absolved, sings the *Requiescant in Pace*; *alias Requiescat*.

THE Ceremonial adds, That these four or five Absolutions are never observed or given but at the first Funeral Solemnities of the Deceased. At ^a Anniversaries, and after the nine Days ^b Mourning, there is never but one performed.

* The antient *Grecians*, convinced by Reason and Tradition, That a Man was not perfectly annihilated in the Grave, but that his nobler Part was not, like Matter, corruptible annually celebrated the Commemoration of their Heroes, which Solemnity was performed round the Monuments of those illustrious Dead. The Christians of the earliest Ages barely imitated them, though since it has been carried much further. All Human Institutions are pure and simple at first. The Anniversaries of the *Grecians*, for immortalizing the Memory of their departed Heroes, induced the Living to imitate them, in order, like them, to obtain everlasting Happiness. The Design of the Anniversaries of the Christians, was to encourage Men in the holy Practice of Religion, and to shew that such as die in God, live in him, and ought always to live in the Remembrance of the Church. The Death of the Christian whose Anniversary was celebrated, was described to the People; and they begged of God, that they might die like him. After this an Oblation was made, and converted to supply the Necessities of the Church. When once the Notion obtained, that this Oblation could deliver the Soul of the Deceased from many crying Sins, every Man was willing to ease his deceased Friends. Fathers made Oblations for their Children, Children for their Parents, and Wives for their Husbands. Mercenary Christian Priests, finding their Interest concerned, encouraged all well-meaning and devout Persons in making those charitable Oblations, of which they reaped the Advantage, and then first began to shew a more than ordinary Concern for the Souls of the Righteous. Some say, that praying for the Dead, which was in Use among the Heathens, crept into the Church towards the End of the second Century, and History informs us, that public Prayers were made for the Soul of *Constantine the Great*. The Writers of the first Ages of the Church also inform us, that Souls often returned from the other World to beg the Assistance of the Living in this. Some Protestants are of Opinion, that Masses for the Dead were not introduced till the sixth Century.

* The nine Days Devotion for the Dead, in use amongst Christians, has some Conformity with the same under the Heathens. The *Romans* mourned for their Dead nine Days, offered expiatory Sacrifices for them all that Time, and made several Feasts, called *Cæna Novendiales*, accompanied with Vows and Prayers for the Deceased. They likewise sacrificed to their *Manes* at their Sepulchres, and were persuaded this Devotion was no small Ease to their Souls. Their Service for the Dead was called *Inferiæ*, whether performed immediately upon their Interment, or at their Anniversary.

* WHEN there is no *Chapelle Ardente*, the Acolytes lay a black Cloth before the Middle of the Altar; the Celebrant, who has on each Side of him, the Incense-Bearer and the Holy-Water-Bearer, turns towards this Cloth, and taking the Sprinkling-Stick from the first Deacon, sprinkles and perfumes the Cloth three Times successively.

WHEN the Pope and Cardinals assist at Masses for the Dead at *Rome*, their Eminencies are dressed in Purple; the Cardinal, who is grand Penitentiary, sings the Mass; his Holiness is censured at the Offertory, and sings the Prayers for the Dead over the *Castafalque*. The first Cardinal-Priest gives the Sprinkling-Stick and Incense to the holy Father; but the Cardinals pay him no Homage at this Ceremony. After Mass, their Eminencies wait on his Holiness home, and after that go and pay their Devotions before the holy Sacrament at *St. Peter's*. From thence they visit the Monuments of the Popes, and say a few Prayers for them^c.

WE shall refer several Remarks to the Ceremonies which precede or accompany Funerals.

The DEVOTION paid to the CROSS.

WE place the Devotion of the Cross, which is on no Account whatever to be dispensed with in all the Ceremonies of the Christian Religion, after the Ceremonies of the Mass. We have already mentioned the Custom of carrying the Cross before the Pontiff.

IT hath been remarked, ^d That among the antient *Egyptians* the Letter *Tau*, which is a Kind of a Cross, signified a future State, and they represented their God *Serapis* with this Letter on his Breast: And is not this a remarkable Symbol of the Crosses which the Prelates of the Church wear upon their Breasts? One of the Religious Duties of Paganism, was to kiss their Hand as they carried it to their Mouth, laying the first Finger over the Thumb in the Form of a Cross. The Cross was in great Veneration amongst the primitive Christians, who painted it on their Foreheads, to shew the Heathens, that they gloried in being the Disciples of a crucified Jesus; and they made the Sign of the Cross the better to distinguish each other from the Infidels, and to unite together under the Banner of the Gospel. They prayed to God, joining their Hands, or extending them towards Heaven in the Form of a Cross; and from that Time were convinced, that the Devil was ^e terribly afraid of that Sign, and that no other Means were so effectual to send him back to his own gloomy Territories. In all this, the Expressions of the Christians of those first Ages might very probably be altogether allegorical: But however that be, it cannot be denied, but that the Devotion of the Cross has gone on and increased ever since those first Ideas of it. About the Beginning of the fourth Century, this Devotion gain'd Ground prodigiously, on account of *St. Helen's* good Fortune, who was Mother of the Emperor *Constantine the Great*, and found the Cross in her Voyage to the

* Baudry, *Manuale Cerem.*

^b What is before called the Representation.

^c *Relaz. della Corte di Roma di Lunadora.*

^d See *Cicel. Rhod. Lect. Ant.* Lib. X. Chap. viii.

^e *S. Hieron. de Nativ.* Hoc signum diabolus contremiscit, &c. Cardinal Bona in his Treatise *De divina Psalmodia*, Cap. xvi. has given us a Collection of all the Virtues of the Sign of the Cross. The Cross, says he, is the Seal of the Lord, and upon the Christian's Forehead is the same as Circumcision to the Jew. It is the Steps whereby we ascend directly to Heaven. It bestows Life, delivers from Death, leads to Virtue, hinders the Corruption, (of the Pious) extinguishes the Flame of the Passions, opens Heaven, protects Cities, strengthens and cements Friendship, &c. *Moses* smote the Rock twice, making the Sign of the Cross. *Severus*, a Christian Poet, tells us in his *Bucolics*, that a Shepherd rescued his Sheep from the Jaws of the Wolf, by marking them in the Forehead with a Cross. *Prudentius*, another Christian Poet, has not been less copious on the Virtue of that Divine Word.

Holy Land. The Son, who was as religious as his Mother, put the Cross into his Standards, or rather ordered them to be made in that Form. It is reported, however, that the Cross was not introduced into Churches till the Beginning of the fifth Century, notwithstanding it had appear'd upon the Coin, Colours, ^a Shields, Helmets and Crowns of the Emperors long before that Time. The sixth Universal Council held at *Constantinople*, about the Close of the seventh Century, decreed, that *Jesus Christ* should be painted in a Human Form upon the Cross, in order to represent in the most lively Manner imaginable to all Christians the Death and Passion of our blessed Saviour; but emblematic Figures of him had been in Use for many preceding Ages. Christ was frequently delineated in the Form of a Lamb ^b at the Foot of the Cross, and the ^c Holy Ghost in that of a Dove. Sometimes a Crown was set over the Cross, to intimate to the Faithful, that the Crown of everlasting Glory would be the Reward of their Sufferings for the Cross of Christ. A Stag likewise was sometimes painted at the Foot of this sacred Wood, because that Beast, being an Enemy to Serpents, is the Symbol of Christ, who is the Enemy of the Devil. But all these emblematic Figures were laid aside, at the Sight of our Saviour represented on the Cross in Human Form, by a Decree of the sixth oecumenical Council; which was the Origin of Crucifixes.

^d THE Cross Christ suffered on, as some have affirmed, was made of Oak. We have already observ'd, that this was fortunately found by *St. Helen*, together with the ^e Inscription written over it. Pope *Sergius* about the Year 690. found another large Piece of the Cross, which is carefully preserved at *Rome*, and in 1492. the Inscription was found again in a Church that was repairing in the same City. It had been concealed in a Wall, and the Troubles of the Times had occasioned it to lie there forgotten. Upon this Occasion Pope *Alexander VI.* issued out a Bull, promising a yearly Pardon of their Sins to all such devout Christians as should annually, on the last Sunday in *January*, visit the Church where that ^f Inscription had been discovered. A large Part of the same Inscription upon the Cross is to be seen at *Toulouse* also amongst the Benedictine Monks, which is publicly exposed twice a Year, *viz.* the third of *May*, and the fourteenth of *September*; and at such Times it is steeped in a certain Quantity of Water, and afterwards given to the Sick, who find great Relief by it. In order to reconcile this Relic with that at *Rome*, the same Arguments must be made use of, as a certain Monk does, with Respect to the Nails of the Cross, an Account whereof we shall give the Reader immediately. ^g Two of those Nails, which fastened our Saviour to the Cross, were found in the Time of *Constantine*, who adorned his Helmet and Horse's Bridle with them. *Rome*, *Milan*, and *Treves*, boast each of having one {of those Nails in their Possession. That at *Rome* is to be seen in the Church of the *Holy Cross of Jerusalem*, and is annually ^h exposed to the Veneration of the People. That at *Milan* hath equal Respect paid to it; and as there is some Reason to believe this to be the same with *Constantine's*, the good Friar who furnishes us with these Particulars, very happily applies to it one of the ⁱ Prophecies of the Prophet *Zacharias*. That of *Treves* is not quite so much regarded; but, however, no less deserves the Adoration of the Devout. These are the three remarkable Nails which pierced Christ's Hands and Feet: As to the rest of them, to which it has been thought proper to ascribe the melancholy Honour of having been instrumental to our Saviour's Sufferings, they are either ^k those which have been rubbed against the former, in or-

^a Vide *Lipf. de Cruce.*

^b *Sub Cruce sanguinea niveo fuit Christus in agno*, S. Paulin.

^c Vide *Casil. de ritibus. veter. Christi.*

^d *Nicquet de titulo sanctæ Crucis.*

^e *Nicquet, Ibid.*

^f Vide *Giry Vies des Saints.*

^g *Curtius de Clavis Dominicis.*

^h *Curtius, Ibid.*

ⁱ Chap. xiv. ver. 20.

^k *Curtius de Clavis Dominicis.*

der, without doubt, to receive the same divine and miraculous Qualities; or are only little Parts of the true and genuine ones (like that, for Instance, at *Aix la Chapelle*, which is the Point only of that shewn at *Rome*) or are only such as fastened the various Pieces of the Cross together. They may likewise very probably be Nails of Crosses, to which several holy Martyrs have formerly been fixed; and as Martyrs are the Members of Christ, there is some Authority for maintaining them to be the Nails of our Saviour's Cross; by which Construction it may easily happen that several such Nails of the Cross may appear in the World. Pope *Innocent VI.* in 1353. appointed a Festival for these sacred Nails.

FESTIVALS *instituted and ordained in Honour of the* CROSS, *and some CEREMONIES relating to the* *same.*

WE think it highly requisite to inform the Reader, that there is a large Quantity of the sacred Wood of the real Cross to be met with all over the several Kingdoms of Christendom. Heretics, indeed, make a Jest of this wholsom Plenty, and sneering say, That the Carpenters might make numberless Pieces of Work,¹ and find themselves Employment for a great while with this sacred Wood. But we stop their Mouths, by alledging the Reasons which justify our profound Veneration for the two Inscriptions, and the large Quantity of Nails that still remain under the Denomination of the Nails of the Cross.

WE have already taken Notice of the *Invention of the sacred Cross*, and informed the Reader, that *St. Helen* found it with the Nails and the Inscription; and thus it happened: They were puzzled how to distinguish our Saviour's Cross from two others which were found near it, and were the Crosses of the two^a Thieves. But this Difficulty was remov'd by *St. Macarius*. He directed the People to join with him in Prayer, and begged of God that he would vouchsafe to discover to him which was the true Cross; and God heard him. A Woman at the Point of Death was brought to the Crosses of the two Thieves, and made to touch them one after another, but to no manner of Purpose. After this, she was brought to our Saviour's, and was immediately conscious that her Distemper was removed; whereas till that Time the most artful Remedies proved ineffectual.

THE Festival of the *Invention of the Cross* is celebrated on the third Day of *May*, and was observed in some Churches before the Popedom of *Gregory the Great*; but since his Time, has been introduced into several other Places, till at length it became universal.

THE *Exaltation of the Cross* is celebrated on the fourteenth Day of *September*. In the Reign of *Heracitus*, *Cosroes* King of *Persia* plunder'd *Jerusalem*, carried away that Part of the Cross, which the Empress *Helen* left there in Commemoration of our Saviour, and sent under a Guard into his own County, that divine Wood, which was called by his Soldiers *The God of the Christians*. After several Battles, in which the *Persian* was always defeated,^b *Heracitus* had the good Fortune to recover the Cross, and carried it himself to *Jerusalem*. This pious Prince laid aside his Imperial Habiliments, in order to humble himself before

^a That of the good Thief was long after found, and carried to *Rome*. It is at the Church of the holy Cross of *Jerusalem*.

^b *Giry l'ies des Saints.*



The CONSECRATION of
the GREAT CROSS. | CONSECRATION de la
grande CROIX.



The manner of
THURIFYING CROSSES. | L'ENCENSEMENT des
CROIX.



The manner of
CHRISTENING a BELL. | LE BATÊME de la
CLOCHE.



The manner of
BLESSING a BELL. | BENEDICTION de la
CLOCHE.



The manner of
PERFUMING a BELL. | On PARFUME la
CLOCHE.



The CONSECRATION of an
IMAGE. | CONSECRATION de une
IMAGE.

it, not being otherwise able to walk under the Weight of it, by Reason of the Magnificence of his Robes. After he had thrown them off, he laid the Cross upon his own Shoulders, that he might carry it with the greater Pomp and Solemnity to Mount *Calvary*, from whence it had been taken. Some particular Miracles signalized this glorious Day, and the Festival of the *Re-establishment of the Cross* was afterwards appointed, which is still celebrated under the Name of the *Exaltation*. A Festival of the same Name, however, was observed long before that Time, which is thought to have been instituted under *Constantine the Great*. But be that as it will, the Recovery of the Cross was no Equivalent to the Christians for the Loss of the East, which Mahometanism, that sprang up under this Emperor, tore from them with an unaccountable Swiftneſs.

POITIERS glories in having Part of the true Cross. *Radegonda*, Wife to *Clotaire* King of *France*, obtained this heavenly Present for the Capital City of *Poitou*: *Paris* has another Piece of it; and the Honour of poſſeſſing it is celebrated under the Name of the *Reception of the Holy Cross*, on the first Sunday in *Auguſt*.

THE *Roman* Rituals preſcribe the Manner in which the Priest is to make the Sign of the Cross. He is to lay his ^a Left-Hand ſtretched open under his Breaſt, and to take peculiar Care ^b that it touches no Part on which the Cross is to be made; he is to obſerve likewiſe, to keep the Fingers of that Hand cloſe together. The Fingers of the Right Hand which are appropriated for making the Sign, muſt be diſpoſed in the ſame Manner as the Left. He muſt ſtand with his Head erect and his Hand ſtreight; the Fingers not being ſo much as bent. The Sign muſt begin at the Forehead, and ſo deſcend upon the Breaſt, from whence he is to proceed from the Left Shoulder to the Right: This Sign thus made, the Priest muſt take all the Care imaginable not to carry his Right-Hand either to his Breaſt, or his Mouth, which is very indecent, but immediately afterwards his Right-Hand muſt be joined to his Left. Theſe Signs are made ten thouſand Times over in all Devotions both public and private. But to ſay more of them here, would be to no manner of Purpoſe; and as for the Clergy, they may conſult their Rituals at their Leiſure.

The CONSECRATION of public and private CROSSES.

CROSSES of all Sizes are conſecrated after the following Manner. The Print repreſents the Conſecration of a large Cross. An Acolyte, you may obſerve, is very buſy in lighting up the Candles at the Foot of this Cross. The grave Aſpect of the Celebrant, who is ſeated in a Chair provided for that Purpoſe, with his Pastoral Croſier in his Hand, and in the miſt of his Clergy in their Surplices, ſhews that his Mind is intent upon this Ceremony, of which we ſhall now give the Reader an exact Deſcription. ^b The Celebrant muſt be dreſſed in all his Pontifical Habiliments; the Amict, Albe, Girdle; Stole; white Pluvial; plain Mitre, and his paſtoral Staff. Thus equipt, he preſents himſelf before the great Cross, and part of the Clergy turn towards him; he makes a Diſcourſe to the People, as he ſits, upon the Excellence of the Cross; at the Foot whereof three Tapers are lighted, and then the Celebrant takes off his Mitre, and repeats a Prayer before the Cross. The Litanies follow it, and after them there is an Anthem. He then ſprinkles the Cross, and afterwards perfumes it with Frankincenſe: That being performed, he ſets Candles upon the Top of each Arm of the Cross, which, if it be ſo high that he cannot reach the Top ^d, he is furniſhed with a Ladder. The Ceremony

^a *Baudry*, Manuale Sacr. Cerem. p. 76. Ed. 1711.

^b *Extra Limites Crucis*, Id. Ibid.

^c *Pontific. Rom.*

^d *Scala ſuper quam aſcendens Pontifex poſſit aſcendere*, &c.

concludes with Psalms and Prayers. The Consecration of all Crosses intended for public Places, Cross-Ways, and High-Roads, are performed after the same Manner. As to the Adoration of the Cross, which is presented to the People on *Easter-Eve*, we shall refer it to that Festival.

As for small Crosses newly made, and intended for Processions, Churches, Chapels, Altars, or private Families, when a Priest, by the Licence and Consent of his Bishop, blesses one of them, he must lay it upon the Altar on the Epistle-Side, on a Cushion, and having taken care that one Taper at least be lighted, must put a Stole over his Surplice, of such a Colour as is proper for the Day; and being attended, if conveniently it can be, by a Clerk in a Surplice, whose Business is to hold the Water-Pot and Sprinkler, must make the Sign of the Cross over himself, and say some Prayers suitable to the Occasion, &c. * But it must always be observed, that the same Prayer which is used to bless a Stone or Metal Cross, will not serve for a wooden one: After this he must kiss it, and those who stand near him kiss and adore it after him.

THE Cross must always be placed upon the Altar. It is carried before Patriarchs and Bishops, as well as before the Pope; the Image which is upon it must be always turned towards the Prelate. The Cross-Bearer must be dressed like a Clerk.

THE Pectoral, or Breast-Cross, ^b in which some Relic, or Piece of the true Cross ought to be set, is worn by Prelates, and hangs on a Chain, or Silk String, and is tied about their Necks. This Breast-Cross is instead of the Pectoral Ornaments of the ancient High-Priest of the *Jews*; and the Custom of wearing it was established, as we are informed, about the Beginning of the ninth, or latter End of the eighth Century. In 811, the Patriarch of *Constantinople* sent a Gold Relic-Box, in which was a small Piece of the true Cross, to Pope *Leo* the Third. This Relic-Box was in *Greek* called *Encolpion*, a Term which signifies any Thing worn on the Breast. This Custom proceeded, no doubt, from that of the first Christians, who out of Devotion for the Cross of our blessed Saviour, wore it on their Breasts, and even made it, on the smallest Occasions, the Object of their Remembrance. As an Illustration thereof, they cut their Bread in the Form of a Cross, which Custom continued in the Church for a long Time; but, without attributing this Practice to the Veneration of the first Christians for the Cross of Christ, it might very probably be a Relic of the ancient *Roman* Way of cutting Bread, which gave Rise to a celebrated ^c Proverb. When the primitive Christians travelled abroad, or even walked about the City, they carried Crosses about them, as a Testimony of the Religious Regard which was due to that of our blessed Lord. Afterwards, indeed, it became no more than an Ornament, and was accordingly set off with Jewels, like the Diamond Crosses of our modern Ladies. Crosses were likewise engraved upon sepulchral Monuments and at the Doors of Chapels. The Pectoral Cross must be consecrated, like all others, and sprinkled with Holy-Water.

THE Consecration of Crosses is very antient, and at least antecedent to the seventh general Council. Some Historians assert, that it had been practised ever since the second Century, and that judicial Oaths were at that Time made before Crosses; but this is very improbable, since the Church then laboured under the Pagan Yoke.

* *Piscara Praxis Ceremon.* Lib. II. Cap. iii.

^b *Bonanni* Gerarch. Eccl.

^c *Aliena vivere Quadra*, *Juven.* The *Quadra* was called the four Pieces into which the Bread was cut.

Celebrated CRUCIFIXES.

LORETTO is famous for the Image of our Lady. There is likewise a miraculous Image made by St. Luke, in the Borough of *Cirolò*, in the Road to that small City. They who go to pay their Devotions to our Lady, will be sure to remember, that at least as much Respect is due to the Son as to the Mother.

THE *Santissimo Crocifisso* at *Naples* is compos'd of Wood; nor does the Coarseness of the Stuff in the least diminish its Value; the Gratitude it shewed to St. Thomas Aquinas, ^b in thanking him for his beautiful and instructive Writings, should redouble the Zeal of all such as visit the Chapel where it resides.

THE *Santo Volto* at *Lucca* is made of Cypress, and dressed in a very pompous Vestment; its Shoes ^c are Silver, covered with Plates of Gold; and its Head adorned with a Crown, set all round with Jewels. Nicodemus, they say, was the Artificer that made it, but it is the general Notion, that he was only concern'd about the Face. The bold Undertaking having drawn down certain Angels out of Curiosity, to see how he would accomplish so important a Task, they were soon tired with the slow Progress which Nicodemus made; and, being moved with Compassion for a Man whose Zeal had prompted him to undertake a more than human Work, they gave it the finishing Stroke themselves; and from thence the Crucifix took the Name of *Santo Volto*. How this wonderful Crucifix came to *Lucca*, we cannot determine. At first it was carried, or rather went of itself, and fixed at St. Fredianus's Church; but either finding itself too much confin'd there, or having particular Reasons for removing its Quarters, it fled to the Cathedral of that City, and remain'd hanging in the Air, till an Altar was erected for it, on the Spot where it was found. ^d This charitable Crucifix one Day determin'd to bestow one of its Shoes upon a poor Man, who begged its charitable Assistance. This Gift was made known, the Shoe was redeemed, and the poor Man had the Value of it given him in Gold.

THE Crucifix at *Loretto* is famous for divers Miracles. The Angels transported it with the *Santa Casa* from *Palestine* to *Italy*. A Crucifix of St. Mary *Transpontina* at *Rome* frequently convers'd in the most familiar Manner with St. Peter and St. Paul.

THE sacred Crucifix at *Trent* is remarkable, for the Approbation which it gave to the Decrees of the Council held in that City in the sixteenth Century.

IN the Church of the *Beguine* Nuns at *Ghent*, there is a Crucifix with its Mouth always open. One of those *Beguines*, affronted at being left out of a Party of Pleasure, which had been made one Day in the Carnival, complained to the Crucifix of it, which, at the same Time it exhorted her not to disturb herself, or be vex'd at the Disappointment, invited her to be its wedded Bride, and she died the next Day. The Nun, in all Probability, would have preferred the sensual Pleasures of this World to that celestial Wedding: But ever since that Time, however, the Crucifix has remained with its Mouth open.

^a In the Church of St. Dominic the Great.

^b False Religions have likewise ascribed the Gift of Speech to the Images of their Gods; and Instances of it are to be met with in the Idolatry of the *Indians*. The *Juno* of *Vèiz* being formerly asked to go to *Rome*, declared she approved of the Proposal.

^c Curtius de Clavis Dominicis.

^d Id. Ibid.

^a WE must not omit that at *Bavaria*, which was discovered by a Stag that was hunted by a Parcel of Dogs. The Stag shewed it to the Huntsmen with his Foot, and never attempted to make his Escape, till he had discovered the Crucifix to them. This Miracle happened in the Reign of *Charlemagne*, and gave the Name to the Convent of *Pollingen*, the first Syllable whereof seems to express the Barking of Dogs. A Fair was set up at *Pollingen*, by which Means the Crucifix, Convent, and Church, which *St. Boniface* erected there, soon grew famous, and drew upon *Pollingen* the Jealousy of *Weilbaum*, a small adjacent Village. They procured the Fair to be removed thither, which slackened the Devotion of the *Bavarians*, and soon occasioned the Crucifix to be forgotten; but it soon revenged itself in such Sort, that the little Town of *Weilbaum* was consumed to Ashes. Notwithstanding this public Calamity, that Town could not agree to part with what it had so unjustly gained; but a second Fire, which once more destroyed it, oblig'd that unhappy Town to restore what it had so sacrilegiously usurped.

IN a Church at *Cologne*, there is a Crucifix, the Head whereof is cover'd with a Peruke. The Date of this Head-Dress is not known; all that we can say of it is, that it cannot be of any long standing, since the Use of Perukes is pretty modern. Those austere Ecclesiastics, who have declared against such false Hair, would have looked upon a Crucifix thus dressed in all Probability with Indignation; and yet this Peruke is very marvellous and edifying; for the Hair is never diminished, tho' the Devotees that visit it never take their Leave without carrying away a Lock or two of it.

WE shall say Nothing of an infinite Number of Crucifixes, some of which have shed Tears, others sweated Blood, and others again discovered Sacrileges, and struck the Malefactors either blind or lame. Some have even restored Life to the Dead, and others Health to the Diseased, and all have distinguished themselves by some remarkable Instance of Prowess or another. Neither shall we mention any domestic Crucifixes, since their Favours seldom reach farther than the Families they protect. Among these latter ^b ought to be reckon'd the Crucifix which oblig'd *F. Bencius* with several nocturnal Visits, and at last made him determine to assume the Jesuit's Habit.

The Custom of having BELLS in CHURCHES.

FROM Crosses we proceed to those metal Instruments call'd Bells, which make themselves heard by the Faithful a great Way off, ^c and represent the Duration of the Gospel, whose glorious Sound has been carried throughout the whole Earth. ^d They likewise represent the Church encouraging the Faithful to praise the Lord, and the Pastors of the Gospel preaching the Word of God. They have besides several other mysterious Significations, which are to be met with in the Rituals. Some pretend that they were invented in *Campania*, a Province of *Italy*, and from thence took their ^e Name in bad *Latin*. The first Use of them ^f is attributed to Pope *Sabinian*; it is certain, ^g however, that the *Romans* had them in Use long before, and it is well known that the sacerdotal Robe of the *Jewish* High-Priest was hung all round about with little Bells. However that be, about the Year 603, *Sabinian* instituted the Use of Bells for the solemn Celebra-

^a *Curtius de Clavis Dominicis.*

^b Vide *Allegambe de Script Eccl.*

^c *Roman Ritual.*

^d *Alci's Ritual.*

^e *Campana.*

^f It is pretended, that *St. Paulinus*, Bishop of *Nola*, established the Use of Bells in his Diocese. *Salmuth*, a Commentator upon *Pancirolo*, thinks he only consecrated a Custom long before practised among the Heathens. The following is a merry Proof of the Antiquity of Bells, viz. that in a Church at *Rome* there was formerly preserved a Part of the Sound of the Bells of *Jerusalem*.

^g They called them *Tintinnabula*.

tion of the Mass, and for canonical Hours, as the Custom is now observ'd. The tolling them for the Dead was ^a established in *England* from the Beginning of the eighth Century, ^b and is still preserv'd in some reform'd Churches, notwithstanding their Revolt from the holy See. Bells ^c likewise ring the *Ave Maria*, Morning, Noon, and Night, to remind the People of their Devotions at those stated Times. They are also rung ^d when the Host is elevated, carried to the Sick, and in Processions.

DURING Passion-Week the *Cresselle*, which is a wooden Instrument, is made use of instead of Bells, in which there are several Mysteries lie conceal'd. As for Instance, it represents Christ praying upon the Cross, and inviting all Nations to embrace his Doctrine. It represents likewise our blessed Saviour's Humility, &c. The Use of this Instrument is look'd upon as much more antient than that of Bells, ^e as being what the primitive Christians made use of to summon their Brethren privately to the Prayers they made in subterraneous and solitary Caverns.

The Benediction of BELLS.

THE Ceremony of blessing Bells, is by the People called, ^f christening them; because the Name of some of the Saints is ascrib'd to them, ^g by *Virtue of whose Invocation they are presented to God, in order that they may obtain his Favour and Protection. The Benediction devotes them to God's Service, that he may confer on them the Power, not of barely striking the Ear, . . . but of touching the Heart by the Influence of the Holy Ghost. . . . When they are thus blest and rung out, they contribute very much towards the Priest's Success in his Exorcisms, &c.* 'Tis the Bishop's peculiar Province to perform this Ceremony. But in the first Place, the Curates, to whose Care the casting of the Bells is entrusted, ^h must prevent their being cast either in the Church or the Church-Yard, and permit nothing prophane to be engrav'd upon them; Nothing but a Cross, or the Image of the Saint, who is the Patron of the Church. They are likewise to hinder, as much as in them lies, all Manner of Superstition at the Time of their Casting, and Benediction.

THE Bell once compleated, must, as soon as it is convenient, be put into a proper Condition for receiving the Benediction, that is, it must be hung up, and so commodiously dispos'd, as to leave Room to walk round it, to come at it within and without, to wash it, and give it the holy Unctions. There must be a Seat for the Celebrant near the Bell, a Stool at his Left-Hand for the Deacon, and Seats on each Side for the rest of the Clergy; a Desk likewise with the Anthem Book, or Ritual, must be carried to the Place appointed for the Performance of the Ceremony; if in the Church, a Credence is prepar'd on the Epistle-Side, with a white Cloth laid over it, whereon are set the Sprinklers, the holy Water-Pot, a Salt-Seller, the Napkins, a Vessel for Oil, that for the Chrism, Pastils, Incense, Myrrh, Cotton, a Basin and Ewer,

^a Bede quoted from *Casalius de Ritibus Vet. Christi.*

^b In *Holland, Prussia*, and other Places. The *Lacedemonians*, at the Death of any of their Kings, made use of Kettle-Drums. The Sound of Brass was then thought to keep away evil Spirits, just as the Catholic Church now holds, that the Sound of Bells keeps the Powers of the Air at a Distance.

^c Pope *Calixtus III.* ordered a Bell to be rung at Noon, as it was before at Night, to salute the Virgin *Mary*. He is said to order this in 1455. in favour of such as went to the Wars against the *Turks*.

^d *Gregory IX.* who lived in 1230. appointed the ringing of a Bell to give Notice to kneel and adore the Host at the Elevation, *Casal. de Rit. vet. Christi.*

^e Vide *Casal. de Christi. Ritibus.*

^f Pope *John XIII.* first baptized Bells, by giving his own Name, to that of *St. John de Lateran* in 965. *Casal. de Rit. Christi.*

^g *Alet's Ritual.*

^h *Ibid.*

and some Crums of Bread: if elsewhere, all those sacred Utenfils are to be convey'd to the Place where the Ceremony is to be performed, after which they proceed to consecrate the Bell after the following Manner: The Celebrant dress'd in his Albe, Stole, and white Pluvial, and the Deacon robed in the very same Colour, walk out of the Vestry in Procession; the Thuriferary marches foremost, and after him two Ceroferaries, each with a lighted Taper; then the Clergy two and two, and the Celebrant with the Deacon on his Left-Hand brings up the Rear. Being arrived at the Place, the Taper-Bearers set down their Lights on the Credence, near which both they and the Thuriferary stand. The Clergy range themselves on each Side, and the Celebrant places himself on a Seat near the Bell, and being cover'd, instructs the People in the Sanctity of the Action, which he is going to perform, and endeavours as much as possible to awaken their Attention, and thereupon rises to sing the *Miserere* with the Choir, and some other select Hymns, appointed in the Ritual.

THIS done, they all rise, and the Celebrant, as well as the rest, uncovers. ^a He exorcises and gives his Benediction to the Salt and Water, and as he addresses himself to them, he beseeches God to be good and gracious to them, and in one particular Prayer begs, that by the prevailing Influence of the holy Water, the Bell may acquire the Virtue of protecting Christians from the wicked Devices of Satan, of driving away Ghosts, of hushing the boisterous Winds, and raising Devotion in the Heart, &c. He then mingles the Salt and Water, and crossing them three Times, in the Name of the Father, Son, and Holy Ghost, pronounces these Words, ^b *God be with you.* In the Prayer after this Mixture, God is humbly entreated to look down ^c with an Eye of Mercy on these *Creatures of Salt and Water*, which might almost tempt one to imagine them to be the Genii or Spirits which preside over Salt and Water, like Count *Gabal's* *Gnomes* and *Sylphs*, &c. Lastly, The Celebrant takes his Sprinkler, dips it into the holy Water, and begins to wash the Bell, which his Assistants finish. After sprinkling, rubbing, and washing it well both within and without, it is carefully wiped dry with Linen Cloths. Psalms are sung during this Ablution.

A VESSEL which contains what they call *Oil for the Infirm*, is in the next Place opened by the Deacon, into which the Celebrant dips the Thumb of his Right Hand, and applies it to the Middle of the Bell, with Intent to sign it with the Cross. At this Action the Deacon raises the Celebrant's Pluvial on his Right Hand Side, which is observ'd in every Thing that is done to the Bell. As soon as the Priest or Bishop has made the Sign of the Cross, he repeats a Prayer to much the same Effect with all the former, after which he wipes those Places, on which he has made the Sign, with Cotton. The Bell is marked with seven Crosses more, made with the same Oil, as soon as they have sung the twenty eighth Psalm. Four other Crosses made with the holy Chrism, set the Seal of Benediction, as it were, upon this Metal; at which Time the Celebrant honours the Bell with a Kind of Baptism, consecrating it in the Name of the sacred Trinity, and nominating the Saint who stands Godfather, it generally bears his Name.

THE Bell thus christened, or consecrated, is perfumed after the following Manner: The Thuriferary having the Thurible and Navet in his Hand, goes up to the Celebrant, who is seated by the Bell. The Celebrant takes Incense, Myrrh, and Pastils out of the Navet, and puts them into the Thurible, but does not bless them; he then returns the Thurible to the Thuriferary, who sets it under the Bell, in order to receive the Smoke. After an Anthem is sung with all the Warmth of

^a *Exorciso te creatura salis aut aquæ, &c.*

^b *Dominus vobiscum.*

^c *Ut dignanter aspicias.*

Devotion imaginable, a Prayer is said; which calls this Perfume *the Dew of the Holy Ghost*. The Ceremony of the Funigation is succeeded by blessing the Incense, and the Thuriferary walks between the two Ceroferaries, the Clerk, or Sub-Deacon, and the Deacon who carries the Gospels to the Place where they are appointed to be read. The Deacon delivers the Book to the Clerk, who stands between the two Ceroferaries, (says the Ritual,) so as to have all of them their Backs towards the North; as North; as for the Celebrant, he turns towards the Deacon. The Thuriferary, who is at his Right Hand, gives him the Thurible to incense the Gospel, according to Custom. After the Gospel is read, the Clerk delivers the Book to the Celebrant; in order to kiss it, and the Deacon incenses him. The Celebrant then turns to the Bell, and makes the Sign of the Cross over it with his Right Hand, whereupon the Clerk returns him his Cap, and they all go back and undress themselves.

THE Consecration of Bells represents, according to the Rituals, that of Pastors; the inward and outward Ablution, succeeded by the anointing with Oil, denotes the Sanctification of their Baptism; the seven Unctions, in Form of a Cross, shew, ^a *That Pastors should excel all other Christians in the Graces of the Holy Ghost, and possess the Fulness thereof typified by the seven Gifts*; the anointing the Inside with the Chrism signifies a compleat Fulness of the Holy Ghost, wherewith the Bishop finds himself endowed by his Ordination. We may reasonably suppose, that the Perfuming includes Mysteries of no less Importance. The most obvious Idea we can entertain of it is, that as the Smoke of the Perfumes arises in the Bell, and fills it, so a Pastor who is adorned with the Fulness of God's Spirit, receives the Perfume of the solemn Vows and Supplications of the Faithful. ^b Such as are fond of mysterious Enquiries, may gratify their Curiosity by consulting the Rituals.

The Benedictions of IMAGES.

IT is prohibited by the Decrees of the *Council of Trent*, to erect any extraordinary and unusual Image in Churches, without the Bishop's Licence and Approbation first had and obtained; and they proceed to the Benediction of an Image in the same Manner as to that of a new Cross. While the Prayer is saying, the Saint, whom the Image represents, is nam'd; and, after that, the Sprinkler is taken, and the Priest, to conclude the Consecration, sprinkles the Image with holy Water; but when any Image of the Virgin *Mary* is blessed, ^c it is incensed three Times as well as sprinkled, to which are added, an *Ave Maria*, some Psalms, and Anthems; the Prayer beginning *Deus qui virginalem aulam, &c.* the Anthem, *O gloriosa Dei genetrix*; the *Magnificat*, &c. A double Sign of the Cross, made with the Priest's Right-Hand, concludes the Ceremony.

SOME Protestant Historians pretend, that Image-Worship is of no greater Antiquity than the fourth Century, but that it gain'd Ground considerably in the succeeding Ages, to which the furious and misguided Zeal of the *Iconoclasts*, or Image-Breakers, contributed more than Religion; though some few might in all Probability act out of a religious Principle. *Serenus*, Bishop of *Marfeilles*, was one of those Zealots who had them all demolished throughout his Diocese, to prevent the new Converts from adoring them.

^a *Alet's Ritual*.

^b For the Reader's Amusement we shall give him the anatomical Abridgment of a Bell, and all its Parts, according to *Durant's Discoveries*, in his *Treatise de Ritibus*. The Metal denotes the Strength of the Preacher's Understanding, and the Clapper his Tongue. The Stroke of the Clapper, the Censure of the latter against Immorality and Profaneness; what holds the Clapper, signifies the Moderation of the Tongue. The Wood on which the Bell hangs, the Wood of the Cross; the Pieces to which the Wood is fixed, the Oracles of the Prophets. The Cramp-Iron fixing the Bell to the Wood, expresses the Preacher's Attachment to the Cross of Christ. The Bell-Rope likewise includes considerable Mysteries; the three Cords, for Instance, of which it is made, are the three Senses of the Scripture, viz. the historical, the moral, and the allegorical.

^c *Piscina Praxis Cerem.* Lib. II. Sect. 12. Chap. iii.

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as Idols, or false Deities; though Pope Gregory oblig'd him to replace them. Whilst he commended his Zeal, he blamed the Irregularity and Excess of it, and presuming their gross and material Ideas might not be so prevalent and persuasive as his paternal Instructions, prescribed this latter Way, of confirming his Flock in the true and genuine Use of Images.

IMAGES are almost as antient as Religion itself; nor is it in the least surprizing they should be so, since the Origin of them is owing to the Weakness of the human Mind, which not being able to fix its Attention long on Objects purely spiritual, turns by insensible Degrees towards Matter, and endeavours to make the Object of its Adoration palpable, if we may be allowed the Expression, to itself. Scarce any one addresses God as he would a King, since the former is invisible; and the Majesty of a King, on the contrary, demands the Speaker's Attention, since he is visibly in his Presence. How many sensible Signs are there which are never omitted in instructing Children to pray to God, and acknowledge the manifold Wonders he has wrought for them? The too frequent Use of those Signs, indeed, grows dangerous; for which Reason God was pleas'd in former Days to forbid them to the Jews. The Christians, however, have thought they might, without any Danger, imitate the Heathens, their Predecessors, in this Particular; and thus in order to heighten the People's Devotion by such Objects as strike the Senses, God is painted in Churches, like a venerable old Man, he having stiled himself the *Antient of Days*.^a The Son is represented likewise as a Man, he having put on a human Form; and the Holy Ghost in the Form^b of a Dove, the Hieroglyphic of Simplicity and Integrity. The Angels are describ'd as young Men, with Wings on their Shoulders; their Character and Industry as the Ministers of God, being described by nothing more aptly than the Youth of Man, and the Agility of Birds.

THE antient Pagans did not attribute an Almighty Power to those illustrious Heroes, whom they entitled after their Deaths, Gods, or Demi-Gods, though they paid them that religious Homage which seem'd due only to the supreme Being; but they imagin'd, that when such great Men were become Gods, Demons, or Genii, by Deification, which was much like our Church's Canonization, they were the Agents or Substitutes of the Deity, to whom they presented the Vows and Prayers of Men, and that their Mediation was infinitely agreeable to him. They likewise look'd upon those blessed Genii, as Governors or Superintendants of Provinces, and were persuaded that all those who had a Share in the Honours of the Court of Heaven, indisputably took into their Protection the States and Kingdoms of the Earth, the Fortune of Mankind, their Employments and Professions, &c. The same Opinion, or something very like it, prevails amongst the modern Pagans; for which Reason both the one and the other have consecrated Images and Statues to them, and paid them the same Honours as those which are paid to the Images of our Saints. The Antients burnt Tapers and Lamps before them,^c carried them in Procession, and wore them out most devoutly with their Kisses. Cicero, in one of his Orations against Verres, observes, that the constant Kisses of the Devotees had worn away the Beard and Mouth of an old Hercules of^d Agrigentum.

^a He was formerly represented in the Form of a Lamb, with one Foot before the Cross, or of a Shepherd with a Lamb on his Shoulders.

^b This Manner of painting the Holy Ghost is very antient, and even the Eucharist was formerly kept in a Box made in the Fashion of a Dove. In short, the Custom of painting the Saints with certain Appurtenances, which denote their Functions or Qualities was likewise practis'd by the Heathens in the Representation of their Gods. Mercury, Apollo, Æsculapius, Diana, Minerva, Hercules, and Bacchus, are all Instances of it. At this Time St. Anthony's Fire shews his Love of God; the Hog at his Feet, his trampling upon, and despising all sensual Enjoyments; the Bell denotes his Diligence in Prayer, the Letter Tau the Cross of Christ. St. Christopher's gigantic Stature shews a Christian's Strength; the Infant which he carries, the Love of the Son of God; the River he is passing, the Torrent of Afflictions. Many such Examples are to be seen in *Casal. de Sac. vet. Christ. Rit.* in Molanus's History of Holy Images, in the Lives of the Saints by Giry, and in several other Writers.

^c The East Indians likewise carry the Images of *Eschvara* and *Wishnou* in Procession.

^d A Town in Sicily, now *Gergenti*.

REPRESENTATION of two
famous Shrouds

FIGURE des deux FAMEUX
SUAIRES.

The REVERSE of
the H. SHROUD of
Turin

Le S. SUAIRE de
TURIN vu par
derriere



The HOLY SHROUD
of BEZANÇON.

Le S. SUAIRE de
BEZANÇON.



The FOREPART of
the H. SHROUD of
Turin

Le S. SUAIRE de
TURIN vu par
devant



Nay, their Devotion frequently hurried them on to kiss every Thing that belonged to the Saint, or was any Part of his Equipage. Such Bigots may aptly enough be compared to a Country Gentleman, newly come to Town, who pays a Part of the Complement he intended for the Master, upon the Porter that attends his Door.

THERE are but few Christians who are Strangers to the Miracles and wondrous Effects of the Images of our Saints, whereof we shall give the Reader some Instances. The Image of JESUS CHRIST, which an impious Wretch had stabbed with his Dagger, feeling the Blow, laid its Hand upon the Wound: This Image is famous at *Naples*: But ^a that of our Lady, made by St. *Luke*, the celebrated Painter and Evangelist, is no less remarkable; and it is likewise reported that the Angels have frequently sung the Litanies round her. The Image of St. *Catharine* of *Sienna* has often driven away Devils, and wrought several other extraordinary Miracles. Our Lady of *Lucca*, being treated after a very insolent Manner by a Soldier (who threw Stones at her, and had like to have broken the Head of the young Jesus, which she held in her Right Arm; set the Child in a Moment on her Left; and the Child liked that Situation so well, that, since that Accident, he has never changed it. It would be tedious, if not impertinent, here to give the History of several other miraculous Images, since there are entire Books written upon this Topic; nor will it be less trifling to observe to the Reader, that the Heathens, long before Christianity, attributed the Power of working Miracles to the Images of their Gods and Heroes. *Livy*, that ingenious Legendary of Paganism, has thought proper to embellish his History with an infinite Number of Miracles and Prodigies, amongst which many are wrought by Pagan Images and Idols: And *Cicero* himself, who was not over credulous, frequently tells^b us of such Religious Wonders: As for Instance, the ^b sweating of Statues, &c. To conclude, the Mahometans, Pagans, and modern *Jews* have determined not to lose so valuable a Privilege: ^c For they have their Miracles too; and those too which are most difficult in the Operation.

The HOLY SHROWD.

IF the Cross, which was sanctified by the Sufferings of our blessed Saviour, requires the Veneration and Esteem of all Christians; if it be ^d allowable for them to make their Applications to the holy Cross in the same Manner as to Christ crucified, the sacred Shroud has, no doubt, a Right to expect the same Veneration. This directly touched the Redeemer of Mankind, and wrapped up his Body in the Sepulchre, whilst his Soul descended into Hell to triumph over the Grave, and redeem such as expected the coming of the Messiah. The Prayer to St. *Veronica*, which we have mentioned before, is con-

^a Now at Rome in the *Paulin* Chapel.

^b Lib. I. *De Divinatione*, he says, That the Statues of *Apollo* at *Cuma*, and of *Victoria* at *Cipua* ran down with Sweat. It is observable, that *Cicero* puts this Story into his Brother's Mouth, whom he introduces in this Book, and concludes in the second.

^c With this Difference, That, amongst the Mahometans and *Jews*, they are ascribed neither to Statues nor Images, both being unlawful.

^d St. *Thomas Sum. Theol.* 3. p. 9. 5. Art. 4. expresses himself after this Manner: They who shall read the Conclusion of a Paragraph in the sixteenth Chapter of Cardinal *Bona's Psalmody*, will look upon all he says to the Cross as a Poetical Rapture: But sure those, and such other Expressions, are never to be taken in a strict Sense; nay, it would be very ill-natured and unkind should any one do so. It is scarcely to be imagined, that any Christian, upon the least Reflection, can be persuaded, that two Pieces of Wood, made in the Form of a Cross, are able to save him, who makes his Address to them for that Purpose, as Cardinal *Bona* does in the following Terms,

*Salva nos tremendo tuo
Signaculo munitis.*

But it may be said, that he who shall make his Applications to a Piece of Wood of the true Cross, and at the same Time touches it, will infallibly feel the good Effects of it; it being to be presumed, that the Particles flying off from the Wood to which Christ was fastened, will have the same Influence over a Man's Body, as the Load-stone has over the Needle.

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ceived in the Words following, ^a *O blessed Figure, be thou our Guide, that we may see the Face of Jesus Christ; with much more Reason then may we say to the holy Shrowd, ^b Preserve us, O divine Likeness of Jesus Christ, the Resemblance of the Father, who is unchangeable. To thee we direct our Prayers as to an intelligent Being, &c.*

THERE are two celebrated Shrowds in Europe, that of Bezancon, and that of Turin; Chifflet has obliged the Public with the History of them both, and 'pretends that the former was brought from Palestine, in the Time of the Crusades, about the Beginning of the twelfth Century; and the Custom of shewing it unto the People has been continued almost ever since. The same Author has extracted this Ceremony from an antient Ritual; and 'tis performed after the following Manner. At the *Matins* on the Festival of *Easter*, three Canons walking out of the Chapel, sing as they go to the high Altar, *Who is he that shall remove the Stone from the Sepulchre?* At the same Time, several Boys dressed like Angels meet them, and ask, *Whom seek ye?* To whom they answer, *Jesus of Nazareth*; whereupon the Angels reply, *He is not here.* Then the Chanter addresses himself in the following Terms to the first of the three Canons; *Tell us, O Mary, what thou hast seen in the way: I have seen,* says the Canon, *the Sepulchre of Christ who liveth, and the Glory of him who is raised from the Dead.* The second adds; *I have seen the Angels who are Witnesses of the Resurrection; I have seen the holy Shrowd*; and at the same Time shews it, as also the other Clothes; the third Canon at the same Time confirms the Sanctity of the Ceremony, by these Words; *Jesus Christ our Hope is risen.* The Choir confess the Truth of our Saviour's Resurrection thus: *It is much better to believe the Testimony of Mary, than the Impostures of the Jews: We know that Christ is risen from the Dead.* This Act of Devotion ends with singing the *Te Deum.*

THE Shrowd of Bezancon is famous for the Miracles it has wrought. It has even raised the Dead, and this Resurrection, which happened in the fourteenth Century, considerably encreased its Reputation. The Church of St. Stephen, where this sacred Relic was kept, was soon found too small. The vast Croud of Devotees, which flocked in from all Quarters to see it, obliged them to erect a wooden Theatre before the Church, and afterwards a Stone one, from whence it is exposed to public View twice a Year, viz. *Easter-Day*, and the Sunday after *Ascension*. ^c Chifflet in his Dissertation has preserved the Memory of the Miracles, which were performed by this Relic. It has several Times cured desperate Distempers, restored the Blind to Sight, put a Stop to the Plague; nay, the very Images of this holy Relic have wrought miraculous Cures, if we may depend upon the Veracity of the Author before-mentioned.

THE Society of the holy Shrowd of Bezancon was instituted upon a destructive Plague, from which this Relic, as we are informed, delivered the City in 1544. The Members go in Procession every third of May, to the Church and Cloister of St. Stephen, and carry it in Form in a Silver Casket. The principal Magistrates of the Town assist at this Solemnity. Pope Gregory XIII. granted extraordinary Privileges to the *Altar of this holy Relic* in the Year 1579. By his Bull we are assured, that all such Souls for whom Mass shall be said at this Altar, shall obtain Indulgences in the other World; and shall be delivered from the Torments of Purgatory, through the Merits of JESUS CHRIST, the blessed Virgin, and the Apostles St. Peter and Paul.

^a *O felix figura, deduc nos ad videndam faciem qua est Christi pura.*

^b Chifflet concludes his little Treatise. *De linteis Sepulchralibus Christi*, with this Prayer to the holy Shrowd of Bezancon, *O divina similitudo ejus, que mutari non potest, patris similitudinis — tecum loquor, tanquam cum re animata — conserva eum qui pie nobis imperat, &c.*

^c *De linte. Sepulchral. c. 9.*

^d *Ibid.*



The BENEDICTION of **BENEDICTION des**
the SACERDOTAL ROBES. **HABITS SACERDOTAUX**



The BENEDICTION **BENEDICTION d'**
of a New CROSS — **une nouvelle CROIX**



The ADORATION **L'ADORATION**
of the Saved CROSS. **de la dette CROIX.**



The BENEDICTION of y^e **BENEDICTION**
Expository for y^e B. Sacram^{nt}. **da SOLEIL.**



B. P. 1781. del.

The BENEDICTION **BENEDICTION**
of a WARRIOR — **d'un HOMME de GUERRE**



C. 1781. del.

The BENEDICTION **BENEDICTION**
of MARHAL COLOURS. — **d'un DRAPEAU.**

THAT of *Turin* falls nothing short of the other: This likewise was brought from *Jerusalem*, the History whereof may be seen in *Chifflet*. He informs us, that, after two or three Times changing its Situation, it fixed at last at *Turin*, in the *Chapel of the holy Shroud*, which is within the Cathedral. This Relic is as noted as the other for its Miracles. Its very Presence only delivered some that were possessed in 1534; and if the Father of a certain Child who saw his Son drowning had not^a invoked its Aid and Assistance, the Youth had been inevitably lost. It is exposed to public View on the fourth of *May*, being its Festival, which was instituted by *Julius II.* in 1506^b. The same Pope established a Society in honour of this sacred Relic, to comply with the Devotion of Duke *Charles* and Christ's *Claude* his Mother. He added Indulgences^c for such as should visit its Chapel, and pay their Devotion, there on stated Days.

BESIDES these two Shrouds, there is one deposited in the Church of *St. Cornelius* at *Compeigne*. There are three others, as we are informed at *Rome*; one at *Milan*, one at *Lisbon*, and one at *Aix la Chapelle*; most of them known by the Name of *Veronica*. There are likewise two others in this last City; one called the *Holy Garment*, in which *Joseph of Arimathea* wrapped the Body of our blessed Saviour, when he put him into the Sepulchre; the other, which they particularly call the *Holy Handkerchief*, is that which Face was cover'd with, ^aand which *St. Peter*, as they say, found in a separate Place from the other Vessments, as an infallible Testimony that *Christ* was risen.

The BENEDICTION of the PONTIFICAL ROBES, &c.

THIS Benediction cannot be performed but by a Bishop, unless he consents that a Priest shall officiate in his Stead; but whoever performs it, he must be dress'd in a Surplice, with the Stole over it, of a Colour suitable to the Day. The Benediction differs in no Respect from any of the foregoing, and is given by the Light of Tapers, with the sprinkling of Holy-Water, and a few Prayers which may be seen in the Ritual. All the Robes from the Mitre down to the Sandals receive the same Benediction.

WE shall take no Notice of what is peculiar in the Benediction of the *Altar-Cloths*, and other Linnen appropriated for the Altar, till we come to the Dedication of it. Neither shall we mention what is peculiar in the Blessing of the *Corporals*, and *Tabernacles*, the *Pyx* and *Ciborium*, and lastly, of the *Vessels for the holy Oils*. Anointing, and making the Sign of the Cross with the *Chrism*, are added to the Benediction^e of the *Paten* and *Chalice*, after which they are both rubbed with the Crumb of Bread.

As to the Benediction of those who are appointed for the holy War, such as *Knights*, &c. and the Blessing of *Standards*, *Colours*, &c. all which are represented in the Print hereunto annexed; the following Circumstances in it are the most remarkable. When the Bishop^f blesses the new^g Warrior, he gives him a Sword, blessed before by his Lordship,

^a *Vidit periculum infelix pater, O sancta sindon, ait, serva me.* Ibid.

^b The Shroud was then at *Chamberg*. The Plague which raged in *Italy* 1578. was the Cause of its being brought to *Turin*. Duke *Emanuel Philibert*, who had it translated, promised to restore it to the People of *Chamberg*: Yet neither he nor his Successors ever performed that Promise; and the *Savoyards* complain, that their Country has been exposed to great Calamities ever since it has been removed. The Mule which carried the sacred Relic, and would not stir one Step beyond the Gate of *Chamberg*, is a manifest Proof of the Right the Inhabitants have to it. Vide *Chifflet*, Ibid.

^c *Omnibus fidelibus, certis diebus sanctam capellam visitantibus, in eaque orantibus indulgentias quasdam largitur* *Chifflet*, Ib.

^d Vide A small Treatise entitled *Prone des Saintes Reliques*, which the Provost of the Church of *Notre Dame* gives to the Devotees who come to visit the Relics: See likewise *Chifflet's* Works before-mentioned.

^e *Piscara Praxis Cerem.* Lib. II. c. ii.

^f Or the Pope. This Benediction is taken out of the *Roman Ceremonial*.

^g We here translate the Word *Miles*, Soldier or Warrior, which is its genuine Signification, although it has since been rendred by the Term *Knight*. Such as know the Origin of *Knights*, will not think it strange that we translate *Miles* Soldier.

by the sprinkling of Holy-Water. In giving him the Sword, he exhorts him to employ it against the Enemies of the Church, and the true Religion; in Defence of Widows, Orphans, &c. Then it is sheath'd in the Scabbard, and the Bishop himself girds it upon him. The Soldier, who is all this while upon his Knees, then gets up, draws it, flourishes it thrice in the Air, and brings it over his Left Arm. The Bishop, this Gospel-Hero, whose only Weapons are the Cross and the Breviary, then manfully takes the material Sword, and gives him who is to be the Wearer of it, three gentle Blows, and admonishes him to be a ^a *peaceful Soldier*. After this, his Lordship sheaths the Sword, gives the *Novice* a gentle Stroke with it, exhorts him to ^b watch; and, lastly, gives him the Kiss of Peace. The Fellow-Soldiers of this new Spiritual Combatant put on his Spurs. The Bishop orders an *c* Anthem to be sung, after which he rises from his Seat, and a second Time gives his Benediction to him whom he has consecrated for the War; who kisses his Lordship's Hand, takes off his Sword and Spurs, and then goes home in Peace.

STANDARDS and Arms are consecrated by the Sign of the Cross, and the Asperision of Holy-Water. We shall refer the *Blessing of Water, Salt, and Incense*, to the *Consecration of Churches*. Every one knows, that, before the Sacrifice of the Mass, ^d the People are sprinkled with this Water. It is likewise poured on the Altar, on such as are Sick and at the Point of Death, on dead Bodies in Church-Yards. and on the Tombs of the Deceased. To conclude, the Devotees never fail to keep some of it in their Houses for their own private Use, as a Charm against Thunder, and Storms, and to keep off the direful Effects resulting from the Malice of the Devils, who are concerned, for the generality, in the Agitation of the Air. There is nothing singular in the Benediction of Tapers.

The PRONE, or HOMILY.

THE *Prone*, or *Homily*, is too considerable a Part of the Service to be here omitted. Under the Word *Prone*, *Alet's Ritual* tells us, we are to include the Instruction which is given to the People, relating to what is necessary for Salvation; the Prayers of the Church in a peculiar Manner for the Faithful; the Publication of Festivals, Fasts, Bans of Matrimony, Holy Orders, Marriages, and other Things concerning the Discipline of the Church. The *Prone* follows the Gospel, because this Part of divine Service is particularly intended for the Explication of the Mysteries of Religion, and the sacred Scriptures.

AFTER the Gospel, the Curate, whose Province it is to pronounce the *Prone*, having bowed to the Altar, goes to the Bottom of the Steps by the Epistle-Side, then takes off his Chasuble and Maniple, puts on his Cap, kneels down on the Middle of the last Step of the Altar, and there begs of God to give a Blessing to the Duty he is about to perform. He then goes to the Pulpit; but if there be none, performs the *Prone* standing with his Cap, on at the Entrance of the Nave: But whether in the Pulpit or not, he must be visible to the ^e Congregation, and be in some Place where he may be heard by

^a *Esse miles pacificus.*

^b *Exciteris a somno.*

^c It begins thus, *Speciosus forma, &c.* Thou art the fairest among Men, gird thy Sword upon thy Thigh, O thou most Mighty.

^d At the Entrance into all Churches there stands Holy-Water, in Vessels called *Benitiers, Holy-Water-Pots*; a Practice originally Pagan, but since made Part of the Christian Religion.

^e Not to enter too far into the Depths of Learning, in order to examine whether all such of the Antients, who spoke in Public, always chose some Eminence for the Theatre of their Eloquence; or whether, for want of Desks and Pulpits, they mounted upon Turfs, or Benches, rather than to stand upon the same Ground with those they harangued; I say, without entering into such Enquiries, it must be agreed, that all Orators should be seen by their Audience, which cannot be done without they are raised above them. This is the Original of Pulpits and Theatres. In the first Ages of the Church, the Bishop instructed the People sitting or standing in a Pulpit, set apart for himself alone.

by them. Before the Instruction he bows to the Cross, and crosses himself. Then he bows to the Chief of the Congregation and the People. In *Italy* the Angelic Salutation^b precedes the Exordium of the Lecture, in *France* comes after it. If the Curate or Preacher, whilst the Instruction is reading, or the Discourse repeating, pronounces the Name of *Jesus* or *Mary*, he takes off his Cap and bows. In *Italy* he observes the same Ceremony whenever the reigning Pope is named. The Instruction and Sermon both conclude with the Curate's Benediction to the People; but if he preaches before his Bishop, or a superior Clergyman, he asks his Blessing before he begins.

THE Custom is to preach uncovered before the Bishop, or the holy Sacrament, when it is solemnly deposited on the Altar. The Angelic Salutation is never used on *Good Friday*; but instead thereof the Preacher^c addresses himself, on his Knees, in a Prayer to the Cross, which is on the Altar, or on the Desk of the Pulpit. After Sermon, he exposes the Image of the Crucifix to public View, and has at such a Time two Acolytes in their Surplices, on each Side one, with burning Tapers in their Hands. There are several other Particulars on this Head, which may be met with in the Rituals, more proper for a Curate's Perusal than any other Person's.

As to the external Deportment of the Preacher, and the Character of the Sermons of those who preach, every Body knows, we do not now live in the Age of the *Barelettes* and *Menots*. There are none of those fanatic extravagant Preachers now amongst us, who supplied the Author of *Herodotus's* Apology with such a Number of Buffooneries. *France* has cleared itself of such Rubbish; or, supposing there may be some Country Curates ridiculous or clownish enough to fall into the Excesses we have already mentioned, yet the *Bourdaloques*, *Massillons*, *Cheminais's*, and all those other excellent Divines, now dispersed over all Parts of the Kingdom, would undeniably demonstrate how contemptible those abject and unworthy Wretches are, who make the Gospel the Laughing-Stock and Derision of the dissolute and profane. The Decrees of the Councils prescribe an Apostolical Gravity to those who preach, and prohibit every Thing that is inconsistent with that Decorum which becomes a Pastor. *Italy*, however, has not as yet been able to conform to this Decency, so requisite to add a Weight and Sanction to Religion. Not only their Sermons are full of little Witticisms, Conundrums, and cold Allusions; but their whole Deportment is like that of a Dancing-Master. They are extravagant in their Gestures, make a Noise with their Hands and Feet, rowl their Eyes, and caper about with an immoderate and ridiculous Activity, from one End of the Pulpit to the

The Preacher often stood upon the Steps of the Altar, Several curious Remarks on this Topic are to be met with in *Ferrarius de Ritu Veteris Ecclesie Concionum*, Lib. III. The *English* Editor thinks proper to inform the Reader, that this Argument of Pulpit's is most learnedly and accurately handled in Dean *Swift's* Tale of a Tub.

^a It appears from a Passage of *Corippus*, a Poet, who was Contemporary with the Emperor *Justinian*, that Christian Princes always began their Discourses in Public with crossing themselves. The Doctors of the Church did the same in their Disputes against Heretics and Infidels; perhaps to drive away the Devil, whom the Pope exorcises in the Person of such as he reconciles to the Church.

^b *Baudry Manuale Cerem.* The Custom of repeating the *Angelic Salutation* before the Sermon is not very antient, if, as *Ferrarius* in the before-mentioned Treatise observes, *St. Vincent Ferrer*, who lived at the Beginning of the fifteenth Century, was the first who took Notice of, or instituted it. It is thought that the Blasphemies and Heresies against the Virgin *Mary*, the Fruits of these latter Ages, gave Birth to it; tho' *Erasmus* attributes it to a much less serious Original; for he insists, that it was introduced to curry Favour with the Fair Sex, in Imitation of the Heathen Poets, who invoked the Muses at the Exordium of their Poems. Anciently Care was taken to proclaim Silence before Sermon begun, which was the Dean's Office, and the same was observed in the *Jewish* Church before the reading the sacred Scriptures. One of the Heathen Forms on these Occasions was *Favete Linguis*. According to *Ferrarius*, the Church of *Milan*, to this Day, retain the antient Manner of commanding Silence in Pontifical Masses. The Orator or Preacher often commanded the Assembly's Silence, by waving his Hand. We shall not enter into a Detail of those Signs, which were made in a different Manner; but shall rather observe, that some Lessons out of the Scripture went antiently, as well as now-a-Days, before the Instruction to the People, or the Discourse we call the Sermon. The *Jews* have always followed the same Rule, as well as all Christian Congregations, except the *Quakers*, as shall be observed in a more proper Place.

^c *Piscara. Prax. Cerem. Lib. II. Sect. 2. Cap. vi.*

^d *O Crux, ave, spes unica, hoc passionis, tempore, &c.*

^e *Henry Stevens.*

^f In *Italy* the Pulpits are very long, and proportionably wide.

other. " Their finest Sermons, says a celebrated ^a Traveller, speaking of the *Italian* " ones, are those that raise the most Laughter; and every Order of Monks has its " particular Manner." This Traveller is pretty favourable to the Jesuits, but as to the Capuchins, " They always thunder, adds he, and never preach but on tremendous Sub- " jects, when it is not a Day devoted to Buffoonery . . . They lay hold of their Beards, " clap their Hands, and scream enough to fright the whole Congregation, &c. . . . The " other Day I heard a Carmelite, who was preaching on the Topic of *Mary Magdalen*, " to the Penitents of the Holy Cross, and gave a Loose to his roving Imagination. In " order to raise a more exalted Idea of the generous Contempt which his Penitent had " shown of the Poms and Vanities of this wicked World, he spent a whole Quarter " of an Hour in representing her as one of the most aimable Creatures under the " Copes of Heaven. Not one agreeable Feature in the most regular Beauty was omit- " ted, and he talked more like an accomplish'd Painter than a Divine."

THE Angelic Salutation, as we have already observed, precedes the Sermons of the *Italian* Preachers, after which they take their Text, and if they enter immediately upon the Subject arising from it, it is after a very irregular Method, and for the most Part without any Manner of Connection. Their Sermons, however, are most commonly divided into two Parts; the first, indeed, is the more serious of the two, and abounds with scholastic Divinity, which is enough to lull a *Frenchman* presently to sleep; after which there ^b is a Collection for the Poor. The second Part is wholly ludicrous, frequently nothing but a Rhapsody of Tales and Stories, relating to the other World, and tends more to the Diversion than Edification of the People, unless so insipid an Entertainment can be called instructive.

THERE are seldom any Sermons in *Italy*, except in the Time of *Advent* and *Lent*; but at those Times God only knows what Preparations are made by these Preachers several Months beforehand, to display their Eloquence in all its Lustre; and, indeed, these Labourers in the Gospel reap a most plenteous Harvest. At all other Times there are but few, if any, Sermons preach'd in the Parish-Churches, and nothing is performed but the Office, and the Masses sung in Music. The Friars preach in their Convents, upon such Subjects as may properly enough be called everlasting; for they very seldom lose Sight of their Founders, or of some particular Customs which they are fond of; such as the Rosary, the Scapulary, and St. *Francis's* Girdle.

IN some of their Cities there are itinerant Preachers. We are inform'd by such as have heard them, that they imitate in a great Measure your Jugglers and Emperics, in their Way of dealing out Gospel-Truths in their Discourses; ^d of which they make a kind of Sale to the People, after they have cook'd them up with their Buffooneries, according to the Custom of common Quacks. A Friar, with a large Crucifix carried before him, and a little Bell, mounts into a moveable Rostrum, in order to vend his

^a *Misson*. Travels to *Italy*.

^b This is likewise the Way in the Protestant Churches in *Holland*; the Preacher stops to exhort his Audience to Charity; the Deacons go from Row to Row with Purse tied to long Poles, at which there is a small Bell, to waken such as pretend to be asleep, or really are so.

^c *Se ne viene in questa Città*, says *Loredano*, *il Padre Girolamo Olivi a far pompa d'Eloquenza nel corso quadragesimale*.

^d They traffic with these Truths, as a Quack-Doctor with his Orvietan, and often rob them of some of their Patients. These Preachers, methinks, might be compared to the *Mimes* and *Pantomimes* of the old *Romans*, and their Sermons to their *Attellani*. It is well known, that the *Mimes* did not spare their very Gods in their Farces, nor the *Pantomimes* in their Postures; and that the Pagan Theology was turned into Ridicule by the *Attellani*. 'Tis very probable the Arlequinades of the *Italian* Monks is a Relic of that ancient Taste. But as to the Custom of preaching in the public Streets or Markets, it was practised among the ancient *Jews*, as appears by Christ himself. A Sermon preached in the open Market so affected the Heart of St. *Nicolas Tolentinus*, that, to do Justice to Truth, which he had all his Life-Time loved, he was canonised after his Death. The Tree which served St. *Anthony* of *Padua* for a Pulpit, is now shewn near *Padua*.

Wares, which are as destructive to the Soul, as the sophisticated Drugs of a Quack-Doctor are to the Body.

THE *Spanish* and *Portuguese* Divines preach the Gospel at least in as particular a Manner as the *Italians*. "These, says the Author of the *Delices de l'Espagne*, preach " in the public Squares and high Streets; and, if they have any Skill or Genius at all, " never fail of a numerous Audience. Their Method is somewhat different from that of " other Nations; they particularly aim at affecting the Hearts of Sinners, and to that " End take extraordinary Pains, and every now and then smite their Breasts or Faces, " and the whole Congregation follow their Example. Some reserve their grand Ex- " clamations for the Conclusion of their Sermons, and they who can command the " most Tears are thought the most excellent Preachers." What follows is the Frag- ment of a Sermon, which was made on *Easter Sunday* by a *Portuguese* Divine, as given us by M. *Dellon* in his Travels, and is very remarkable. " You know (said he, after " making the Sign of the Cross) that this Day's Sermon is appointed for three Ends: " The first to wish my Auditors a happy *Easter*; and, Gentlemen, in order to comply " with this Duty, I wish you all the Blessings and Prosperity imaginable these holy " Days: The second is, to demand my *Easter Eggs*, a Present which is customarily " sent to the Preacher at the Close of *Lent*; and to the due Performance of this Arti- " cle I must exhort you. To conclude, Gentlemen, the third and last Reason is, " you are sensible, to amuse my Audience, who are too much cast down perhaps, and " afflicted, with the Austerities and Mortifications which they have practised during " *Lent*. In order to succeed in this Particular, I am to tell you, that Yesterday Morn- " ing. I met tun-bellied *Gregory*, who did not appear to me to have fasted at all, " &c." Such an insipid Discourse sure must rather excite the People's Compassion for the Preacher, than their good Humour; but this may possibly be copied from the Cu- rate of *Colignac's*, or M. *Dellon*, being exasperated at his ill Treatment for a long Time, in the Prison of the Inquisition, has carried Things in all Probability too far.

As to the Voice and Gesture of the Preacher, they are not the proper Business of a Work of this Nature; and yet Custom and Fashion have a Share even in this. In *France* they formerly coughed by Rule, in some particular Places of their Sermons; which Cough, though doubtless not *Ciceronian*, is noted as a Perfection in the Sermons of *Oliver Maillard*, an eminent Preacher of the fifteenth Century. We shall say nothing^b of the *French* and *Latin*, which were interspers'd by Turns in their oratorical Discourses. *Rabelais* has very agreeably rallied^c both the Cough and this last Medley, in the impertinent Harangue he puts into the Mouth of his *Janotus de Bragmardo*. Allusions, Points of Wit, and Antitheses, have been in Vogue; loose incoherent Dis- courses have had their Turn; a false and extravagant Pathos, attended with odd fantas- tic Gestures, has been cried up; Burlesque and comic Rants, rather than Christian Flights, were able to afflict the Hearts of our Ancestors; but now all these Whims are condemn'd, and fallen to the Share of the Capuchins. A plain familiar Instruction, or a Lesson from the Gospel, attended with some Reflections in a plain Style, without being low or servile, would have a better Effect, if the Ear were not tired with what was uniform; and it is this Distaste which opens a Way for the Fashion; which, how- ever, is frequently improv'd by the Preacher's Ambition, whose principal Motives to Elocution, as well as to the Pains which he takes in the Conversion of Souls, are his Reputation and Establishment in the World.

^a Tom. I. p. 459. Ed. of 1709. printed at *Paris*, though in the Title Page 'tis mention'd at *Cologne*.

^b This Practice was continued at the End of the sixteenth Century, as may be seen in the Sermons of *Maitre Jean Boucher*, a famous Partisan of the League. There is not only *Latin* but *Greek* too in them.

^c Book I. Chap. xviii.

THE Devotion of the Audience likewise has a strong Tincture of Fashion and Custom in it; although this same Fashion, indeed, will never in all Probability become universal, since Mankind cannot find out the Secret of reconciling the Art of *fearing God*, with that of *making their Fortune*. There are Countries, however, we see, where the People safely, and without being called to any Account, mingle Devotion and Passion together. Strict and faithful Observers of the establish'd Customs! according to which, they who follow the Ordinances of the Church are esteemed good Christians, though in other Respects they either wound or devoutly poison their Enemies. The Priests themselves, having finish'd their Devotions, hasten to testify their Complaisance and Gallantry to some *Signora*. On the other Hand, Devotion is not customary where Freedom of Opinions is established; but becomes so whenever a decay'd dissolute Prince takes it into his Head to make a Reformation. A Prince that affects Devotion, and fills his Palace with Crosses, Breviaries, and Rosaries; that gives Audience to no Body till he has said his Prayers before some Shrine, nor signs any Orders till he has signed himself with the Cross, and sprinkled himself with holy Water, soon finds his Court grow most holy, at least in all outward Appearance, though 'tis in Reality perhaps extremely vicious, their Devotion being the Result of Complaisance or Imitation. Examples of what we here advance are easily to be met with in private Families. The Master of a House, who has no other Recreation than what he finds in his Piety, is sure to make his House a Nursery of Devotees. A Family brought up to look with Horror and Detestation on every one that bears any Relation to this World, most charitably condemns all those who shew any Concern for the Things that belong to it. They pass all the Time they can possibly spare from their Business in Masses and Prayers, and, as if the Bulk of each devout Implement was really ^a instrumental to their Devotion, their Prayer-Books, their Chaplets, their Crucifixes, and, in short, their whole ghostly Equipage, are of a larger Size than those of others; but as their Piety is in Reality no more than a Habit, accordingly it falls infinitely short of that of the most lukewarm Christian.

A Description of the ALTAR, and of such Precautions as are requisite for the keeping it in due Order.

THE Descriptions which we have already given of the Pope's Chapel, Masses, Crosses, &c. demand an Account likewise of ^b the Altar, after which we shall proceed to Churches.

THE Altar ^c must be made of Stone, according to the sacred Canons, as the Intention of it is to represent Christ, who is the Foundation-Stone of the spiritual Building, which

^a *Rabelais* has given us a genuine and humorous Description of these false Devotees, in the Character of his *Gargantua*. "After a good Breakfast, he went to Church, and they carried to him in a great Basket, a huge Breviary, weighing in Grease, Clasps, Parchment, and Cover, near one hundred and six Pounds, little more or less. "There he heard six and twenty or thirty Masses: This while, to the same Place came his Matin-Mumbler, muffled up about the Chin, round as a Hoop, and his Breath pretty well antidoted with Vine-Tree Syrup. With him he mumbled all his *Kyrie's* with so great Nicety, that there was omitted not so much as one of them. As he went from Church, they brought him, upon a Dray drawn by Oxen, a confused Heap of *Pater Nosters* of *Sanctes Claude*, every one of the Bigness of a Hat-Block; and sauntering along through the Cloisters, Galleries, and Gardens, he riddled over more of them, than sixteen Hermits would have done, Lib. I. Chap. xxi.

^b Taken Word for Word from *Piscara*, Prax. Cer. Lib. I. Sect. 3. Cap. i. Lib. II. Sect. 1. Cap. i. Ed. of *Venice* in 1681.

^c Cardinal *Bona* carries the Original of Altars very high, for he firmly believes, that *Adam* was the Inventor of them. *Reverum Liturg.* Lib. I. Cap. xx. It appears, they were established among Christians from the earliest Ages of the Church; but it is not known whether they were of Wood or Stone. The inventing the latter is ascribed to St *Sylvester*, but without good Proof.

is the Church of the Faithful. St. *Charles Borromeo*, a Saint of the first Order, has declared, that, for Want of Stone, it must be built at least of Brick: 'Tis the Bishop's Province to consecrate it. The Table of it must be one single Stone, and the Body must be filled up with Mason's Work, or supported by Pillars. There should be three Steps to go up to it, either of Stone or Brick, and covered with a Carpet. 'Tis the Clerk's Business to take care that the Table be covered with a *Chrismal*, that a fine Cloth, as white as possible, be laid upon it, that *all Things*, according to St. *Paul's* Command to the *Corinthians*, may be done with Decency and Order. All this must be observed with the greatest Exactness, with Respect to the high Altar, where Christ's Body is for the generality deposited; and two of the most able Clerks must be chosen, to adorn and take care of it, and must never approach it but in their Surplices. As soon as they approach it, they are to kneel down, adore the holy Sacrament, and say some few ejaculatory Prayers. When the Ornaments of the Altar are to be changed, these Rules are to be observed. Before the new ones are put on, the Cere-cloth, called the *Chrismal*, must be taken away, a Carpet must be spread upon the Fore-Part of the Altar, and the Table-Cloth, and other Linen that has been made use of, must be neatly folded, and locked up; and then the Clerks must take a Brush, and sweep off the Dust which happens to be upon the Altar. They must in the next Place put on the Antependium intended for it, according to the Day; and this must be so adjusted, as to form a Cross in the Middle, and three Table-Cloths must be laid over the Surface, one of them hanging down to the Ground all round about the Altar, and the two others not quite so long. The whole must be blessed, crossed, and sprinkled with holy Water. The same Formalities are to be observed with respect to the Tabernacle of the Altar, to the Pyx, the Box wherein the Host is locked up, and the Corporals on which they consecrate, &c. and, for the Glory of God, peculiar Care must be taken, to provide every Thing of the greatest Value for the Decorations of the Altar.

WE just now observ'd, that the Decorations were changed according to the Solemnity of the Day. Altars are likewise adorned with natural and artificial Flowers, according to the Season.

THE Dust ^b must be swept off the Altar every Day, and the Carpets must be well dusted by the Clerks, at least once a Week. When the Clerk, whose Business it is to sweep the Pavement of the *Presbyterium*, approaches the holy Sacrament; he must be uncover'd.

THE Tabernacle of the holy Sacrament is fix'd upon the Altar. Neither Gold, Silver, nor precious Stones are spared to adorn it, and the most splendid and magnificent Productions of Art contribute to its Lustre; but peculiar Care must be taken, that the Eucharist is not exposed to any Moisture. Tapers are set on the Right and Left Side of the Tabernacle, which must be made of white Wax, except at all Offices for the Dead, and the three last Days of Passion-Week, at which Times they are yellow. We have already taken notice of the *Canopy*.

THERE must be a Crucifix in Relievo on the Altar, neatly made, notwithstanding there is one upon the *Tabernacle*, and a Cross painted or carved on the Door of it. The Crucifix must be so placed, as that its Foot must be as high as the Top of the Candlesticks, and appear quite above them. It would be needless to inform the Reader, that it must be blessed as well as all the Crosses and Images. The Candlesticks must be of an Ecclesiastical Form, different from such as are made use of in private Houses.

^a *Piscara*, Ibid.

^b Id. Ibid.

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THERE must likewise be what is called ^a the *Te igitur*, or Canon, upon the Altar, the Letters whereof must be written pretty large, and placed at the Foot of the Crucifix, that the Priest may read them without any Trouble.

WE shall pass over the Cruets, the Bafon, the Napkin made use of at the *Lavabo*, after washing the Hands, the Golden-Hook on the Epistle-Side for the Priest's Cap; but we must not omit the little Bell which is to be rung at the *Sanctus*, or the two Elevations. The Clerk must tinkle it twice at each *Sanctus*, and at each Elevation nine Times, that is, thrice when the Priest kneels down, thrice when he elevates the Host, and thrice when he sets it down upon the Altar; and the same Formalities must be observed with Respect to the Chalice.

THERE must be a Ballustrade, either of Iron, Marble, or Wood, before every Altar, to separate the People, or to keep them off from the Altar.

ON each Side ^b the Altar, and before the last Step of it, must stand a Taper in a Silver Candlestick, to light it, if the Parish be rich enough to afford it; this is in Honour to the Sacrament at its Elevation: Three, or sometimes even five Lamps, likewise, are hung up before it ^c for the same Purpose.

THE great or high Altar must be ^d twelve Spans long, and four Spans and two Thirds high from above the Foot, and from the Edge across the Surface, four Spans. The Platform to stand on must always be of some hard polished Wood.

A PORTABLE Altar, or sacred Stone, which is used instead of a consecrated Altar, must be of hard Stone or Marble, in which there must be a Sepulchre, or small Cavity in the Middle of the Side before, in which the Relics of Saints and Martyrs are deposited and sealed up by the Bishop: If the Seal should unfortunately break, the Altar loses its Consecration.

The sacred VESSELS belonging to the ALTAR, &c. *The Corporals, Pales, Purificatories, Purses,* *Veils, and other Decorations of ALTARS and* **CHURCHES.**

WHAT we have said relating to the Altar would be imperfect, should we omit giving some Account of the Vessels, and other Implements belonging to it, for the ceremonial Decoration of the Service, and the Preservation of the holy Sacrament. ^d Both raise the Soul to the Contemplation of Spiritual Objects, and engage her to bless and adore the Deity. A *Roman* Prelate expresses himself in those very Terms, and at the same Time adds, that the mechanical Operation of these Things is an *Act of Worship*.

^a The *Te igitur* is the Beginning of the Canon of the Mass. It is a curious Prayer addressed to God only, the first Person in the sacred Trinity; it is also called the *Secret Prayer*.

^b Both Epistle and Gospel Side.

^c In noted Churches. The Custom of hanging up Lamps before the holy Sacrament is taken from the *Jews*.

^d Small Altars are to be from nine to ten Spans long, two Spans and two Thirds high, and three Spans and a half broad. It is enough for these Altars to have a Foot without Steps, which must be four Spans wide, and three quarters of a Span high. It must project beyond the Altar a Span and a half on every Side, if there be Room. On these Altars must stand a Gradiin of a Span in Height and Breadth.

^e *Casalius* de Vet. Christi. sacr. Ritib. Cap. xxxiv.

No Layman is permitted to make use of any sacred Utensils whatsoever. 'Tis the Privilege of the Clergy alone to handle them; which is a Custom borrowed from the Jews.

THE Chalice must be made either of Gold or Silver; from whence we may infallibly conclude, that the Christian Church is very rich. The subject of Chalices gave *Boniface*, who was both a Bishop and a Martyr, the Hint inserted in the ^a Remarks below. This Prelate found very little Instruction in the irregular Deportment of the Clergy of his Time. ^b In the Infancy of the Church the Chalices were all Wood; and the Church itself, in short, no more than a small Vessel of Fishermen. In Process of Time they were made of Glass or Marble, and at last of Silver or Gold. The Bishop is obliged to consecrate the Chalices, as well as the Patens, both within and without. ^c Small Chalices, for the generality, are nine Inches in Height, and the large eleven or twelve.

The Paten must be made of the same Metal as the Chalice, and the Use of it is to hold the consecrated Host; ^d it must likewise be answerable to the Size of the Chalice, that is, be about six or eight Inches Diameter.

The Pyx, in which the holy Sacrament is deposited, must be of Silver gilt within at least, and its Foot must be half a Span high. The Height of the Cup must be proportion'd to its Breadth, and the Bottom must have a gentle Rising, in order the more commodiously to take out the Wafers when there are but a few in it, and to cleanse it when there is Occasion. They are not to ^e lie above eight Days at most in the Pyx without its being clean'd, lest they should happen to grow mouldy. Particulars of less Importance we purposely omit in the Description of the Pyx, the usual Height whereof is nine Inches, that of the Cup three, and the Foot six. A Veil in Form of a Tent, made of a rich white Stuff, with a Fringe round it, must cover this precious Repository of the Wafers.

There must likewise be a Box to carry the Communion to the Sick, which must be made of Silver gilt within, when it is to go any considerable Way; and it must be put into a white Silk Purse, and be hung about the Neck, in such Places as are difficult of Access. The Box and Pyx must be blessed. There must be another Box for large Wafers, which are round, and something bigger than the others; and this may be made of Silver, Tin, Pastboard, &c. lined with white Taffeta within, and adorn'd with some rich Silk without. A round leaden Plate, covered with Taffeta, must be put into the Box, that the Wafers may be always ready. These Wafers must neither be kept in too dry, nor too moist a Place. Such as are too stale must never be made use of.

^f THE Sun for exposing the holy Sacrament must be made of Silver: The Foot of the smallest must be a Span in Height. This Sun must have two Crystals, one Third of a Span Diameter, or more, that a large Wafer may the more commodiously be put be-

^g *Quondam sacerdotes aurei ligneis calicibus utebantur, nunc è contra ligneis sacerdotes aureis utuntur calicibus.* This Thought is prettily expressed in the following French Verses.

*Aux tems passés au siècle d'or,
Crosse de bois, Evêque d'or;
Maintenant, qu'ont changé les Loix,
Crosse d'or, Evêque de Bois.*

^b *Casalius*, &c. Cap. xxi.

^c *Alet's Ritual*.

^d *Ibid*.

^e *De septimo in septimum diem mutetur ne forte diu servata mucida fiet.* Vide *Casalius*, &c. *Alet's Ritual* says, the Wafers must be changed every fifteen Days, and Care must be taken that those put into the Pyx be fresh made.

^f *Alet's Ritual*.

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tween; and this must be set in a little Half-Moon made of Silver, but always gilt. One of the Crystals must be fastened to the Sun by a small Chain, like the Case of a Watch. There must be a Cross likewise over the Sun.

^a THE Thurible may be made of Silver or Pewter, but there should be four Chains to it. Two Thuribles are used in Processions of the holy Sacrament, but at no other Times. The Navet must be of the same Metal with the Thurible.

THE Incense which is made use of at Church, must be of an odoriferous Smell, and be a little broken before it is put into the Navet, but not reduced to Powder.

THE Holy-Water-Pot ought to be made of Silver, Pewter or Tin, the Sprinkler of the same, or else of Wood, with Hog's Bristles, or Wolf's Hair twisted round about it; and at the End of it there must be a hollow Knob with Holes, in which a small Sponge must be enclosed. There must be two Vessels of Pewter, Delf, or Earthen Ware, for washing the Corporals, Pales, Purificatories, and Chalices. In the Place where the Wafers are made, there must be another Pewter or Earthen-Ware Vessel, to be appropriated to this Use, and no other.

^b THE Peace-Utenfil must be made of Gold, Silver, or Embroidery, with some pious Image of the Crucifix, or other Mystery, upon it. It must be half a Span high, not quite an Inch broad, and end in an half Round at Top. There must be a small Handle on the Back-Side to hold it by, to which a Veil must be fastened, of the Colour of the Service of the Day, to wipe it with.

^c THE Corporals must be made of fine white Linen; not too thin, nor stitched, and without Lace: But if there be any, it must be very narrow within two Fingers Breadth of the Edge that comes forward. In that Part where the Priest most commonly kisses the Altar, a small Cross must be placed, and made of white Silk or Thread, in this Form . The Corporals must be folded in such a Manner as that all the Ends may be in the Inside, and not be seen, &c.

^d THE Pales must be made of the same Linen as the Corporals, and lined with stiffening Pasteboard. Upon these there must be neither Embroidery, Cross, nor Image, nor any Lace round them; but four small Tassels only at the four Corners to hold them by. They must be blessed with the Corporals, and no Person under a Sub-Deacon must presume to touch them.

^e THE Purificatories are made of Linen, and are two Spans in Length. They are folded three double, and there must be a small blue Thread Cross in the Middle of them.

^a *Id. Ibid.* This is the Allegory which *Germanus of Constantinople* has found in the Thurible. It represents, says he, the human Nature of Christ. The Burning of the Perfume is his divine Nature; the Perfume itself the Holy Ghost. Happy the Man born for making such ingenious and instructive Discoveries! The Incense is the Emblem of Penance, of the Preaching the Gospel, and of the Prayers of the Faithful. It represents the Virtues and good Works of the Saints. The Thurible, according to *St. Austin*, is likewise the Image of Christ's Body. These, and many other Allegories, are Demonstrations that Perfumes ought to be used at Church in honour of the Deity; and *St. Ambrose* very wisely observes, that an Angel appears at this Ceremony.

^b *Alet's Ritual.*

^c *Id. Ibid.* The Use of Corporals is said to have been appointed by Pope *Eusebius*, or by *Sylvester I.* This represents the Sheet wherein our Saviour's Body was wrapped after his Death, and can be made of nothing but Linen for that Reason. Vide *Casalius de Ritib.* &c. Chap. xxxiv. We shall pass over the many Mysteries contained in the Corporals; but *Casalius* may be consulted hereon.

^d *Alet's Ritual. Piscara Prax, Cerem.*

^e *Alet's Ritual.*

^a The Outside of the Purfes for the Corporals is made of the fame kind of Stuff as the other Decorations, but the Infide is lined with fine white Linen, with a strong Pafte-board between. Thefe Purfes are about a Span wide, are faftened by a Button and Loop, and have a Crofs embroidered on the Outfide, of about three quarters of a Span in Length.

THE Veil of the Chalice is made of Silk, and of the fame Colour as the reft of the Decorations, is three Spans fquare, and has no Crofs, or any other Figure whatsoever.

^b IN Churches where the folemn Service is performed, the Sub-Deacon muft have Veils of ten Spans long, and as wide as the Silk, of four Colours, viz. white, red, green and purple, to hold the Paten up with at high Mafs. Black Veils are never made Ufe of, even at Maffes for the Dead, nor on *Good Friday*. They muft be made therefore of white Silk, and be edged with Lace, &c. *Alet's Ritual* adds, That in the moft celebrated Churches, there muft be another white Veil of the fame Size, but more coftly, to throw over the Shoulders of the Celebrant, when he carries the Hoft in Proceffion; and in the Parifh Church, there muft be a Canopy likewise of white Silk, for the holy *Viaticum* when 'tis carried to the Sick, of five or fix Spans long, and four wide, or rather more. The Vallant with the Fringe muft be a Span and a half deep, and both muft be made of white Silk. It muft be carried with two Poles of five or fix Spans long, which muft be covered with the fame Silk as the Canopy, if they are neither painted nor gilt. However, he that carries the holy Sacrament to the Sick, is inferior to him that carries it in Proceffion.

THERE muft ^d be Veils, likewise, or Covers to the Croffes and Images in Paffion-Week, which muft be made of Camlet, or fome other Stuff of purple Colour, but without any Figure, Image, Crofs, or other Implements of the Paffion.

IN every ^e Parifh-Church there ought to be a Standard, about nine or ten Spans high, and fix long, of a Colour fuitable to its Patron; and in the middle of it, the Patron muft be represented in Embroidery. This Standard muft be of Satin, Damask, Taffeta, or Camlet, lined with Linen, or a light Stuff, and have a Silk Border and a Fringe all round about it. The Pole of it muft be a ^f Cane and a half long.

WE fhall not trouble the Reader with a Detail of the Mafs-Book, the Ufe and Contents of it being fo well known already. They, who are of Opinion, that the *Constitutions of St. Clement are genuine*, are fully perfuaded that *St. Peter* was the Inftitutor of the Mafs-Book, and recommended the Ufe of it to *St. Clement* his Succelfor.

HAVING now fpoken of the fared Veffels of the Altar, and their various Ufes, it would be needlefs to take Notice of the Regard which its Minifters ought to fhew to the holy Sacrament. This is foreign to our Purpofe; and befides, the Care taken of the Ornaments which appertain to thofe Veffels, the Precautions ufed in cleaning them, by Consecration, and other religious Practices, all thefe fhould be look'd upon as fo many Testimonies of Refpect paid the holy Eucharift. If *Calvin* has robbed it of all its Luftre, in all Probability, he was induced thereto, as looking upon the Piece of Bread given to thofe of his Sect, as nothing more than a Type, or Sign; but the Catholics think they

^a *Alet's Ritual*.

^b *Id. Ibid.*

^c The Reason for thefe Colours has been already given us in the *Differation on Religious Worfhip*, and in this *Differation* likewise, Vide *Cafal. de Vet. Chrift. Ritib.* Chap. xxxiv.

^d *Alet's Ritual*.

^e *Id. Ibid.*

^f A Meafure in *Languedoc* and *Provence*, which contains about an Ell, and two Thirds.

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ought to clothe the Body of the King of Kings, in the most costly and pompous Attire that the most lively Imagination can devise. The Faithful of the antient Church, when they travelled, frequently carried the Eucharist about them, and kept it in ^a their Houses. There are in those Practices, however, several ^b Things which seem repugnant to that Notion which the Church directs Christians to entertain of the holy Eucharist.

The BENEDICTION of the FIRST STONE of a NEW CHURCH.

THE Congregation, and the Place where they assemble themselves together, are both called the Church. The latter is a Place set apart, and devoted entirely to religious Worship, the most essential Parts whereof practised therein, as well as what is the most acceptable to God, are Prayer, Contemplation, and the Elevation of the Heart to the Supreme Being. These are the essential Qualities of a Christian, who professes to worship God in Spirit and in Truth. Thus the Name of Church must be confined to Christian Congregations, and at the same Time to their Temples.

^c BEFORE a Church can be erected, the Bishop's Consent must be first had and obtained. It is his Province to fix the Place, and the Extent of it, the Revenues and Ministers belonging to it, the Fund for Lights, Decorations, and the Support of it: As also, to plant the Cross on the Ground of the new intended Church, and lay the first Stone; or at least, if he does it not in Person, some inferior Clergyman performs this sacred Office with his Approbation and Consent. A wooden Cross must be set where the Altar is to stand, the Day before the Stone is to be laid, and the Day following; a square, angular Stone is to be made choice of, which is to be the first, and Foundation Stone of the sacred Fabric. In order to perform this Benediction, the Pope, in case he be at Rome, and is inclined to perform this religious Duty himself, must have his Rochet on, and other Robes suitable to the solemn Occasion: But an inferior ^d Ecclesiastic must wear the Amict, the Albe, the Girdle, the white Pluvial, and plain Mitre, besides the Surplice, and hold the Pastoral Staff in his Left Hand. Thus dress'd, he must go to the Ground intended for the new Church, ^e and there bless the Salt and the Water. He begins with the former, to which he says; *May it be exorcised by the living God, &c. and being so exorcised for the Salvation of those who believe, may it procure Health of Body and Mind to all such as shall partake of it, and may it have sufficient Influence to destroy the Malice of Satan.* After this, the Pope takes off the Mitre, and pronounces the Benediction over the Salt: In the next Place, he puts his Mitre on again in order to exorcise the Water, that its Virtue, like the Salt, may be able to destroy the Power of the Devil and his Angels; and goes on with the Ceremony, as he had done before with Respect to the Salt. These two Benedictions over, he puts the Salt into the Water in the Form of a Cross, says Prayers suitable to the solemn Occasion, takes his Mitre, and causes an ^f Anthem to be sung, and the eighty third Psalm, according to the Vulgate; and all the while, the

^a It may be said, That Christians were betrayed into Prophanation, by an Excess of Piety, on these Occasions. The setting the Eucharist on a Corpse, and burying it with it, was doubtless one Instance; and yet it was practised in former Times.

^b Was not setting the Body of Jesus Christ on the Breast of a dead Body buried, or dividing the Holy-Water, as St. Basil did, in order to let Part of it into the Grave with him; was not this, I say, burying the Living with the Dead? No solid Reason can be given for such a Practice.

^c Pontif. Rom. Part II. According to the holy Canons, no Church or Chapel is to be erected without the Licence and positive Order of the Bishop. He must mark out the Ground, the Entrance, &c. *Alet's Ritual.*

^d The Pontifical says Religiousus.

^e This Blessing of the Salt and Water is always practised.

^f Of which this is the Purport. *Set, O Lord, a Mark of Salvation on this Place, nor suffer the destroying Angel to enter into it.*

Celebrant,



The Consecration of Salt & water | *La Consecration du SEL, et de l'*
to be used in blessing y^e first STONE | *EAU pour benir la premiere PIERRE*



The Benediction of the GROUND | *Benediction du TERRAIN ou l'*
where y^e CHURCH is to be BUILT | *on doit bâtir l'EGLISE.*



The BISHOP | *L'EVÊQUE va,*
places the first STONE. | *poser la premiere PIERRE.*



The BISHOP blesses the | *L'EVÊQUE benit les*
FOUNDATION of the CHURCH | *FONDEMENTS de l'EGLISE.*



The BISHOP SPRINKLES the | *L'EVÊQUE fait l'ASPERSION*
Outside of the CHURCH. | *de l'EGLISE, par de hors.*



The BISHOP makes the Sign | *L'EVÊQUE fait le Signe de la*
of the Cross at the CHURCH DOOR | *CROIX, a la Porte de l'EGLISE.*

Celebrant, having his Mitre on, sprinkles the Spot of Ground where the Cross stands. As soon as the Psalm and Anthem are ended, he turns himself towards the Place which he has been sprinkling with Holy-Water, and addresses himself to God in a Prayer, thro' the Mediation of the particular Saint to whom the new Church is to be consecrated; after which he takes his Mitre off once more, and blesses the Stone; then reads several Prayers after this Benediction, and sprinkles it. The sprinkling performed, the Celebrant makes several ^a Crosses, in the Name of the Father, Son, and Holy Ghost, on the Stone with a Knife. An *Oremus* and some Litanies follow, after which the Celebrant, who before was on his Knees on a Carpet spread for that Purpose, rises without his Mitre, and repeats a Prayer turning towards the Stone. In the mean Time the Mortar is preparing, and the Celebrant, as soon as it is ready, puts on his Mitre again, beginning an Anthem, the Subject whereof is, the Stone which *Jacob* laid for a Monument when journeying in the Desert; after which this Anthem is succeeded by the hundred and twenty fourth *Psalm*, according to the Vulgate. To conclude, the Celebrant, having his Mitre on, touches the Foundation Stone with his Hand, and lays it in its Place, ^b thro' Faith in *Jesus Christ*; and still, all the while the Mason is fastening the Stone with Mortar, he takes care to sprinkle it with Holy-Water, addressing himself to God in these Terms; ^c *Thou shalt cleanse me with Hyssop*, &c. after all this, is sung the fiftieth *Psalm*, according to the Vulgate.

WHENEVER the Bishop, or Priest by his Direction, goes to bless a Stone, he is to walk with two Clerks in Surplices before him: One of them carries the Ritual, and a small Vessel with Salt; and the other a Vessel with fair Water and the Sprinkler. One of the Clergy carries the Cross between two Ceroferaries.

The Benediction of the Foundation of a CHURCH.

THE abovementioned Psalm concluded, the Celebrant, with a Sprinkler in his Hand, walks forwards, sprinkling all along the Foundations of the Church on the Right Hand, and on the Left. This Ceremony is performed after the same formal Manner as the Benediction of the first Stone; and an Anthem, and Part of the eighty sixth *Psalm* is sung all the Time of the Asperfusion. When one third Part of the Foundations is consecrated, the Anthem is repeated. The Bishop takes off his Mitre, and says an *Oremus*; then resumes the Mitre and Anthem, and sprinkles another third Part of the Foundations. Then follows a Prayer, then an Anthem, and the hundred and twenty first *Psalm*. For the remaining Part of the sacred Fabric there is a third Asperfusion, the Anthem is sung again, another Prayer is said, and the Bishop gives out the *Veni Creator*, and continues on his Knees till the first Verse is over; but rises at the second, and stands uncovered to the End of the Hymn; after which the Celebrant begs of God, that the Holy Ghost would vouchsafe to reside within this holy Place, that this House of Devotion may never be profan'd, and that he would think it worthy of enjoying his divine Favours, &c. One of which no doubt is, that pious Christians may help to erect it by their liberal Contributions. Then the Celebrant, having his Mitre on, sits down, and exhorts the Congregation to a generous Contribution. This Exhortation closes with a Benediction, and a Present of some Indulgences from the Pope.

^a He makes the Sign of the Cross on every Side, so that it has six. Vide *Allen's Ritual*.

^b These Words are the Beginning of a Prayer which he then repeats.

^c *Asperges me, Domine, Hyssopo*, &c.

The Dedication of a CHURCH and ALTAR.

A Sunday or Holy Day, if possible, must ^a be chosen for ^b the Performance of this Ceremony. The Arch-Deacon is to give Notice of it to the Clergy and Inhabitants of the Place, that they may fast on the Eve thereof. In the mean Time ^c the Relics, ^d which are to be deposited in the Altar of the new Church, are preparing. They are put into a neat and decent Vessel together, with three Grains of Incense. To this is added a Slip of Parchment, whereon is written, "That such a Day of such a Month and Year, the Church of * * *, and its Altar were consecrated by Bishop * * *; that there are proper Relics under the Altar of the Church, and that all pious Christians who come to visit it, shall obtain Indulgences, &c." The Vase, in which the Relics are deposited, must be sealed up, and laid in a very clean Place ^e. Two Tapers must be kept constantly burning before them. There are other Circumstances to be observed on this Occasion; but we refer the Reader to the Rituals for further Information.

THE following Inventory contains the Implements requisite for the Dedication of a Church and Altar.

A small Vessel with the holy Chrism in it.

Another, containing the ^f consecrated Oil.

Two Pound of Frankincense, beat small.

A Thurible, Navet, and Spoon.

A Vessel for live Charcoal.

Another with Ashes in it.

Another with Salt.

Another with Wine.

An Hyssop-Sprinkler.

Some Napkins, or Towels, made of coarse Cloth, to rub the Table of the Altar.

A Cire-Cloth to cover it with.

Five small wax Cresses.

Some wooden Spatula's, to scrape the Places of the Altar which happen to be burnt by the Incense, and the Wax-Candles.

A Vessel for these Scrapings.

Lime, Sand, and Brick-Dust, for making the Cement, intended for closing up the Place where the Relics, &c. are deposited.

Two burning Flambeaux, or Tapers, which are borne before the Celebrant.

A Bason with Water for washing his Hands.

^a Extracted from the *Roman Pontifical*, and *Alet's Ritual*.

^b If by Dedication be meant the Consecration of a certain House to God by Prayer, it may justly be accounted very antient, and established by the Apostles themselves: But as for all the Train and Implements of the Ceremony, they, doubtless, began when the Church was freed from the Persecution of its Adversaries, and still grew with the Prosperity and Worldly-Mindedness of its Ministers. We shall here observe, that the primitive Christians built their Temples as like that of *Jerusalem* as possibly they could; but afterwards gave them the Form of a Cross in Commemoration of our Saviour. Vide *Bona*, Lib. I. Chap. xx. *Rerum Liturgic.* and *Gesalini*, &c. Chap. xxxiii.

^c This is done on the Eve of the Dedication.

^d Some pretend, that the Custom of putting Relics under the Altar, owes its Origin to the Veneration of the Christians for the Church-Yards and Tombs of Martyrs. When the Christian Church triumphed over Paganism, the first Temples were erected in such Places, and, as it were, over these resolute Defenders of the Truth. The *Roman Church* was the first that observed to place Relics under the Altar; and the Practice must be antient, since *St. Ambrose* and *Prudentius* mention it; it might very probably, however, be first owing to Chance; for though Assemblies were held at the Tombs of Martyrs, very likely it might not be for their Sakes, but because they were there secure from the Rage of the Heathens. But be that as it will, it was afterwards ordained, that they who should presume to consecrate any Church, without having first provided it with proper Relics, should be degraded, as Transgressors of the Traditions of the Church. Vide *Bona*.

^e For Instance, under a Tent or Pavillion, at the Entrance of the Church.

^f *Oleum Catechumenorum*.

Napkins to wipe them.

Crums of Bread.

Two Pound of Silk to rub the Crosses, which the Celebrant makes with Chriſin upon the Church-Walls, and all round the Altar.

Two Veſſels of holy Water.

ALL theſe Things are look'd upon as abſolutely neceſſary. We have extracted them from the *Roman Pontifical*, and ſhall proceed to ſhew the Reader all the Purpoſes for which they are intended.

BEFORE the Dedication is begun, proper Care is taken to have three Croſſes painted on each of the Church-Walls, at ſome conſiderable Height, over each of which muſt ſtand ^a a Candle of an Ounce Weight. We muſt not omit that the Sacriſtin is oblig'd to have a Ladder ready for the Service of the Celebrant, to take care that the holy Water-Pots be clean, and that every Thing that might occaſion the leaſt Interruption be removed all round the Church, that the Dedication may be performed with Decency and Order.

ON the Morning of the Day intended for the Ceremony, the Biſhop appears in his Pontifical Robes, and orders the twelve Candles before-mentioned to be lighted. He then goes out of the Church, and makes every Body do the ſame, except one Deacon, who remains lock'd up in it, dreſſed in his Amict, Albe, Girdle, and Stole. The Biſhop goes to the Place where the Relics were depoſited the Day before. There he begins the ſeven penitential Pſalms, in a low Voice, and an Anthem without Litanies, putting on all the Time his Amict, Albe, white Pluvial, &c. The reſt of the Clergy preſent at the Ceremony are in their proper Robes. After the ſeven Pſalms, the Biſhop with his Aſſiſtants goes to the Church-Door, and pulling off his Mitre, begins an Anthem, which for the moſt Part is ſucceeded by an *Oremus*. He then leans upon a Chair, placed there on a Carpet for that Purpoſe, whiſt the Litanies are ſinging; upon which he bleſſes the Salt and Water, ſprinkles himſelf and his Aſſiſtants, and then directs them to begin to ſing. As ſoon as ever they have begun, he puts the Mitre on again, and makes the Tour of the Church, beginning to the Right, the Sub-Deacon with the Croſs between two Ceroferaries, and the Clerk carrying the holy Water-Pot, walking before him. As he goes along, he ſprinkles the Church-Wall both above and below, in the Name of the ſacred Trinity. ^b The Biſhop's Aſſiſtants bear up the two Sides of his Pluvial all the Time; and he that carries the holy Water is to take care that he walks a little before him on his Right-Hand, that the Biſhop may take the holy Water when he wants it.

BEING return'd to the Place they ſet out from, and when the Anthem after the Pſalm is repeated, the Celebrant ſtill ſtands uncovered, and turning towards the Church-Door ſays, *Oremus*. The firſt Aſſiſtant ſays, ^c *Flectamus Genua*, upon which they all kneel but the Celebrant, the Croſs-Bearers, and the Ceroferaries. Then the other Aſſiſtant ſays, *Levate*, and then they all riſe with him. This Spiritual Diſcipline is not eaſily learnt, on account of its numerous and different Evolutions; for which Reaſon all the Ceremonies of the Church are performed with the Ritual in Hand. We hope the ſerious Chriſtian Reader will not be offended at this military Compariſon, it being no Treſpaſs on the Eſſentials of Religion. The Prayer which follows the *Levate* in the Pontifical, is very much in the myſtic Taſte. As ſoon as it over, the Celebrant puts

^a Theſe twelve Candles repreſent the preaching of the Goſpel, the Light of it diſperſed all over the World by the twelve Apoſtles, and the Attention which all pious Chriſtians ought to give thereto.

^b *Alot's Ritual*.

^c That is, *Let us kneel*.

on his Mitre, and going up to the Church-Door, first strikes it with his Pastoral Staff, and then pronounces ^a the *Attollite Portas, & introibit Rex Glorix*. The Deacon, who remain'd lock'd up in the Church, asks who this *King of Glory* is, to which the Bishop, answers, *That it is the Lord God Almighty, the God of Hosts*. Is it purely in order to condescend to the Frailty of human Nature, or, as *Charron* expresses it, ^b *Because it is allowable to trifle with Children*, that a Ceremony is practis'd, in which there seems to be no Manner of Footsteps of the Apostolic Spirit? Inventors of religious Ceremonies must have been very conscious that the human Understanding is incapable of any Thing grand or sublime, with respect to Matters of Religion.

THE Bishop, having gone round the Church on the Right Hand, does the same on the Left, sprinkling the Outside of the Walls, about as high as his Head. The Anthem and Prayer us'd here are different from the others. The rest of the Ceremony is carried on as before, except that after the Deacon, who is lock'd in the Church, has asked who is the *King of Glory*, the Clergy and Bishop jointly answer, ^c *It is the Lord Almighty, the King of Glory*; and that they all together cry out thrice, ^d *Open the Doors*. The Bishop crosses the Door, and repeats at the same Time ^e a Verse in Church Latin, which, however, effectually confounds the Devil and all the Powers of Hell. The Sense of this Verse is, that all the Devils must vanish at the Sight of the Sign of the Cross. At length the Door being opened, the Bishop enters, attended by his Ministers only; for the People, except a Mason or two, who are to close the Sepulchre, where the Relics are deposited, and cement the Altar-Table with Mortar, remain without. The Bishop as he goes in, says, *Peace be in this House*, to which the Deacon answers, ^f *When thou shalt enter into it*. Whilst some Words applicable to this Wish, extracted out of the Scripture, are singing, the Bishop, advancing towards the Middle of the Church, kneels down, and begins the *Veni Creator*, with his Head uncover'd, and his Face towards the high Altar; then one of the Sub-Deacons takes some Ashes, and scatters them on the Pavement, in Form of a Cross, as prescribed in the Pontifical, and represented in ^g the Print hereunto annexed. Next the Litanies are sung, wherein is twice named the Saint from whom the Church or Altar takes its Name. We are to inform the Reader likewise, that the same Honour is done to those whose Relics lie buried under the Altar; for too great a Stress cannot be laid on this Particular. All this is performed whilst they address themselves thrice to God in these Words; ^h *We beseech thee to bear us*, still calling, however, on the Saint of the Church, and all the Time making Signs of the Cross. The Celebrant makes three upon the Church and Altar. These Ceremonies are followed by some *Oremus's*, an Anthem, and the Song of *Zachariah*; and the Bishop, whilst some of his Officers are singing in Chorus, puts on his Mitre, and with his Crosier draws upon the Ashes a double ⁱ Alphabet in Capitals. The Reader may be fully informed of the Manner of this Ceremony, by consulting the Representation of it given in the ^k two Prints.

The

^a Lift up your Gates, that the King of Glory may enter in, Psalm xxiii.

^b On Wisdom, Lib. I. Sect. 1.

^c Dominus virtutum.

^d The Pastoral Staff with which the Bishop knocks at the Gate, represents the Sacerdotal Power communicated by Christ to his Disciples, and which their Successors have increased by those Arms Religion has supplied them with. The Blows given upon the Church-Door instruct us, that Heaven, Earth, and Hell, must all yield to the Authority of Christ's Vicar. We are obliged to *Casalius*, Chap. xxxiii. de Ritibus, &c. for this Interpretation.

^e Ecce Crucis signum, fugiant phantasmata cuncta. Pontif. Rom.

^f This is admirable when considered only as a Ceremony; for your mitred Ecclesiastics are oftner the Fore-runners of War than of Peace. The Ship or Boat which represented the Church would run strange Hazards of being exposed to Ship-Wrecks, did not the Pilot's Wisdom prevent the Villany of the Sailors who row it.

^g Vide the first Division in the Print.

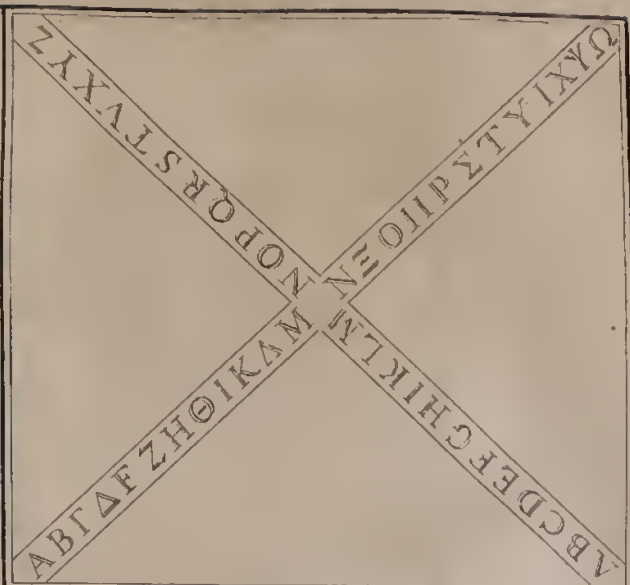
^h Te rogamus audi nos.

ⁱ This Alphabet represents the first Principles of the Christian Religion. The Cross informs us, that the first Thing a Christian should learn, is Christ crucified. Vide *Casalius de Ritibus*, &c.

^k Vide the two first Figures in the Print. This and some other Ceremonies appear no doubt singular enough; but that Judaism has been a Source of Mysteries and Ceremonies, and Paganism not behind-hand with it, is not at



Bishop herites y^e ALPHABET on y^e LEVEQUE écrit L'ALPHABET sur la Croix
of ASHES made by y^e Soudencre. de CENDRES que le Soudencre. a fait



A REPRESENTATION of the Crois of FIGURE de la Croix de CENDRES qu
ASHES made on y^e CHURCH pavement on a tracee sur le PAVÉ de L'EGLISE.



BISHOP makes a CROSS with H LEVEQUE fait la Croix avec de l'Eau
ER on the middle of the ALTAR. BENITE au milieu de L'AUTEL.



The BISHOP sprinkles the CHURCH pavement both holywater LEVEQUE ASPERGE le PAVÉ de L'
EGLISE avec de l'Eau BENITE.



On porte les RELIQUES en PROCESSION dans L'EGLISE.



The BISHOP encloses the RELIQUES in the ALTAR LEVEQUE enferme les RELIQUES dans L'AUTEL.

The Consecration of an ALTAR.

WE proceed to the Consecration of the Altar. It is here introduced in its proper Place, though we have already spoken of the Altar before the Church. ^a As soon as the Bishop has made the two Alphabets in the Ashes, he turns to the high Altar, being some considerable Distance from it, takes off his Mitre, falls on his Knees, and repeats a Prayer or Anthem, which the ^b Choir answers. This is done thrice, and each Time they raise their Voice a Note higher; then the Celebrant puts his Mitre on again, and blesses the Water, Salt, Ashes, and Wine. The Exorcism ^c of the Salt and Water, &c. and the *Oremus's* are different from those which we have before mentioned at the Benediction of the first Stone. When he blesses the Ashes, he begs, *That God would vouchsafe to send his Angel to consecrate and bless it; that it may become a wholesome Remedy to all such as shall call upon the sacred Name of God, and confess their manifold Sins and Transgressions; and that they, who whilst they are calling on his Name, shall sprinkle themselves with it, for the Expiation of their Sins, may obtain Health of Body, and the Salvation of their precious and immortal Souls.* After this Prayer the Bishop takes the Salt, mingles it with the Ashes in the Form of a Cross, takes a Handful of this Composition (for we may properly call it so) and throws it into the Water at three several Times, repeating a Benediction each Time; then he blesses the Wine, and mingles it with the Water in the Form of a Cross. This Benediction, as well as the former, has some Prayers peculiarly relating to it. The Benediction ends with the Bishop's Account of the Advantages arising from Water, and the Miracles wrought by it. He looks at, and directs his Discourse to it, whilst he is expatiating on this Topic. The Consecration does not immediately follow. The Celebrant goes to the Church-Door again, and with his Pastoral Staff crosses it at Top and at Bottom; then begs of God, ^d that the Cross may be invincible, and that all such as shall visit this Church may abound in all Manner of good Things, &c. *Lastly*, He returns to the Place where he blessed the Water, and being uncovered, and turn'd towards the high Altar, ^e exhorts the Congregation to beg of God, *to bless and keep this Place, by the Aspersions of Water mingled with Wine, Salt, and Ashes, and through Jesus Christ, &c.* ^f After this there is an Anthem several Times repeated. At the Beginning of it, the Celebrant stands before the Altar, dips his Right Thumb in the Water which had been blessed before, and makes a Cross on the Middle of the Table, belonging to the Altar, consecrating it ^g *in honour of God Almighty, of the blessed Virgin Mary, and of all Saints, in the Name and in Commemoration of Saint as also in the Name of the Father, Son, and Holy Ghost.* He must make a Cross at each of the four ^h Corners, besides that in the Middle; two on the Epistle-Side, and two more on the Gospel-Side. A Prayer succeeds, after which the Celebrant makes a Tour seven Times round the Altar, and sprinkles it as he goes

all strange. Ceremony may in some Measure be stiled — the Essence of both those Religions. 'Tis surprising, however, that Christianity, whose Principles are the most plain and simple, should load itself with so cumbrous a Train, and so difficult, that those very People, who are obliged to support it, cannot acquit themselves without infinite Fatigue and Trouble. It is easy to be imagin'd, that it requires more Time to learn such Things, than to be informed of Religion.

^a Pontif. Rom.

^b He begins with *Deus in adiutorium*, and the Choir having answered, *Domine ad adjuvandum*, he says *Gloria Patri*, &c. and the Choir answers, *Sicut erat in principio*. All this must be done methodically, for Method is the very Soul of all Formularies. The least Reflection upon what passes in all Societies, as well Ecclesiastic as Secular, will convince the Reader of this Truth.

^c *Creatura salis, Creatura aquæ, &c.* thus the Pontifical calls them.

^d *Sin postis crux invicta liminibus, &c.* Pontif. Rom.

^e Ibid.

^f If there be other Altars to consecrate, the Celebrant bestows the same Ceremonies on them all, consecrating them one after another, Pontif. Rom.

^g Pontif. Rom.

^h The Altar is the Symbol of the Universal Church. Its four Corners represent the four Corners of the World. This Ceremony therefore signifies the Extent of the Church, and of the Merit of the Cross of Christ. The seven Turns round it, and seven Sprinklings, express the Fulness of the Grace of the Holy Ghost.

with

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with holy Water. We shall not expatiate any farther on the Ceremonies of these seven Tours, it appearing to us entirely useleſs; but we think it neceſſary to add, that after them, and during the Anthem, the Celebrant paſſes behind the Altar, and turns on the Right Side, to go round the Church, and ſprinkles the Bottom of the Walls. He returns the ſame Way, ſprinkling the Middle of them. At the third Round, going to the Left, he ſprinkles the upper Part, then the Pavement, and then begins to ſprinkle before the Altar; from thence he proceeds to the great Gate, and continues the Ceremony croſs-wiſe, from one End of the Wall to another. He likewiſe ſprinkles it, turning to the ^a four Corners of the World. After this he turns towards the great Gate, and ſays a very conſiſe, but truly ^b Chriſtian Prayer, and after that another, which in the whole is no ways inferior to it; then he lays his Hands upon his Breſt, and repeats what the Church calls the ^c *Preface*.

AFTER the Preface, the Biſhop, or officiating Prieſt, pours holy Water into the Cement, in order to faſten the Stone that is ſet over the Sepulchre of the Relics, over which he prays, and gives it his Benediction.

The Proceſſion of the RELICS, being a Continuation of the DEDICATION of a CHURCH.

THE Celebrant, with ſeveral Eccleſiaſtics in his Train, and preceded by the Croſs, carried between two Taper-Bearers, goes and fetches the Relics with abundance of Solemnity. The Chriſm is carried to the Entrance of the Church, and at going into the Tent where the Relics are depoſited, an Anthem is ſung, and the ninety fourth Pſalm likewiſe, according to the Vulgate; but ſometimes they ſing a *Reſponſe* only, in honour of the Saint, whoſe Relics are going to be removed; after which the Celebrant, who ſtands before the Relics bare-headed, ſays a Prayer ^d in honour of them. The Incenſe is after that put into the Thurible, and the Proceſſion begins in the following Order. The Croſs-Bearer marches firſt, between two Ceroſeraries, with Tapers in their Hands, and the reſt of the Clergy follow them, and ſing as they go along. The Prieſts march next, who bear the Relics, richly adorned, upon a Litter.

THE Incenſe-Bearer walks by the Side of it, and takes care to perfume the Relics with Incenſe during the Proceſſion. Several Ceroſeraries with Tapers likewiſe walk on one Side, towards the Head of the Litter. After the Relics appears the Celebrant with his Aſſiſtants. When the Proceſſion ſets out from the Pavilion where the Relics were depoſited, he begins an Anthem, and after that ſome others are ſung by the Choir. When they are come to the Church-Door, the Celebrant, having the Croſs, Ceroſeraries, and Relics before him, leaves the Choir to go round the Church, and then ſtops at the Church-Door, and harangues ^e the People; at the Conclusion whereof he makes

^a *Versus Orientem, Occidentem, &c. Pontif. Rom.*

^b The Purport of it is, *That God would ſhed his Mercy on all ſuch as ſhall call upon him in this Church.*

^c *Per omnia ſæcula, &c.*

^d He begs of God, *That the Faithful through his Grace may in a worthy Manner touch the Members of thoſe Saints which have been particularly conſecrated to him.*

^e This turns upon the Reſpect due to God, and to his Churches; the Veneration which *Jewiſh*, and afterwards Chriſtian Princes have ſhewn to theſe holy Places. We muſt not omit, that Criminals who ſeek an Aſylum in Churches (eſpecially in *Italy, Spain, and Portugal*) are protected by the Mediation of the Clergy who officiate in ſuch Churches. He exhorts Chriſtians, notwithstanding, to enter them with Purity. "The holy Pontiff, adds he, have granted Privileges to the Church we are dedicating in honour of the Almighty, of the bleſſed Virgin *Mary*, of all the Saints, and particularly of Saint — We declare that we have depoſited the Relics of the Saints — under its Altar, and that the Bodies of Saint — and Saint — lie in ſuch a Place. All who viſit them ſhall enjoy the Indulgence granted by — We exhort you to pay the whole Tithes to ſuch as ſhall officiate in this Church." On this capital Point he muſt enlarge, and prove, that it will draw down the Bleſſing of God, &c. *Vide Pontif. Rom.*

an Exhortation to him who founded the Church, informing him, that it ought to be endowed; that is, a Fund ought to be raised for its Maintenance and Support. The Church, by the Mouth of the Celebrant, promises the Founder and his Heirs, in Return, that they shall always be the foremost at the Processions to be held on the Anniversary of the Dedication, &c. After this they pray for him, sing a *Response*, and then pray again. The Celebrant makes a Cross on the Outside of the Door, with his Right Hand Thumb, before he goes in. *Lastly*, The Priests take the Litter upon their Shoulders, and enter the Church in Procession, succeeded by the People and the Clergy; then those Saints, whose precious Remains they are carrying, are invited by an Anthem which the Celebrant begins, and afterwards the whole Choir joins in, ^a to come and take Possession of the Apartment which the Lord has prepared for them. The Procession in the mean Time continues walking on; and when they are come to the Altar where the Relics are to be deposited, Tapers are lighted all round about the Litter, which is laid near the Altar. The Celebrant honours the Arrival of these holy Relics, by singing an Anthem, which is repeated, and by two Psalms, which are succeeded by a short Prayer.

The Depositing the RELICS under the ALTAR.

BEFORE they are deposited in the Sepulchre, the Bishop, or other Celebrant, takes his Mitre, and marks the Deposit with the Chrism; but first seals up the Vessel which holds the Relics. He must take care that four Signs of the Cross, which must be made on the four Sides of the Sepulchre, in the Name of the Father, &c. accompany this marking with the Chrism. This is the Consecration of the Sepulchre. He is then to reposit the Relic-Box with all the Veneration imaginable, which he shall do uncover'd, to testify it the better to the Congregation. After this an Anthem is repeated, during which the Celebrant, still with his Mitre off, incenses the Relics, and then puts it on, takes the Stone which is to be laid over the Sepulchre with his Right-Hand, dips the Thumb of his Left in the Chrism, and makes the Sign of the Cross in the Middle of it, on the Side which is to be towards the Relics, with Intent to consecrate it on that Side. Several Anthems and ^b the *Oremus* follow next, according to Custom. After this the Celebrant fixes the Stone upon the Sepulchre, the Masons make an End of the Work, and the Celebrant sanctifies it by making the Sign of the Cross upon it.

The Incensing of the ALTAR.

THE Stone being fixed, blessed, and signed with the Cross, the Altar must be incensed. The Celebrant puts Incense into the Thurible, ^c blesses it, and makes the Sign of the Cross over it; then he incenses the Altar on the Right-Hand and the Left, before and behind, the Choir singing all the Time. After 'tis incensed he prays, and then his Assistants rub the Table of the Altar with a very clean Cloth. This Table is incensed by the Celebrant in Form of a Cross. The four Sides of the Altar must likewise be incensed, and be performed several Times without Intermission.

^a *Ingreddimini, sancti Dei, preparata est enim a Domino habitatio sedis vestre, &c. Pontif. Rom.*

^b In this Prayer they testify to God, that they embrace the Relics of the Saints, for which this Ceremony is performed, with a religious Affection.

^c *Ab illo benedicaris in cuius honore cremaberis. Pontif. Rom.*

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THE Celebrant then makes five Crosses with the sacred Oils; one in the Middle, and one on each Side of the Altar, in the same Places he made them before with holy Water. These five Crosses are repeated with the Oils, and the Incensing begins again. These Perfumes, and all the Signs of the Cross which the Celebrant makes a third Time with the Chrism, are accompanied with Psalms, Anthems, and *Oremus's*, with Alterations. In short, not to be too tedious, the Celebrant ^a at the same Time pours Oil and Chrism in equal Proportions upon the Altar, and rubs them all over it with his Right-Hand. In the mean Time, the Choir sing *Isaac's* Benediction to his Son *Jacob*, which is followed by a Psalm, and then the Celebrant exhorts the Congregation ^b to beg of God to bless and consecrate the Stone which has thus been anointed, &c.

The Unction of the twelve CROSSES.

WHILST the Choir and Clergy are thus piously engaged in singing of Anthems and Psalms, we shall interrupt the Incensing of the Altar, by taking Notice of the Unction of the twelve Crosses, which were made upon the Wall of the Church. He begins this Ceremony behind the Altar, and proceeding to the Right, anoints them all one after another, and at every Unction repeats the same Form as is made use of at the ^c Consecration of a Church. Every Cross in particular is perfum'd with Incense as soon as it has been anointed.

A Continuation of Incensing the ALTAR.

THE incensing of the twelve Crosses being thus compleated, the Celebrant returns to incense the Altar, begins an Anthem, and begs of God, with the usual ^d Sign of the Cross, to sanctify the Altar, and bless the Oblations of his Servants, &c. He forgets not here to bless the Incense, that ^e Creature, which by ^f its fragrant Smell dispels all Faintness and Diseases, but especially guards the true Christian against the Artifices of his greatest Enemy, the Devil. In the same Manner, neither, does he fail to make five new Crosses upon the Altar, each with five Grains of Incense, in the same Places where he made them before with holy Water, holy Oil, and the Chrism. Over every Cross of Incense he puts one of Wax, as represented in ^g the Print. Then kneeling before the Altar, he there lights it, and begs of the Holy Ghost ^h to kindle the Fire of his Love in the Hearts of the Faithful. An Hallelujah precedes the Anthem. The Choir continue singing, and the Priest concludes this Act of Devotion with a Prayer. In the mean Time the Wax Crosses and Incense burn, and the Celebrant orders the proper Officer carefully to collect their sacred Ashes. One of his Assistants performs this Part of the Ceremony, puts them into the appointed Vessel, and then empties them into the Sink, call'd the *Piscine*. The usual Conclusion of this whole Ceremony is an *Oremus*, which the Celebrant pronounces on the Steps of the Altar ⁱ in due Form. The *Oremus* being over, the Celebrant, according to the Directions given in the Note, re-

^a See the fourth Compartment of the Print.

^b Pontificale Romanum.

^c Sanctificetur & consecratur hoc templum, &c.

^d It is to be observed, that the Sign of the Cross is appropriated to the three Persons of the sacred Trinity in Benedictions, when such Words as *Blessing*, *Consecrating*, *Sanctifying*, are pronounced.

^e *Creatura Incensi*, *Creatura Aquæ*, *Creatura Salis*, &c. are the usual Terms of the Pontifical, as already hinted.

^f Pontific. Rom.

^g Vide the fifth Compartment in the Cut.

^h It is the Hymn beginning with these Words, *Veni, Sancte Spiritus*, &c.

ⁱ That is standing, and without the Mitre. One of his Assistants afterwards says, *Flectamus Genua*, upon which all kneel but the Celebrant. The other Assistant says, *Levate*, and all rise with him.



The CELEBRANT anoints th CHRIS-
ME the twelve CROSSES on the Walls. | Le CELEBRANT oint avec le S^{CR}É-
ME les douze CROIX des Murailles.



He CROSSES the front of the
ALTER with holy CHRISME. | Il fait avec le S^{CR}ÉME une
CROIX au devant de L'AUTEL.



He BLESSES y Plate design'd
for the Service of the ALTER. | Il BENIT les VAISEAUX,
qui doivent servir à L'AUTEL.



He pours oil and CHRISME
on the ALTER-TABLE. | Il VERSE de L'HUILE et du CHRIS-
ME sur la TABLE de L'AUTEL.



He LIGHTS y five WAX CROSSES
laid upon the five others of INCENSE. | Il ALLUME les cinq CROIX de CIRE
qui sont posées sur les cinq CROIX d'ENCENS.



He CONSECRATES the
ORNAMENTS of y ALTER. | Il CONSACRE le
PAREMENS de L'AUTEL.

peats the *per omnia*, which we have already spoken of, moderately loud, stretching his Hands forth at the same Time, even with his Breast.

THE Altars at Rome are on *Thursday* and *Friday* in Passion-Week stripped of their Decorations, and washed with Water and Wine. This stripping them, denotes the Christian's Sorrow for our Saviour's Sufferings, or else represents the Manner in which he was stripped and scourged. The Ablution with Water and Wine, is a Symbol of the Blood and Water which issued out of his Side.

The CROSS before the ALTAR.

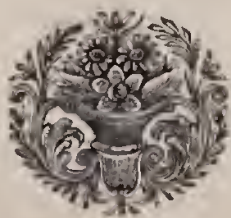
AFTER all those Crosses with which the Celebrant has been *blessing, consecrating, and sanctifying* the Altar, &c. one would imagine the Ceremony was completed. But far from it, there still wants one for the Front of the Altar, which is made with the Chrism, and attended with a Prayer; and then the Sub-Deacons come and rub it with Towels appointed for that, and no other Purpose. The Celebrant seats himself near the Altar, and rubs his Hands with the Crumb of Bread, then washes and wipes them in Form; after which the Acolytes present him the Cloths, Linen, Vessels, and all the other Ornaments of the Altar, to bless. These Circumstances are peculiar to this Ceremony. There is nothing remarkable in the Consecration of the *Portable Altar*, nor in the Benediction of any Altar alone, where there is no Dedication of the Church. As to the Consecration of the *Portable Altar*, a few small Relics, and three Grains of Incense are prepared for that Part whereon it is to be consecrated, and the Ceremony must be performed fasting. The Priest, if he thinks fit, may say Mass after the Consecration.

The Benediction of the VESSELS and ORNAMENTS of the ALTAR.

THE Celebrant sprinkles these Vessels and Ornaments with holy Water; after which his Ministers spread the *Chrisma* upon the Altar, and put on the rest of the Decorations, as the Cross, &c. The Celebrant begins the first Verse of the Anthem standing, which is succeeded by a Psalm, and then he proceeds to the Altar, kisses the Cross, and perfumes the Altar with Incense three Times. After this he prays, and then goes into the Sacristy, takes off his Pluvial, and returns with the Sandals, washes his Hands, and dresses himself all in white. The Church is adorned, the Altar is illuminated, and the officiating Priest says Mass, if the Fatigue he has undergone will permit him; if not, it is perform'd by another.

^a Pontif. Rom.

^b Si celebrare voluerit, adds the Roman Pontifical.



A
DISSERTATION
ON THE
CEREMONIES
OF THE
ROMAN CATHOLICS.

PART III.

Treating of such Customs as relate to Devotion in
the Roman Catholic Church.



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CHAP. I.

The Benediction of AGNUS DEI's.



THE Pope performs the Ceremony of ^b baptizing and giving his Benediction to the *Agnus Dei's* in the first Year of his Pontificate, and every seventh Year repeats it. We shall now give the Reader a short Description of these *Agnus's*. They are a Sort of Pastils made of Wax, in the Form of an Oval Medal, upon which *Jesus Christ* is represented under the Appearance of a Lamb holding a Cross; for which Reason these Pastils are called *Agnus's*. ^c This Wax was formerly provided by one ^d of the Gentlemen of his Holiness's Chamber, who held his Office from the Master or Chamberlain of the sacred Palace. Such as were desirous to have any *Agnus's* laid Wax upon St. Peter's Altar; and an Apostolic Sub-Deacon fetch'd it from the Altar, and carried it

^a Cerem. Eccl. Rom. Lib. I. p. 37. Edit. of 1516.

^b At Rome this Ceremony is called *Baptizing*.

^c Cerem. Eccl. Rom. Ibid.

^d *Magister Cerae Palatii Apostolici*.

to an Apartment in the Pontiff's Palace. The Sub-Deacon and his Collegues, assisted by some of the Acolytes, moulded the Wax, and, ^a with great Devotion, Respect, and Neatness, made it up into *Agnus's*, according to the Directions of the *Roman Ceremonial*. These sacred Pastils were provided entirely at the Expence of the Apostolic Chamber. The Wax, which was the Ground-work or Substance of them, was melted in a Quantity of sacred Oil and Chrism of the foregoing Year. When the Materials were completely prepared, the *Agnus's* were presented to the Pontiff in one or more Basons, and he gave them his Benediction. ^b In this pious Work the Prelate who is his Holiness's Sacristan, employs his Chaplain, and the Clerks of the Chapel. The Wax of which they are made, is taken from the Remains of the last Year's *Easter Wax*; and as that would not be near sufficient, the Apostolic Chamber supplies them with more.

^c THE Sacristan performs the Benediction over the Water on *Easter Tuesday*, and the next Day, as soon as the Pontifical Mass is ended, his Holiness, dressed in his Amict, his Albe, his Stole of white Damask with a Silver Lace, and having a Mitre of Cloth of Gold upon his Head, consecrates the Water which was blessed by the Sacristan the Day before. This Water is put into a large Silver Bason; the Consecration consists of the usual Blessings, to which the Holy Father adds a Prayer to Almighty God, that he would vouchsafe to sanctify such Things ^d as wash away the Sins of Mankind, &c. after which he takes some Balm, and pours it into the Water, adding thereto the holy Chrism, which he likewise pours into it in the Form of a Cross. He offers up several Prayers to God during the Performance of this Ceremony; then he turns to the *Agnus's*, ^e blesses and incenses them, imploring God to shower down upon them all the Virtues generally ascribed to them. A second and third Prayer follow; after which his Holiness, seated in an easy Chair prepared purposely for him, ^f having a Napkin girt about him, and his Mitre on, takes the *Agnus's*, which the Gentlemen of the Chamber present him in Silver gilt Basons, one after another, and throws them into the holy Water; the Cardinals, in their fine Linen Albes, take them out the next Moment, with a Spoon made use of for no other Purpose. Their Eminencies afterwards lay them on a Table covered with a clean white Cloth, and there wipe them with a Napkin, which they likewise wear in the Form of an Apron, and the Assistant Prelates range them upon the Table, where they are left till they are thoroughly dry. After this ^g Baptism of them is over, the Holy Father rises, and in a Prayer addresses himself to the Holy Ghost, beseeching him to bless them, and then makes his Application to JESUS CHRIST; after this they are put into the Basons again, and his Holiness takes all the Cardinals to Dinner with him, who ^h have assisted him in this Office. This Work is resumed the *Thursday* following, and continued till they are all blessed, which is always on the *Friday*. This Ceremony is performed in the Presence of several Ambassadors, and Multitudes of Strangers, whom Curiosity brings thither to be Spectators.

THE *Saturday* following, being the Day on which the *Agnus's* are distributed, there is a Chapel held, and Mass sung by a Cardinal Priest, at which his Holiness assists in his *Pontificalibus*. ⁱ As soon as the *Agnus Dei* is sung, an Apostolic Sub-Deacon, dressed in his Robes, with the Cross-Bearer, two Wax-Taper-Bearers, and the Thuriferary

^a Cum magnâ devotione, reverentiâ, & munditiâ.

^b Cerem. Eccl. R. Ibid. Aimon in his *Tableau de la Cour de Rome* says, "That generally the Feuillants, or Monks of S. Bernard and S. Pudenciana, mould the *Agnus's*."

^c Lunadoro, Relaz. &c.

^d Quatenus ipsorum venerationis & honore nobis famulis tui: crimina diluantur, &c. Cerem. Eccl. Rom. Vide The Cut on which are inscribed the Virtues of *Agnus Dei's*.

^e Benedice, e Turifica de gl' Agnus. Lunadoro.

^f Accinctus limbo.

^g Cerem. Eccl. R. Omnibus Baptizatis.

^h Lunadoro, Relaz. &c.

ⁱ Aimon. *Tableau de la Cour de Rome*.

LES VERTVS DE L'AGNVS DEI.

Composé de Saint Crefine, Baume, & pure cire Extraict du liure appelle le Ceremonial, ou parlant de la Benediction d'iceux, les paroles suyuant, se trouuent registrées sur la fin en ceste maniere.



Il se lit que le Pape Urbain Venuoya à l'Empereur des Grecs trois Agnus Dei, avec ces vers & paroles.

Les tonnerres il chasse,
Les pechez il efface;
Sauue d'embrasement,
Et de submergement,
Garde de mort subite,
Les Diables met en fuite,
Dompte les ennemis.

Hors de danger sont mis
Et l'enfant & la Mere,
Qui travaille a le faire
Il donne maint pouuoir
Aux dignes de l'auior
La part quoy que petite
Tant que la grand profite

La Priere que le Pape fait a la Benediction de l'Agnus Dei

Qu'il efface les pechez, qu'on impetre pardon, qu'il confere les graces
Que le touchant, & voyant les Chrestiens soient efmeus a louer Dieu
Que le bruit de l'air, gresles, neiges, & tempestes, la furie des Vents, & des Tonnerres,
Soient moderez, & arretez.
Que deuant le Salutaire, & glorieux estendart de la Croix, qui y est figure les esprits malins s'espouuantent, & s'enfuient.
Que celui qui les porte, aye vertu contre les illusions tromperies, astuces, & fraudes du Diable, & des esprits malins.
Qu'aucune tempeste, aduerfite, air pestilential, ou corrompu, mal caduc, aulcune tourmente, tempestes de mer, aulcun feu, ou aultres inuires de temps ne puissent offenser ny preiudicier, a celui qui le portera deuotement sur soy.
Qu'en l'accouchement soient conferuez la Mere, & l'enfant
Que tous ceulx qui le portent, puissent estre tousiours en seurete, qu'ils ne craignent aucun peril, qu'ils n'ayent point peur des ombres, qu'aucune cruauté du Diable ne les endommage, qu'ils ne puissent estre trompez des hommes, qu'ils soient exempts de tous perils, de feu, de foudre, de tourmente, & tempestes, Et que les femmes enfantent sans trauail, & soient deliurees de mal, & de tout danger.

A ROME, Chez l'Imprimeur de la Chambre Apostolique 1662.
avec permission des Superieurs.



A. A correct copy of the printed Schedule given by the Pope along with Agnus Dei, as sort of some medals with the representation of a lamb upon them as appeared before B. The reverse of the image of some saint.
C. The coat of arms of Pope Urban VIII who first granted the Schedule.
D. The Chaplet.
E. The Rosary consisting of 15 tens, or 150 beads.
F. A Common Chaplet with 15 beads in saying their prayer, the Pope at the top having on a spring and marked out by the small black dot hand the number of tens already said on the 15 figures placed upon the end of the 15 part of them.
I. The Rosary of 15 beads being a kind of rosary given by the monks to some friars.
K. A little Medal made of Brass, and worn at their heads by the Sisters of the Charity at Paris in order to preserve their virginity.

A. Copie exacte de la feuille papirée, que le Pape donna avec les Agnus Dei, qui ont une espèce de medaille de croix, représentant un agneau comme on le voit a la lettre B. cette medaille a pour verset l'image de quelque saint.
C. Les armoies du Pape, Urbain VIII qui a donne l'original de la medaille papale A.
D. Le Chaplet.
E. Le Rosaire, Chaplet composé de 15 dizaines.
F. Le Chaplet ordinaire avec 15 de Rosaires.
G. Rosaire dont les charnières de l'aillet se serrent pour dire leur priere, la bien qui est a la lettre E.
H. Les figures placées sur le petit point noir, sur les chiffres qui sont au bout de la main des dames.
I. Pain de l'Agneux avec sa croix de petit bois, avec que les Religieuses de l'Ordre de la bien en ont leur priere pour la priere.
K. Medaille de la Croix de l'œuvre que les sœurs de la charité a Paris ont à leur chaplet pour conserver leur virginité.



“ before him, goes to the Pontiff’s Sacristan, and takes from him a Bason full of those “ *Agnus Dei’s*, lately blessed, and wrapped up in a parti-colour’d *China Cotton*.” The Sub-Deacon is followed by a Clerk of the Ceremonies, and two Chaplains in their Surplices. When these are got to the Door of the Chapel, they all kneel, and the Sub-Deacon with an audible ^a Voice sings these Words in corrupt *Latin*. ^b *Holy Father, these are the new Lambs, who have sung their Allelujahs to you. They drank not long ago at the Fountain of holy Water. They are now very light, or rather very much enlightened. Praise the Lord.* To which the Music in the Choir answer: *God be praised: Allelujah.* After this the Sub-Deacon rises, and walks forwards. As soon as he gets to the Entrance of the Banisters in the Chapel, he repeats the Words just before-mentioned. When he approaches the Pontifical Throne, he repeats them a third Time, and prostrates himself at his Holiness’s Feet, who receives him sitting with his Mitre on. When the Cross enters, however, he and the whole Congregation rise; but the Holy Father sits down again immediately, tho’ the Sub-Deacon remains kneeling at his Feet, whilst he thus distributes the *Agnus’s*.

Two Auditors take a fine white Napkin, and present it to two Cardinal-Deacons Assistants, who lay it in a decent Manner on his Holiness’s Knees; and the two former hold the two Ends of the Napkin, whilst the sacred College partake of the holy Father’s Munificenc. Their Eminences, after their usual Testimonies of Respect and Veneration paid, present their Mitres to his Holiness with the Horns downwards, who puts as many *Agnus’s* as he thinks proper into them. ‘Formerly he bestowed no more than three a piece, to the sacred College, two to the other Prelates, and one to the Clergy, &c. Their Eminences kiss his Holiness’s Hand and Knee. After they and the Clergy have received their Share, several Ambassadors, and other Persons of Distinction, come forward with white Napkins, to partake in their Turn of these Spiritual Benefits. The Holy Father, indeed, is not so liberal and indulgent to these as to others; but puts a reasonable Number, however, of *Agnus’s* into their Napkins.

THE Distribution thus made, the Pope washes his Hands, the sacred College unrobe, the Celebrant returns to the Altar, ^c Mass concludes with a double Allelujah, and his Holiness bestows his Benediction on his Children, with a great many Indulgences, which are published by the Celebrant. The Popes, we find by the *Roman Ceremonial*, had formerly a Bason full of *Agnus’s* brought to Table after Dinner, which they distributed among the Apostolic Court.

“ ^e ALL the *Agnus Dei’s*, which remain out of the prodigious Quantity that have “ been blessed, are left in the Prelate’s Custody, who is Master of the Pope’s Wardrobe, “ . . . and he distributes them every Day at certain Hours among the Pilgrims and other “ Foreigners, who go and ask for them. By one of the Constitutions of Pope *Gregory the Thirteenth*, made in 1572. all such as were not in holy Orders, were forbidden to touch these *Agnus Dei’s*, unless on some emergent Occasions; and, as a still “ greater Precaution, all Laymen were directed to have them set in Glass, or Crystal, “ or such other Things as were transparent; and that such as had the Means of wrapping them up in some rich Embroidery, should so order it, that the *Agnus* might “ appear on one Side as in a Reliquary. Printing them was likewise prohibited by the same Constitution, upon Pain of Excommunication; the Whiteness of “ the Wax, in which these Figures in Relief were formed, being esteemed by that

^a Cerem. Eccl. R. Lib. II. Fol. 111.

^b *Pater Sancte, isti sunt agni novelli, qui annuntiaverunt vobis Alleluja. Modo veniunt ad fontes: Repleti sunt claritate, Alleluja.*

^c Cerem. Eccl. R. Lib. II.

^d *Ite, missa est, cum dupliet Alleluja, Ibid.*

^e *Tableau de la Cour, &c.*

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“ Pope more suitable than any other Colour whatsoever, . . . to represent the *immaculate Lamb of God*. These are the Words made use of by all the Popes down from *Gregory* the Thirteenth to this Day, . . . in speaking of the miraculous Effects of *Agnus*’s.

THE Origin of this Ceremony was thus : ^a In the earliest Ages of the Church, small Figures in Wax, which represented Christ under the Form of a Lamb, were given to those who came to be baptized. These Catechumens wore them about their Necks. This Custom seems to have succeeded in the Room of the Heathen *Amulets*. The *Romans* hung the Figure of a Heart, and of another certain Part of the human Body, about the Necks of their young Children, as Tokens both of the Courage and Strength of the Male Sex ; but Christians, as Disciples of a better Master, introduced that of a Lamb in their Stead, which is the Emblem of Humility and Patience. The antient Heathens look’d upon those Figures which they called *Bullæ*, as Preservatives against Charms and Enchantments, and the thousand other Casualties to which the Life of Man is daily expos’d. For which Reason they were peculiarly bestowed on Children, who are more liable to Accidents than such Persons as are grown to Maturity. And for the same Reason Care is taken now-a-days to provide them with *Agnus*’s and *Scapularies*.

C H A P. II.

The CANONIZATION of SAINTS.

BEFORE the ^b Person to be canoniz’d is registred amongst the Number of the Saints, his Holiness holds four Consistories. The two first are private, the third public, and the fourth between both. In the first, he causes the Petition of those, who demand to have their Saint universally acknowledged as such in the Catholic Church, to be examined by three Auditors of the Rota, and directs the Cardinals to revise all the Instruments relating thereunto. In the second, the Cardinals make their Report. The third, ^c as we have already observed, is held in public, in which the Cardinals pay their Adoration to his Holiness ; after which, one of the Consistorial Advocates makes the Elogium of the Person who is to be proclaimed a Saint, and gives a long and particular Account of the Life and Miracles of this faithful Servant of God ; nay, he often enters into his most hidden Secrets, pursues him thro’ all his Thoughts, and examines the minutest Motives, by which he acted, with all that Exactness which is necessary, when People are about to acknowledge a new Intercessor with God, and to add him to the Body of *Mediators, appointed at different Times, for the faithful Members of the Church*. The fourth is neither public nor private, and is held in the Ducal Hall, where his Holiness assists in his plain Mitre and Pluvial ; at which no Adoration is paid to him. Patriarchs, Archbishops, Bishops, Prothonotaries, and Auditors of the Rota, are admitted at this Consistory, and the Train-Bearers perform their Office dress’d in Purple ; but after the *Extra*, every Body goes out, but the Prelates beforementioned. This Consistory is held for taking the Votes of those Prelates, who are for and against the Canonization, and, as soon as it is resolv’d upon by Plurality of Voices, the Pope ^d intimates the Day appointed for the Ceremony.

ON the Canonization-Day, the Pope officiates in white, and the Cardinals are dress’d in the same Colour. *St. Peter*’s Church is hung with rich Tapestry, upon which ap-

^a Casalius *De Ritibus*, &c.

^b Sestini’s *Maestro di Camera*.

^c In the Hall called the *Royal*.

^d Vide *Chiapponi Acta Can.*, &c. *Roma* 1720.

pear the Arms of his Holiness, or of that Prince or State which requires the Canonization, embroider'd with Gold and Silver. The Church is most pompously illuminated, where millions of Christian Souls wait, in all probability, with a devout Impatience, till the canonized Saint has made his public Entry into Paradise, in order to address their Petitions to him without Danger of being rejected. We shall enlarge upon the Particulars of the Canonization, when we shall give you a Description of this Ceremony, as it was performed in the Pontificate of *Clement XI.*

CANONIZATION costs those Princes immense Sums, who are desirous of the Glory of procuring it for some favourite Christian. Beatification, as they call it, is in some measure the Fore-runner of it. Beatitude naturally leads us to Sanctity, and to a Supposition, that he that is accounted blessed here below, ought to be acknowledged as such in Heaven: Several *Beati*, however, have never yet been able to obtain to true Holiness; either because they have not been able to procure the necessary Testimonies and Certificates, or havenot performed a sufficient Number of Miracles to get them declared Saints; for Saints, and Soldiers who labour at Preferment in the military Way, are in the same Circumstances. They must both produce some Tokens at least of a superior Courage; and as the great Men of this World cannot always form a just Judgment of Merit by themselves, it is requisite for both the one and the other to have Patrons to display their Virtues, and Advocates to plead in their Behalf.

THE Birth of Martyrs, the Commemoration of their Death, the Oblations made to their Memory in those solemn Festivals, and the extraordinary Veneration which the Church shewed for those brave and intrepid Champions for the Cause of Truth, were earlier by many Ages than the Canonization of Saints. ^a Some Footsteps of invoking them, however, may be traced several Years before the first *Council of Nice.* The Custom of collecting their Relics, which were scattered about in very different Places upon Account of Persecutions, was introduced at the Close of the third and Beginning of the fourth Century. The Protestant Writer quoted below, insinuates, That ^b the Invocation of Saints was owing to the Rhetorical Figures of the Christian Orators of those first Ages. But be that as it will, from that Time devout Excursions were made to the Tombs of Martyrs, nor did these Travellers ever return without bringing home some Parts of their sacred Bodies. The surprising Virtues which were discovered in those Relics, for the Cure of such as were diseased, and the Salvation of Men's Souls, gave Birth to their Translation. It was the received Opinion, that the Bodies of the Saints were able to draw down the Blessings of Heaven on Cities and States; and whole Nations put themselves under their Protection. The numberless Miracles which are related in the Legends, as well antient as modern, convinced the Populace, that the Protection of Saints was a Circumstance of the last Importance. Their Images were erected in their Churches, and their Names included in their Litanies. To that Time Canonizations were made by a tacit Consent of the Clergy, without the least Formality imaginable; but the Use of Registers, known by the Name of Diptics, had obtained long before that, in which were set down the Names of Martyrs, and those who died in a Reputation for Holiness, after having distinguished themselves by a virtuous Life; nay, they often registred the Names of such as had no other Pretensions but their noble Extraction.

THERE is no Instance, as we can find, of a solemn Canonization, before that of *St. Sibert*, whom Pope *Leo III.* canonized about the Beginning of the ninth Century; tho' some attribute the first solemn Canonization to *P. Adrian*, and others are of Opinion that *St. Ulric*, who was canonized by Pope *John XIV.* or *XV.* in 993. was the first

^a *History of Ceremonies and Superstitions*, Ed. of 1717.

^b *Idem.*

Saint canonized in Form; and some again ascribe the Glory of this Institution to Pope Alexander III.

FROM what has been said, 'tis manifest, that Canonization by the Church, bears a very great Affinity to the antient Deification of the *Romans*, and in all probability owes its Rise to it. At least several Ceremonies of the same Nature are conspicuous in both. Such, as to the latter, are the Senate's Approbation of those whom they deified, the Examination into their Lives and Virtues, the Hymns and Forms of Prayer which were composed in Honour of those subordinate Deities, the Temples erected for them, and the Priests appointed for their Service. It would be impertinent to produce a more circumstantial Comparison; for which Reason we shall only observe, that those great Men, thus advanced to the Rank of Gods at *Rome*, were not always worshipped even in those Provinces which were subject to the *Roman* Government, and much less in Countries out of their Jurisdiction. In the same manner our Saints are not acknowledged in all Places alike. The Eastern Churches have several which our Calenders take no manner of Notice of; and some of ours are omitted in theirs; and yet those who have written the Lives of the Saints both of the East and West, or endeavoured to have them canonized, demonstrate by a great Number of Miracles, that both the one and the other may be addressed to without the least Scruple or Offence.

^a THE *Acts* of Canonization of Pope Pius V. *Andrew d'Avellino*, *Felix de Cantalice*, and *Catharine de Bologna*, will supply us with an ample Account of all the Particulars of this Ceremony. These four holy Persons were canonized in 1712. in the Pontificate of *Clement XI*. In the private Consistory held by his Holiness on that Topic, he declared^b that the Miseries of a War, and the Fear of a Peace, which might be fatal to Religion, had^c prevail'd on him to procure new Patrons, who might have Credit with God for the afflicted Church, in Hopes they would use their utmost Endeavours to appease his Wrath, and thereby reconcile them to the divine Majesty. Then followed a Narrative of their Lives and Miracles. There were two Images of this Saint miraculously preserved from Fire; and one single Touch only of the Saint's Shirt, healed a Person afflicted with a dangerous Distemper, who had put himself under his Protection. Thus you have two out of the six which the *Congregation of Rites* approved of in the Account given them relating to St. Pius V. After his Holiness ordered the Votes to be taken, in order to proceed to their Canonization. We shall pass over the Consistories held after this Resolution, and say nothing of the Panegyrics which were pronounced in Honour of the four Saints. The Session of Consistories was succeeded by a Distribution of Indulgences, which the Cardinal, who is his Holiness's Vicar-General, promised to these pious Christians, who, after they had fasted the fourth, sixth, and seventh of May 1712. and confessed within that Week, and afterwards communicated, should visit, for several Days together, the Basilica's of St. *John de Lateran*, St. *Peter* and St. *Mary Major*. The whole City strove to partake of those Liberalities, which his Holiness, as Heaven's Treasurer, offered to all Nations; the Curates published to their respective Flocks the glad Tidings, which the Vicar of Christ promised to all true Penitents; and the Holy Father himself offered up the Body of our blessed Saviour in his private Chapel, and gave the Communion, to such as had the Honour to be admitted, with his own Hands. In short, the more effectually to excite and stir up the Devotion of Christians, his Holiness himself, with great Humility, visited the abovementioned Basilica's on the first Sunday in May, and the sacred College were invited to follow his pious Example in their scarlet Robes; but on Days of Penance they appeared in Purple.

^a *Acta Canon.* printed at Rome in 1720.

^b *Republicâ Christianâ bellorum procellis agitâtâ — timendum magis est ne — deterior bello pax — orthodoxa Religioni maxime perniciofa — coalescat.*

^c *In tanto verum discrimine — novos ac validos afflictis Ecclesiæ rebus apud divinam bonitatem patronos quærere decrevimus, qui scripti sint — lenire iracundiam Dei, &c.*

Great Numbers of Relics were exposed, and Prayers and Humiliations were offered up to God as they went along. All this Devotion was with Design to cause the Holy Ghost to descend into the Hearts of such as were to set the last Hand to the Canonization of the four Saints, which was at last executed in the Demi-public Consistories held on that Occasion; and in Consequence thereof, his Holiness appointed the twenty second of May, for the public Entry of these new Saints; a Day in every Respect solemn, the Festival of the Holy Trinity being celebrated at the same Time. Whilst Preparations were making for so pompous and magnificent a Ceremony, the Vicar-General ordered fresh Indulgences to be fixed up in all the public Places, together with an Absolution and Pardon of Sins to all such, as, upon Confession and Communion, should by any Acts of Devotion interest themselves in the Canonization of the four Saints, and afterwards appear at the Procession of that Day. As to those Devotees, who might be hindered from being present at it, through any extraordinary Accidents, they had a Share in the Indulgences, upon the Repetition of three *Pater Nosters*, and three *Ave Maria's*, on that Morning the Bells should ring at Rome.

A MAGNIFICENT Theatre is always erected in St. Peter's Church, for the Ceremony of Canonization. That which was prepared for these four new Saints shall be described immediately. On the Day the Ceremony is to be performed, the Entrance to the Theatre is lin'd by the *Swiss* Guards, who are likewise posted at the Doors of the Basilica; a Detachment of the Horse-Guards is drawn up in St. Peter's Square, another of the Cuirassiers in that of the Vatican, and a third in all the Streets through which the Procession passes. These Guards, together with those which are posted in the other Quarters of Rome, and the Garrison of Castle St. Angelo, make a general Discharge of their Artillery, when the Signal is given that the Ceremony is begun, and all the Bells in the City are rung at the same Time. *Te Deum* is sung to instrumental Music, &c. This, however, is a general Idea only of this Day's Solemnity, but what follows is a particular Description of those Honours which Pope Clement XI. paid in 1712. to those Saints who were publickly acknowledged by his Holiness as the Mediators of all Christians with *Jesus Christ*.

ALL the Avenues of St. Peter's were lined on the twenty second of May, in the Manner we have observed; and nothing less was sufficient to withstand the impetuous Force of the vast Concourse of People, of all Ages and Sexes, whom Devotion and Curiosity had equally, perhaps, brought thither to see the Ceremony. This prodigious Concourse of all Ranks and Degrees, flocked from every Part of Rome to St. Peter's by Break of Day; whilst the Clergy, both Secular and Regular, according to the Order issued out to them, assembled at the Vatican. The Cardinal-Deacons then robed the Pope in his proper Ornaments; after which his Holiness set out for Sixtus's Chapel, with the Cross before, and the Clergy behind him. As soon as he arrived there, he made the Sign of the Cross over his devout Retinue, took off his Triple Crown, and kneeling down prayed before the Altar. Afterwards he gave out the Hymn, which begins with these Words, *Ave Maris Stella*, &c. and then kneel'd down again till the Music of the Chapel had made an End of it. Whereupon the Holy Father rising, put on his Mitre, went again^a into his Chair, and there received from Cardinal Albani, who was his Nephew, and Petitioner for the Canonization, two large painted Tapers, and a small one, with the Arms of his Holiness, and the Images of the Candidate-Saints upon them. His Eminence at presenting them, kissed the Hand and Knee of the Pontiff his Uncle. One of these large Tapers was, by the Directions of his Holiness, given to the Constable Colonna, in order to carry it in the Procession before him, and to hold it in his Hand during the Ceremony of Canonization. The other was not disposed of, there being no Person of

^a *Sedes gestatoria*. The Chair in which he is carried to Chapel.

suitable Quality present, to walk a-breast with the Constable on this solemn Occasion. The small Taper was given to the Cup-Bearer, first Chamberlain to his Holiness; but a general Distribution of Tapers was first made among the Clergy, each of them being distinguished according to his Rank and Dignity. The four Standards, on which were painted the Images of the four Saints, and which were to be carried in the Procession, were planted under the Portico, near *Constantine's Steps*; that being the general Rendezvous of this religious Army. Their Arms were delivered to them at the Entrance of the Gate of the Vatican, from whence the *Myriads*, which compose the Regiments and Battalions of the Church, filed off Taper in Hand. We shall now give the Reader a particular Description of the Order and March of those Apostolic Troops.

C H A P. III.

The General Procession which was made at ROME on the twenty second of May 1712. being the Day appointed for the CANONIZATION of four particular SAINTS.

THE Charity Boys of the Apostolic Hospital of *St. Michael* walked first, with lighted Tapers in their Hands; after them came the Orphans, the Fathers of the Convent belonging to the Church of *St. Mary of Miracles* of the third Order, the bare-foot *Augustins* of *Jesu Maria*, the Capuchins, the Brothers of Charity, the Fathers *de Mercie* of *St. Adrian*, the Anchores of *St. Onuphrius*, the Minims of *Mount Trinity*, the Fathers of *St. Andrew of the Monks*; those of *St. Francis's* third Order, of *St. Cosmo and Damian*, the Minors, Conventuals of the Holy Apostles, the *Observantins* of *St. Mary in Ara Caeli*, the *Augustinians* of our Lady of the People, the Hermits of *St. Austin*, the Carmelites of *St. Chrysogonus*, those of the *Transpontina* (or the other Side of the *Tyber*) the Servitors of *St. Marcellus*, the *Jacobins* of *la Minerva*, the *Hieronomites* of *St. Alexis*, the regular Canons of *St. Saviour*, the Friars of *Mount Olivet* of the Congregation of *St. Bennet*, the *Citeaux* of the Congregation of *Tuscany*, those of the *Holy Cross*, the *Feuillans* of *St. Bernard*, the Fathers of the Congregation of *Vallambrosa*, the *Carmaldules* of *St. Gregory*, the *Benedictins* of the Congregation of *Mount Cassino*, the Canons Regular of *St. Mary of Peace*; then follow'd the Seculars in good Order, with their Standards before them, as well as the Regulars. A *Camerlingo*, or Chamberlain, who bore a sacerdotal Stole, was their Serjeant, and directed the March. *St. Mary* on the other Side of the *Tyber*, and *St. Laurence in Damaso*, who have the Precedence alternately every other Year, came next; and after them the respective Chapters of *St. Mary Major*, *St. Peter of the Vatican*, and *St. John of Lateran*.

AFTER these came the Officers of his Holiness's Chapel, his Squires in their Cassocks, the Procurators General of the five Mendicant Orders in their proper Ornaments, the Gentlemen of the Bed-Chamber in Red, the Fiscal Procurator, the Commissary of the Apostolic Chamber, the Consistorial Advocates, his Holiness's private Chaplains, the Gentlemen of the Bed-Chamber, and the Music of the Chapel, singing without Intermission *Ave Maris Stella* during the whole Procession. After them appeared the ^a four costly

^a The Church Militant, for ever at War with the World and the Devil, has preserved in her Processions an Image of the military Discipline of Worldlings. May not the Banner used in Processions be compared to the *Labarum*? The Processions of the old *Romans* were in many Things like the Processions of our Devotees; but for that we shall refer the Reader to what we shall say of them in the Sequel of this Dissertation.

and magnificent Banners, or Standards of the four Saints, on which were painted their Images and chief Miracles; the whole being executed by some of the most celebrated Artists. As the Precedency had been given to *St. Catharine of Bologna*, her Banner went first; that of *St. Felix de Cantalice* next; then came *St. Andrew d'Avellino*; and last of all *St. Pius V.* as *Servant of Servants*. Six of the *Minor Observantins*; each with a Taper in his Hand, walked before *St. Catharin's* Standard, attended by the Society of the *Bolognians* of *St. Petronius*; the Standard being supported by four of the principal Fathers of the Order. That of *St. Felix*, which was supported in the same Manner by ten Capuchin Friars, was carried at the Head of a numerous Detachment of the Fraternity of the *Stigmata* of *St. Francis*. Another Detachment of the same Fraternity followed *St. Andrew d'Avellino's* Standard, and the Fraternity of the *Agonizants*, that of *St. Pius V.* each in the Habits of their respective Fraternities; but the *Agonizants* had Sacks on. After them came the Referendaries; then the Registers of the high Court, the Voters of the Signature, and the Clerks of the Chamber. After them the Master of the sacred Palace amidst the Auditors of the Rota; then the Apostolic Acolyte, who perform'd the Office of Thuriferary, marched alone with the Thurible in his Hand; and seven more Acolytes, who walked in the ^a Figure of a Half-Moon, or Semicircle, followed him. Each of these last carried a magnificent silver Candlestick, with a burning Taper in it. The Sub-Deacon, who was Cross-Bearer, appeared in his white Robes, with the Pontifical Cross in the Middle of them, having on each Side of him an Apostolic Officer with his red Staff. The Vatican Penitentiaries of the Society of *Jesus* came next, dress'd in white, with their Hats on; and then the Abbots, Generals of Orders, the Assistant and Non-Assistant Prelates; and finally, the sacred College; the Cardinal-Deacons first, then the Priests, and the Bishops last. The Envoy of *Bologna* walked on the Left-Hand of the Prior of the Captains of the Quarters, followed by the Conservators, who walk'd before the Constable and Governor of the City. The Cardinal-Deacons Assistants, with the Gospel Cardinal-Deacon between them, walked before his Holiness's Chair; then appeared the Pope himself. ^b Being about to open the Gates of Heaven to the new Saints, his Presence gave new Life and Vigour to the Apostolic Troops, as he was seated on high in his Chair, and carried by eight proper Officers cloathed in Red. Eight of the senior Referendaries bore up a rich and pompous Canopy over the holy Father's Head, with Pikes embellished with Silver; and the *Swiss* Guard with their naked Sabres surrounded the Chair. His Holiness was followed by an Apostolical Sub-Deacon, call'd *the Auditor of the Mitre*, who walked between two Gentlemen of the Privy Chamber in red Robes, at that Time actually waiting. The Apostolical Prothonotaries Participants with their Deputies, and the mendicant Orders, with their Generals at their Head, dressed all in their proper Habilliments, closed the March, and brought up the Rear of this Army of the Faithful, in the Centre whereof march'd the Pope, Prelates, and Cardinals:

THE Procession was succeeded by a prodigious Concourfe of People, ^c whom the Presence of his Holiness, and the sober, modest, and religious Deportment of the Devotees in the Procession, inspired with so ardent a Devotion, that in an Instant nothing was seen but Tears, nothing heard but Sighs and Groans, Voices interrupted by Sobs, and the Cries of such as pressed forward to receive, as soon as possible, his Holiness's Benediction. The whole Multitude fell down on their Knees, each Man smiting his Breast, and whilst one was craving his immediate Blessing, another was petitioning for an Indulgence. His Holiness, quite melted down with Compassion, could not refrain from Tears, whilst he was distributing the Favours of Heaven amongst his faithful

^a *In Hemicycli formam dispositi.* Acta Canon. &c.

^b *Janitor Cæli.* Id. Ibid.

^c Id. Ibid.

Subjects on his Right Hand and on his Left. He ^a went through the Ranks weeping, blessing his People with one Hand, and holding with the other the smallest of the painted Tapers beforementioned, in a little white Veil, which was embroider'd with Gold, and intended to catch the Drops of Wax which should accidentally fall from the sacred Taper.

SUCH was the Procession which marched towards St. Peter's, with Colours flying, where his Holiness was received by the Clergy who belong'd to that Cathedral, whilst the Choir sung the Anthem, beginning with these Words; *Tu es Petrus, Thou art Peter*. His Holiness seem'd astonish'd at the Pomp and Splendor of his Cathedral; and the holy Father sure enough might justly say at the Sight of it, ^b *I have seen the holy City, the New Jerusalem, come down from Heaven, deck'd like a Bride for her Bridegroom*. The Postulants, for so those who sue for the Canonization of any Beati are called, had laboured to exceed the Magnificence of all former Canonizations, which made the holy Father weep for Joy. As soon as he had quitted his Taper and Mitre, he went and prostrated himself before the holy Sacrament, in the Chapel of the holy Trinity. The Ecclesiastical Senate followed his pious Example. His Holiness then taking back the Taper and Mitre, return'd to his Chair, and was carried to the Altar of the Apostles. There he gave the Taper to his Cup-Bearer, (who held it in his Hand during the whole Ceremony) knelt upon his Seat, and prayed for some considerable Time; after which he bestowed new Benedictions on the Congregation, went up to his Throne to perform the Function of the Vicar of *Jesus Christ*, and there received the Adoration of the sacred College. After this the most antient of the Cardinal-Bishops went up to the Pontifical Throne, and placed himself on the Right, but so that his Face was towards the Left. The Cardinal who was deputed to demand the Canonization, moved forwards to the Steps of the Throne, having the Cardinal-Legate of *Bologna* on his Left-Hand, and a Consistorial-Advocate on his Right; the Master of the Ceremonies, who attended the Cardinal-Postulant, being on the Legate's Left. They first bowed to the Altar and his Holiness; then the Cardinal-Postulant rose, and the Advocate, addressing himself in his Eminency's Name to the holy Father, begged that he would be graciously pleas'd ^c *to order the four Beati to be enrolled amongst the Saints of the Lord*. No sooner had he spoke, but one of the Gentlemen of the Pope's Bed-Chamber, Secretary of his Briefs, standing up, resum'd the Discourse, and made a short Eulogium on the Merit and Virtues of the four Beati, who were all Natives of *Italy*, and had immortalized themselves by their religious Atchievements. *Italy*, indeed, is grown famous by the illustrious Names of several Saints. The Courage and Intrepidity of the two St. Francis's, of St. Anthony of Padua, &c. are well known, ^d those bold and generous Soldiers of the Armies of the Lord, who subdued the Kingdom of Heaven, by their Christian Virtues, and acquired a far superior Reputation to that of the Heroes of ancient Rome; for whose Glory, to speak the Truth, *Italy* seems to have long ago renounced all Claim and Pretensions.

THE Gentleman of the Bed-Chamber clos'd his Harangue with an Exhortation to the Assembly to beg the Light of God's Spirit upon so delicate an Occasion. Then his Holiness rose off his Throne, and all the Clergy knelt; two Musicians of the Chapel, dress'd in their Surplices, and kneeling, sung the Litanies of the Saints; after which the Cardinal-Postulant for the Canonization repeated his Instances; and this was succeeded by a Prayer to Almighty God to implore the Assistance of his holy Spirit, and then the holy Father sung the *Veni Creator Spiritus*, which is a Hymn addressed to the third Person in the sacred Trinity. The two Musicians sung the Verse which be-

^a *Inter utrumque Clerum praeiens*, Id. Ibid.

^b Id. Ibid.

^c Id. Ibid.

^d Id. Ibid.

gins with *Emitte Spiritum*, and the Pontiff called upon the Holy Ghost, whilst they continued standing with Tapers in their Hands, before the Steps of the Throne. A third and last Request, made in the same Manner as the former, succeeded this Invocation. Then the Secretary of the Briefs resumed the Discourse, and ^a declared it was Time to acquiesce with God's Commands. His Holiness, continued he, *is going to make a Decree for raising PIUS V. ANDREW D'AVELLINO, FELIX DE CANTALICE, and CATHARIN DE BOLOGNA to the Rank of Saints, to the Glory of God, and the Honour of the Catholic Church, in order that their Names may be called upon for Ages to come, &c.* After these Words the Secretary withdrawing, the Cardinals stood up, and Christ's Vicar, ^b by the Assistance of the Holy Ghost, pronounced the Decree of Canonization, thereby commanding, that from thenceforth those *Beati* should be look'd upon as Saints by the Catholic Church, and their Festival be solemnized upon their respective Birth-Days. The Apostolic Prothonotaries and Notaries immediately drew up an Act of this Canonization, and *Te Deum* was sung by Way of Thanksgiving.

WHILST the Music of the Chapel was singing the *Te Deum*, the Master of the Ceremonies, by a Signal, gave Notice to all the City of the solemn Advancement of these four new Saints. The Sound of Trumpets, the Beat of Drums, the ringing of Bells, and the Discharge of the Artillery, spread the Triumph of the Church-Militant, under Christ's Lieutenant-General here on Earth, all over the City. The glorious Miracles of the new Saints, their Austerity, their Piety, and other Virtues, were the only Topics now talked of. Already did the People recommend themselves to them, make choice of them for Patrons, and the Roman Devotees in their Transports offered up to God a thousand solemn Vows for the holy Father's Prosperity.

As soon as the *Te Deum* was ended, the Cardinal-Deacon Assistant, who was on the Right, sung the Litanies in honour of the new Mediators, and called on them by their respective Names. His Holiness read with an audible Voice a Form of Prayer of his own composing, to instruct the devout after what Manner they were to call upon them. The Substance of it was, to beg of God to grant such Assistance to the Righteous as might be expected from one who puts himself under the Protection of a Saint; and as soon as it was read, the Cardinal-Deacon of the Gospel went up to the Pontifical Throne, there stood at the Foot of it, at the Pope's Right-Hand, and turning towards him sung the *Confiteor*, therein naming each of the four Saints expressly, whose Promotion CHRIST's Vicar had just pronounced. In the mean Time the Epistle-Sub-Deacon went and took the Cross from the Altar, carried it to the lowest Step of the Throne, and on his Knees placed it before the sovereign Pontiff, who thereupon read the Blessing and Absolution to the Assembly, in the Words following.

MAY God Almighty have Mercy on you, by virtue of the Prayers and Merits of the holy Virgin, of St. Michael the Archangel, &c. and of St. Pius, St. Andrew, St. Felix, and St. Catharine. May the divine Majesty, for their Sakes, pardon all your Sins, and lead you into eternal Life. May God of his infinite Goodness grant you Indulgence, Absolution, and Remission of Sins, &c.

THE Pontifical Mass followed the Canonization. The Pope was conducted in Form to the little Throne, represented in the Print of the Theatre for the Canonization, between two Deacons Assistants, and supported by two Auditors of the Rota. His Holiness, as he went to it from the great one, poured down his Benedictions on the Apostolic Senate. He then immediately laid aside his Mitre, got up, turned his Face to-

^a Acta Canon. p. 224.

^b *Celesti Spiritus afflatus*, ibid. The Pope, in former Times, before he pronounced the Decree of Canonization, made a Protestation, declaring, that by such his Decree he did in no wise intend to derogate from the Faith of the Church and Glory of God. *Cerem. Eccl. Rom. Lib. I. Fol. 32. Ed. of 1516.*

wards the Altar, in a low Voice repeated the *Pater-Noster* and *Ave-Maria*, crossed himself, and for the *Tierce* sung *Deum in adiutorium*, &c. We shall omit the other Particulars of this Mass, as little differing from other papal Masses, and shall only observe, that his Holiness made on this Occasion a Discourse or kind of Homily. One of the most remarkable Things in it was, that the Corruption of the Age made it absolutely necessary to propose fresh Examples of Virtue to the People, to give a new Life and Spirit to Devotion, which was now grown languid, and to draw down fresh Assistance from Heaven, in the Defence of Religion; and for this Purpose no Subjects could be pitched upon more proper than St. *Pius* and his three holy Associates. In the Midst of his Discourse, he addressed himself in a most edifying Manner to the four Saints of his own Creation, beseeching them to look down upon the Calamities of the Church with Eyes of Pity and Compassion, and with the most ardent Zeal recommending to their Care and Protection the *New Sion*, the Mother and Mistress of all other Churches. This Homily over, the Cardinal-Bishop Assistant begged the holy Father, that he would be pleased to grant Indulgences to all those who should perform their Devotions to these new Saints; upon which his Holiness, turning towards the People, declared a seven Years plenary Indulgence for such as should visit their Sepulchres annually.

^a As to the Oblations represented in the Print, they were divided into four Parts, upon Tables placed over against the little Throne, and presented in the Procession after the Manner following. ^b The Master of the Ceremonies, at the Head of the Procession, was followed by four Mace-Bearers, with silver Maces on their Shoulders. After them came two of Cardinal *Abdua's* principal Domestics, each with a large Taper, whereon were painted St. *Pius*, and the Pope's Arms. The Cardinal, holding his Mitre in his Hand, walked on the Right Hand of the Solicitor for the Canonization. Two Friars followed, one of whom was the Master of the sacred Palace, carrying a small Taper painted like the great ones, and two Turtles in a little gilt Basket. Two of Cardinal *Pignatelli's* Gentlemen in their long Robes, carried two Loaves, with his Holiness's Arms upon them, one gilt, and the other wash'd with Silver. The Cardinal himself followed, with two most Reverend Friars after him, one of them being the Commissary of the holy *Roman* Inquisition, and the other Procurator-General of the Order of the preaching Friars. The former carried also a small Taper, and the latter a Pair of Doves in a Basket, washed with Silver. Two of Cardinal *Pamphilio's* Gentlemen came after in Clerks Habits, carrying two small Barrels; one with Wine, and gilt, the other with Water, and silver'd over; both of them having his Holiness's Arms at the Bottom, and those of the Postulants for Canonization. These were followed by

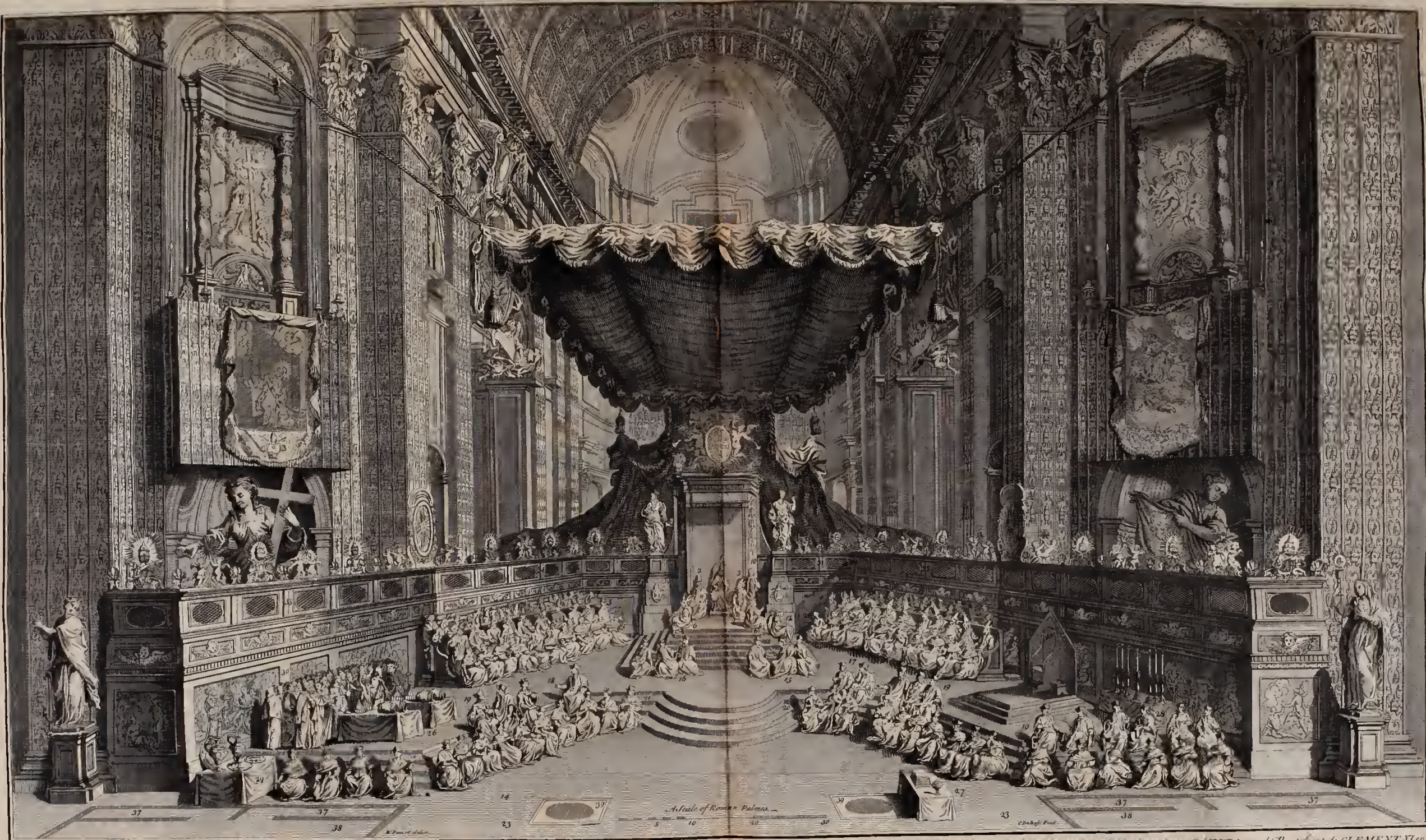
^a It is well known, that Oblations were in Use among the *Jews*; nor were they less in Repute among the ancient Idolaters. Christians have taken up the same Custom, which in Process of Time has degenerated into an Abuse that can hardly escape Ridicule. There was no approaching the Altar in *Constantine the Great's* Time without a Present, which was a capital Point, and swelled the Revenues of the Clergy; nay, and was as important as the Articles of Religion. *Nicolas I.* expresses himself in a Passage from *Ciapponi*, in his Dissertation upon Offerings, in the following Terms: Go to Church, pray, pardon Sinners, assist at Mass, and carry your Oblations.

These Oblations were of divers kinds, some were common, as Bread, Wine, and Water, for the Communion; others were for the Ceremonies, and other Necessities of the Church and her Ministers; such as Incense, Perfumes, Tapers, Oil, sacred Vessels, the first Fruits of the Earth, and of the Flock; but in a more particular Manner Money, Inheritances, Possessions in Land, Lordships, and other, fine Estates, which the faithful Servants of the Church have in the Course of Years gained from timorous Sinners.

At this Day in the Church of *Milan*, a kind of Oblation is made, much like that of Bread and Wine in the ancient *Roman* Church. Two old Men of St. *Ambrose's* School offer three Wafers in a Plate, and a small silver Vessel full of Wine, which is likewise performed by two old Women. These are Footsteps remaining of the Communion under both kinds, of which the *Roman* Church has likewise preserved an Idea in the Canonization of Saints, the Consecration of Bishops, and the Benediction of Abbots; on all which Occasions, Bread, Wine, and Water are offered. In antient Time, Tapers and Candles were likewise offered to Popes and Prelates, a Custom still subsisting in several religious Ceremonies, such as the collating to Orders, and the blessing of Virgins. *Rome* in her annual Solemnities does still by proper Magistrates offer up Patins, Chalices, Tapers, &c. at the Altars of her most considerable Churches.

^b This is a particular Description of the Oblation made for *Pius V.* taken verbatim from the Acts registered by St. *Ciapponi*.

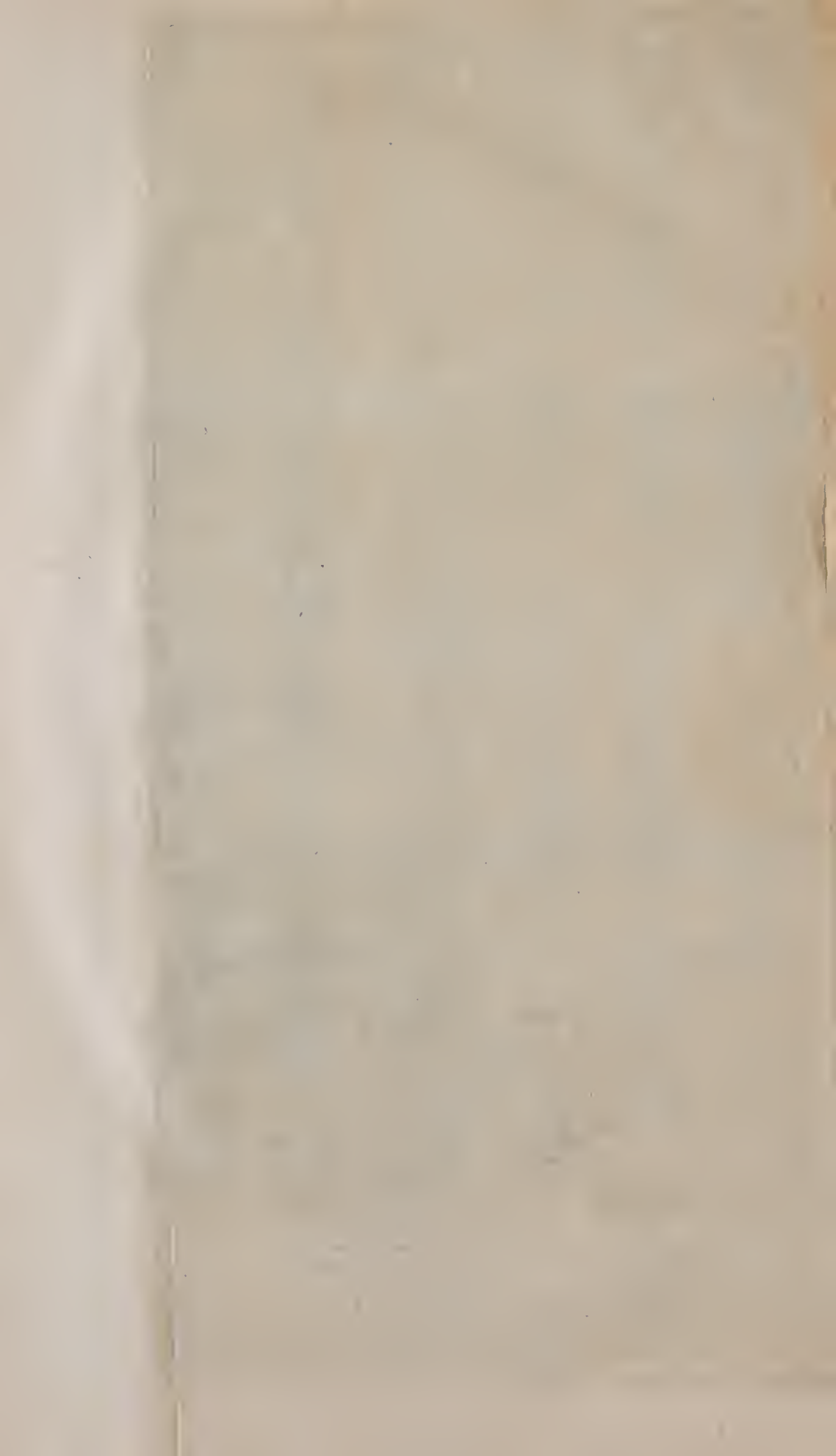
their



THEATRE erected in ST PETERS CHURCH for the Canonization of SAINTS under the Pontificate of CLEMENT XI. in 1712.

THEATRE dressé dans L'EGLISE de ST PIERRE pour la CANONISATION de plusieurs SAINTS sous le Pontificat de CLEMENT XI. en 1712.

1. The Pope.	9. Governor of Rome Pontifical Palace.	17. The Cardinal Secretary of State.	25. The Cardinal Secretary of State.	33. The Cardinal Secretary of State.	41. The Cardinal Secretary of State.
2. The Cardinal Secretary of State.	10. The Cardinal Secretary of State.	18. The Cardinal Secretary of State.	26. The Cardinal Secretary of State.	34. The Cardinal Secretary of State.	42. The Cardinal Secretary of State.
3. The Cardinal Secretary of State.	11. The Cardinal Secretary of State.	19. The Cardinal Secretary of State.	27. The Cardinal Secretary of State.	35. The Cardinal Secretary of State.	43. The Cardinal Secretary of State.
4. The Cardinal Secretary of State.	12. The Cardinal Secretary of State.	20. The Cardinal Secretary of State.	28. The Cardinal Secretary of State.	36. The Cardinal Secretary of State.	44. The Cardinal Secretary of State.
5. The Cardinal Secretary of State.	13. The Cardinal Secretary of State.	21. The Cardinal Secretary of State.	29. The Cardinal Secretary of State.	37. The Cardinal Secretary of State.	45. The Cardinal Secretary of State.
6. The Cardinal Secretary of State.	14. The Cardinal Secretary of State.	22. The Cardinal Secretary of State.	30. The Cardinal Secretary of State.	38. The Cardinal Secretary of State.	46. The Cardinal Secretary of State.
7. The Cardinal Secretary of State.	15. The Cardinal Secretary of State.	23. The Cardinal Secretary of State.	31. The Cardinal Secretary of State.	39. The Cardinal Secretary of State.	47. The Cardinal Secretary of State.
8. The Cardinal Secretary of State.	16. The Cardinal Secretary of State.	24. The Cardinal Secretary of State.	32. The Cardinal Secretary of State.	40. The Cardinal Secretary of State.	48. The Cardinal Secretary of State.



their Master, and he by the Reverend Father the Secretary of the Congregation of the *Index*, and the Reverend the Provincial of the Holy Land; the former with a gilt Cage, full of little Birds, and the latter with a small Wax-Taper, like those beforemention'd, under which he held a fine white Napkin, that not one Drop of the Wax might be lost. As soon as they were come to the Steps of his Holiness's Throne, the Mace-Bearers and Gentlemen made a Lane to the Right and Left; Cardinal *Abdua* and Cardinal *Albani*, Postulants for the Canonization, went and placed themselves on the Pope's Right Hand, first paying him their due Respects. They, who carried the large Tapers, delivered them into Cardinal *Abdua*'s Hands, who, after he had kissed them, presented them to his Holiness. Cardinal *Albani*, as Postulant, presented the small Tapers, and the 3 Oblations carried in the little Baskets. The rest of the Cardinals presented the Bread, and the Barrels, in which were the Water and Wine, to the holy Father; and they were afterwards permitted to kiss his Feet. They then went down the Steps on the Left Side, and all the Oblations were thereupon again set upon the Tables from whence they had been taken.

WE should now enter upon a Description of the Decorations of the Theatre, but as such Relations are flat and tedious, we shall content ourselves with pointing out what is most remarkable at the Bottom of the Print, and only inform the Reader in general, that the Theatre was covered with the richest Tapestry, and that the warmest Imagination can scarce devise any Thing more pompous than the Pope's great Throne; on one Side whereof was a Statue, which represented the Church, and on the other that of Justice. The Middle of the Throne was fifty *Roman* Palms high, and thirty six broad, on one Side of it stood the Figure of *Faith*, and on the other that of *Hope*. The Church and Theatre were illuminated with an infinite Number of Wax-Tapers. The Author from whom we have made this compendious Extract, has not omitted a complete List of every Thing requisite for a regular and pompous Canonization.

NOR shall we say any Thing of the particular Graces and Benedictions which his Holiness bestows on the Rosaries, Chapels, Images, Crosses, Medals, and such other Things of the like Nature, which are sanctified on Account of this Ceremony, or at the Time of the triumphant Entrance of the four Saints into Heaven. This was expressed in a particular Indulgence, with the Promise of Pardon, and Forgiveness of Sins, to all such as should visit seven Churches in one Day, or at least as many as there were in the Town he resided in; but with this Proviso, that in case there were but one, he should visit all its Altars. The same was granted to him, who, in Commemoration of the Passion of our blessed Saviour, should kiss the Earth seven Times, perform any pious Action in Imitation of the four new Saints, read any Chapter of their Lives, visit any of their Altars, or adore any of their Relics, at the same Time praying for the Glory of the Church, and the Conversion of Sinners, &c.

WE must here introduce another Ceremony that followed the Canonization, *viz.* the carrying St. *Pius V.*'s Standard in Pomp, from the Basilica of St. *Peter* of the Vatican, to that of St. *Mary of Minerva*, which was done on *Saturday* the 6th of *August*, 1712. For this Purpose the Order of the preaching Friars, and of the *Agonizants*, assembled together in the Basilica of the Vatican, to which the Clergy of that Church came in their Robes of Ceremony. They all drew up before the Confessional of St. *Peter*, and from thence began the Procession. They all made one Genuflexion, except such as carried Crosses, Banners, Tapers, &c. as they passed in a Review before the Altar. The Brothers of the holy Sacrament, who carried the Saint's Standard,

* The Author of the *Tableau de la Cour de Rome* says, that the Pope opens the Door of these Bird-Cages, and gives one of his little Captives its Liberty, whilst the rest remain Prisoners; which, says he, is an Emblem of Limbo, or Purgatory, from whence his Holiness delivers such whom he pleases to let into Heaven, &c.

halted near the Altar of the Choir, in order to hear an Anthem sung by the Music in Honour of the Saint, which was succeeded by a Litany to him. Then the Canon, whose Week it was to officiate, sung the Prayer of the new canonised Pope, and walking directly up to his Standard, on which his Image was painted, he incensed it three Times in Form. In the mean Time, the Clergy of that Church came after the Cross with Tapers, and walked immediatly after the Dominicans. After this the Standard was given to four Fathers of that Order, by the Canon on Duty for the Week, who immediately fell upon his Knees, and in the most devout Manner adored the holy Image. This Ceremony was performed in the Church. When the Standard went out, the Clergy and Chapter made a Lane on each Side to honour it, and, kneeling down, paid Obeisance to the Representation of that holy Pontiff.

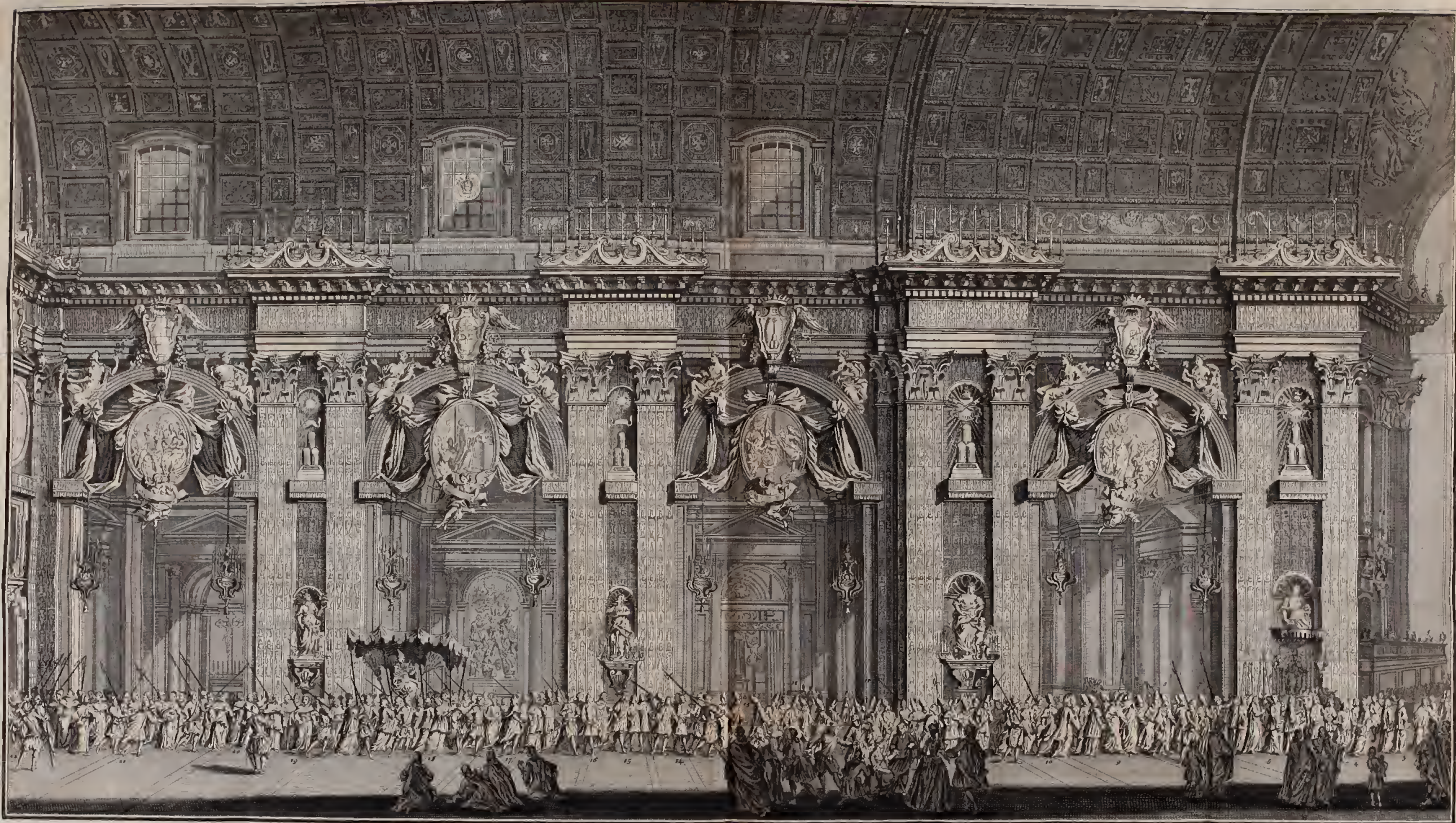
It was highly reasonable, that the Dominicans should have the Honour of carrying the Standard of a Pope who had been a Member of their Order. These pacific Friars walked with lighted Tapers in their Hands after the *Roman* Drums and Trumpets, and after the *Agonizants*, who were likewise provided with Candles, in the midst of a numerous Band of Musicians, and carried the Cross, the Standard of the Society, and Lanterns. The Standard of *Pius* was guarded by twenty of the Pope's Grooms, and thirty of his *Swiss* Guard. The Bells of all the Churches were rung out during the Procession, and the Windows of the House adorned with abundance of Devotion. There were Illuminations all over the City, and several Discharges of the Artillery. And, to conclude, the Order of *St. Dominic* began their Part. Fifty small Canons were at their own Expence planted before *St. Mary's of Minerva*, and, it seemed as if the Rattle and Noise of the Artillery had nothing Shocking in it to those Recluses, tho' they are supposed to handle nothing but their Crosses and Chaplets in their Retirement. The Procession marched on to *St. Mary of Minerva*, and crossed that Church in two Columns.

As the Standard was just entering the Church, a Cardinal, who attended at the Door in his Pontifical Robes, and stood between the Deacon and Sub-Deacon, hastened towards it, and laying aside his Mitre, fell down on his Knees upon a Carpet spread for that purpose, and in that humble Posture^a adored the Image, and incensed it. It was afterwards set upon the Altar, and, during the Elevation of it, his Eminence, turning to the Cross upon the Altar, began the *Te Deum*, incensed the Image, sung the Prayer of the new Saint, and then gave his Benediction to the whole Assembly, which was attended with the Sound of Canons, Drums, and Trumpets. Eight whole Days were spent in pious Rejoycings, accompanied with Masses and Indulgences. But we shall here drop the Description, lest we should Trespass too much on our Readers Patience.

EVERY Oblation made at a Canonization is mysterious: The Tapers, which, according to those who are fond of^b Mysteries, represent the Humility of our Saviour, are likewise a Symbol of the Saints Chastity and good Works. The Bread, Water, and Wine, give us an Idea of spiritual Subsistence. Moreover, Bread denotes our Gratitude towards God, and all of them together are Types of the Oblation which Christ made of his Body at the last Supper. As to the Turtle, 'tis a Symbol of conjugal Fidelity, and it would be almost preposterous to be without it at a Canonization-Ceremony; since it represents in so lively a manner the inviolable Fidelity which the Saints have sworn to God. It is likewise an Emblem of the contemplative Life of the Saints; for, like them, it delights in Solitude. Its Sighs express the tender Concern and unfeigned Sorrow which the Saints feel for the Sins of Mankind. These excellent Qualities in the Turtle, however, should not make us condemn those Doves which love Company, and fly in Flocks together, which is a lively Image of the active Life of the Saints. Besides, the Holy

^a *Sancti Pii imaginem adoravit.* Acta Canon.

^b *Acta Canon.* p. 260.

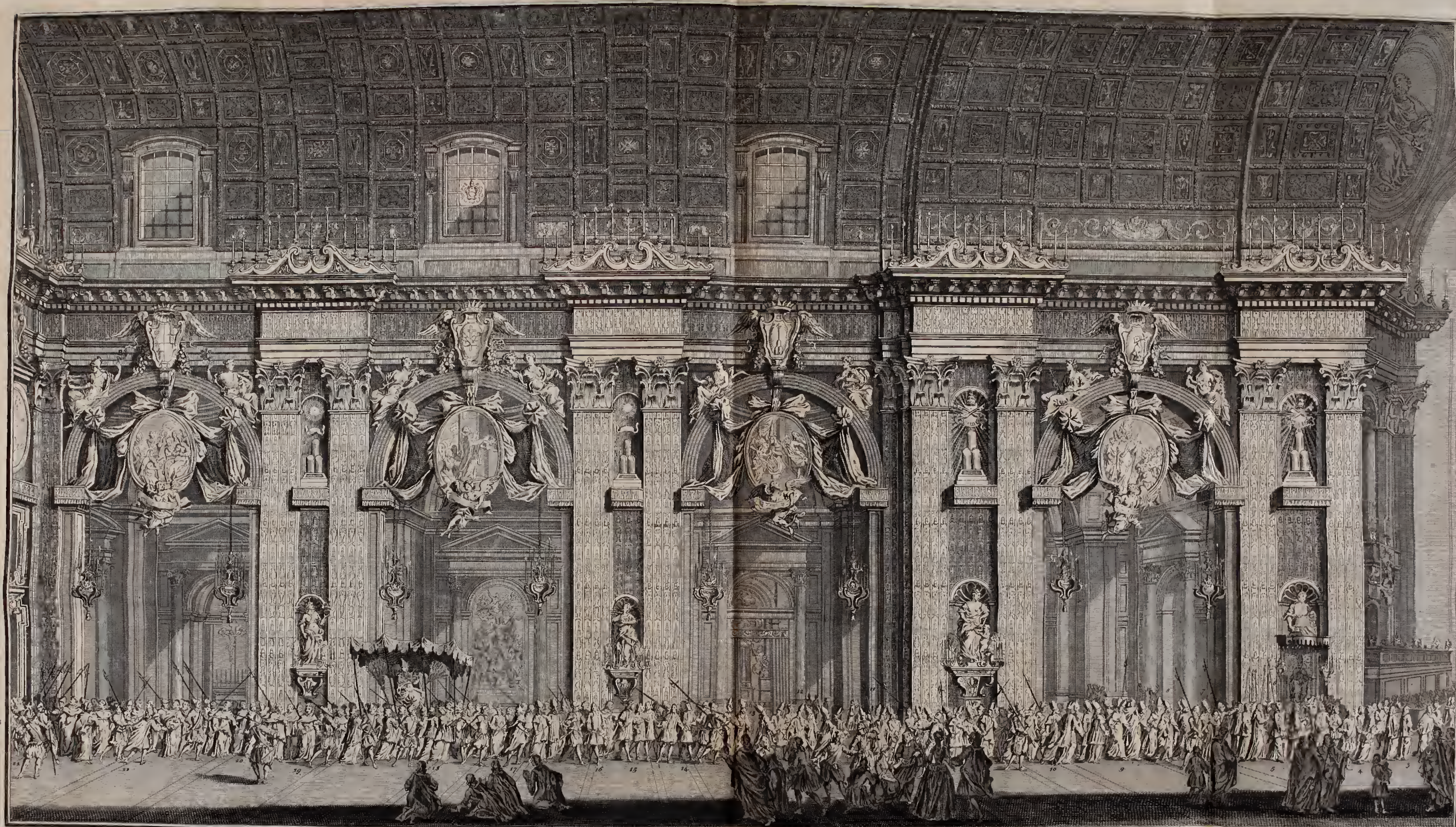


A SOLEMN PROCESSION performed at the CANONIZATION of Certain SAINTS in
Saint PETERS CHURCH during the Pontificate of CLEMENT XI. An. 1712.

- | | | | | | |
|------------------------------|--------------------------------|--------------------------|-------------------------------|-------------------------------------|----------------------------------|
| 1. Abbreviators. | 3. Archbishops carrying the | 9. Bishops Assistant and | 13. The Legate of Bologna in | 17. Cardinal of Caen of the | 21. the Cardinal of St. Peter |
| 2. Doctors of the Signature | 4. Council-flocks. | 10. Bishops Assistant | 14. the Prior of the Quirinal | 18. Cardinal of the Gospel | 22. and their Confessors |
| 5. Clerks of the Chamber | 6. Subdeacons with the Crozier | 11. Cardinals Deacons | 15. Canonicians | 19. The Pope under a Canopy | 23. covered by 9. Referendaries |
| 7. Masters of the Rota & the | 8. P. with other ecc. | 12. Cardinals Priests | 16. The Countable Collation | 20. Generals of orders & the people | 24. The entrance into the Church |
| | | 14. Cardinals Bishops | 17. The Governor of Rome | 22. Chamberlains of the Pontifical | |

Ordre de la PROCESSION pour la CANONIZATION de quelques SAINTS, dans
L'EGLISE de S. PIERRE, sous le Pontificat de CLEMENT XI. en 1712.

- | | | | | | |
|-----------------------------|-----------------------------|-------------------------|--------------------------------|-------------------------------------|----------------------------------|
| 1. Abbreviateur. | 5. Ecclésiastiques avec les | 9. Evêques Assistans et | 13. Legat de Bologne, avec la | 17. Cardinal de Caen, de l'Évangile | 21. le Cardinal de St. Pierre |
| 2. Docteurs de la Signature | 6. Chantres avec la Croix | 10. Bishops Assistans | 14. le Pape sous le dais porté | 18. Cardinal du Gospel | 22. and their Confessors |
| 3. Clercs de la Chambre | 7. Penitenciers | 11. Cardinals Deacons | 15. Canoniciens | 19. The Pope under a Canopy | 23. covered by 9. Referendaries |
| 4. Maîtres de la Rota, et | 8. Abbés | 12. Cardinals Priests | 16. The Countable Collation | 20. Generals of orders & the people | 24. The entrance into the Church |
| | | 14. Cardinals Bishops | 17. The Governor of Rome | 22. Chamberlains of the Pontifical | |



A SOLEMN PROCESSION performed at the CANONIZATION of Certain SAINTS in Saint PETERS CHURCH during the Pontificate of CLEMENT XI. An. 1712.

1. Abbreviators.	5. Acolytes carrying the 7.	9. Bishops (Assistant and	13. the Legate of Bologna in	17. Cardinal Deacon assis-	the Auditor of the Mitre
2. Notaries of the Signature	Candle-sticks	hon- Assistant	the Prior of the Quarters.	tant and of the Gospel	20. Apostolic Protectors
3. Clerks of the Chamber.	6. Subdeacon with the Cross	10. Cardinals Deacons.	14. Conservators.	18. The Pope under a Canopy	and their Coadjutors
4. Auditors of the Rota & the	7. Penitentiaries.	11. Cardinals Priests.	15. The Constable Colonna.	carried by 4. Referendar	21. Generals of orders & the people
master of the Sacral Palace.	8. Abbots.	12. Cardinals Bishops.	16. The Governor of Rome	22. The entrance into the Church	

Ordre de la PROCESSION pour la CANONIZATION de quelques SAINTS, dans l'EGLISE de S. PIERRE, sous le Pontificat de CLEMENT XI. en 1712.

1. Abbreviateur.	5. Acolytes avec les 7	9. Evêques Assistans, et	13. Legat de Bologne, avec le	17. Card. dia. Offici. S. de l'Evang.	20. Protectors Apostoliques
2. Notaires de la Signature	chandelières	hon. Assistans.	Procureur des Quarters.	18. Le pape sous le dais porté	and ses Adjoints.
3. Clercs de la Chambre	6. Soudeurs avec la Croix.	10. Cardinaux Diacones.	par les Referendaires.	21. Generaux d'Ordres.	
4. Auditeurs de Rota, et	7. Penitenciers	11. Cardinaux Prêtres.	15. Connétable Colonna	22. Le Peuple	
Maître du Sacré Palais	8. Abbez.	12. Cardinaux Evêques.	16. Gouverneur de Rome	23. Entrée de l'Eglise	

Ghost himself is painted under this Figure. As to the little Birds which are offered in this Ceremony, they too are typical with Regard to the Saints, who soaring towards Heaven by the Strength of Contemplation, there converse familiarly with their Maker. In short, the very Barrels of Wine and Water, the Bird-Cages, the Bread-Baskets, the Painting of the Tapers, and the Gold and Silver with which the Loaves are embellished, are all mysterious Affairs. But we farther refer our Readers to the Author, from whom we made the foregoing Extract.

C H A P. IV.

The CEREMONIES of BEATIFICATION, and the Devotion paid to Saints.

NO one can be beatified within fifty Years after his Decease. All Certificates, or Depositions, relating to Virtues and Miracles, are strictly examined by the *Congregation of Rites*. This Scrutiny is carried on sometimes for several Years together; after which the Pope resolves upon the Beatification: For the Candidate's Reputation is in no Manner of Danger, the Affirmative being always on his Side.

As soon then as the Congregation has accurately examined the Requests of the Postulants, and the Life of the future *Beati*, his Holiness signs the Decree for his Beatification. His Corps and Relics are from that Moment exposed to the Veneration of all true Christians, his Images are crowned with Rays, and an Office is set apart for his Service; Mass is said in Honour of him, tho' neither his Body nor his Relics are carried in Procession: Indulgences and Remission of Sins, likewise, are granted on the Day of his Beatification, which, tho' not altogether so magnificent as that of Canonization, is however pompous enough, and worthy of a Person so highly advanced.

THE Saints are divided into various Classes. Some, by the Means of their immense Riches, have, when living, been Benefactors to the Church, and its Ministers; others, backed by the Authority they were possessed of, declared themselves its Patrons and Protectors. Many of them distinguished themselves by their bright Parts and penetrating Judgments. A long and affected Retirement, a Life, which in the Eye of the World would pass for extravagant and romantic, has canonised many. A sincere Return to God, after an irregular and dissolute Course of Life, has procured several others the same Honour. In short, there are to be found amongst those Saints, who are acknowledged by the Catholic Church as such, a considerable Number of blessed Martyrs of our Lord and Saviour Jesus Christ.

THE Legends, as well antient as modern, have particular Places assigned to all these Saints: Their Lives are there inserted for the Edification of the Godly, with Praises that might justly be suspected, were they bestowed on worldly Persons. Nothing but what is miraculous, supernatural, or divine, is to be found in them.

BESIDES such Saints as are effectually and nominally known to us, there are Millions of others that we know nothing of, not so much as their Names; but it is presumed, they are real and genuine Saints, because his Holiness declares them such, after their Bodies have been removed from the Catacombs, or subterranean Burying-Places. Whatever Figure these new Patrons made in the World whilst living, they are sure of being

^a Ciapponi *Acta Beatif.* &c.

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blest with the Gift of Miracles after their Decease. *Rome* is conscious of this, it being a Place where unknown Saints are in high Repute.

THO' one might reasonably imagine, that, after the Decisions of the Apostolic Court, the Faithful should run no Hazards in throwing themselves into the Arms of unknown Saints; yet some Doctors have endeavoured to subvert the Foundations of this Worship. Monsieur *Thiers*, for Instance, describes this kind of Devotion with no other Intent than to render it odious, and for that purpose he expresses himself after the following Manner. "One of the kinds of Devotions now most in Vogue, is, that to the new Saints, whose Bodies are taken out of - - - - Catacombs, and given away *gratis* to any considerable Person who is desirous of them, after the Pope's Cardinal-Vicar, or the Bishop, who is Sacristan of the Apostolical Chapel, has given them their Names. . . . The Churches where the Bodies of such new Saints lie, are resorted to in Crowds; Oblations, Vows, Pilgrimages, and *Neuvaines*, or Nine-Days-Devotions are made to them; Persons who are sick of all Kinds of Diseases, are carried and recommended to their Favour; as also still-born Children, and such as died without Baptism; in hopes, by the Intercession of these new Saints, of a blessed Resurrection. Numbers take all imaginable Pains to kiss their Shrines, to have their Chaplets, Medals, and the Clothes for such as are sick touched by them; they frequently cry out a *Miracle* . . . every one is fond of being a Witness of it; it spreads apace; the Crowd gathers, and the Churches thereby become throng'd, and grow into greater Reputation than ever. . . . This Devotion, indeed, might be very meritorious with God, did it not tend to lessen that Veneration which the Church always paid to the ancient Saints and were it true that these new Saints were such in Reality. . . . But it is much to be feared, that the Devotion paid to them, may bring People off from the Veneration which is due to the ancient Saints, and that they may fondly imagine, that the new ones have more Power and Interest with the Almighty." It must be allowed, indeed, that the Populace, who are always fond of Novelty, may easily give into such an Excess; for they think God is like Man, and that the last Comer must of Course be the greatest Favourite with the Supreme Being. The Devotion paid to the ancient Saints is, in the Opinion of Mr. *Thiers*, by far more regular, certain, and better established. But let him think as he pleases, we shall be so free as to inform him, that there is no manner of Danger in associating to the ancient Saints all such whom the Pope has caused to be acknowledged in the last Ages, by a solemn Canonization, or some other lawful Ways.

DEVOTION to Saints is grounded on their Power, and that on the Miracles they wrought, whilst living, or after their respective Deceases: So that Miracles are the authentic Testimonies of the Sanctity of those whom the Pope^b canonizes; since God would grant those essential Marks of his supreme Authority, to none but those who had distinguish'd themselves by their Virtues. All supernatural Operations, as well those which interrupt the Course of Nature, as those that run counter to the Laws by which she acts, were formerly called Miracles. These Operations were a Violence, if we may be allowed the Expression, done to Nature; and accordingly, God allowed them only upon some extraordinary Occasions; such, for instance, as the Destruction of Error, and the Establishment of the true Religion, &c. As to such Miracles as were formerly wrought under Paganism, for the Maintenance and Support of Error, they have been rank'd under Sorcery, Impostures, and Illusions.

For some Ages past we have been obliged to entertain a different Notion of Miracles. They are in general become more easy and common, than in the earliest Ages of the Church. Religion and Truth are not now their sole Objects; but, on the other Hand,

^a *Thiers* chap. 24. of the most Necessary of all Kinds of Devotion.

^b He canonizes none but those who have wrought two or three Miracles.

we have the Satisfaction to see all the Laws of Nature destroyed, for the least Favour a Saint shall ask of God, either for others, or his own private Occasions. ^a Birds have stood mute, and listen'd with Attention to the Sermons of Saints, and ^b Fishes have left their Streams to hearken to their Preaching. To conclude, since this Change of Notions, Saints have past muster with much more Ease, and Persons but of mean Extraction have been admitted. All these Changes have been followed by numberless Miracles, which have not yet ceased, nor ever will. The Faith of pious good Souls is not yet exhausted, notwithstanding the rash Endeavours of the Incredulous; but is a plentiful Fountain that will never be exhausted.

CHAP. V.

An IDEA of the POWER of the modern SAINTS.

IF Faith had no other Support than Reason, it would be but of a short Duration. It requires stronger Aids, than that of a Brain exhausted in contemplating on the Truths of Religion. To speak boldly, it must have Examples that strike, and, if we may be allowed the Expression, stupify the Mind. This is what will justify the Necessity of the Miracles of these latter Ages, in the Opinion of some Devotees. We have already given you some Instances of these ^c Miracles, and we shall now venture to add a few more.

St. RAYMOND of *Pennaforte*, after having long censured the dissolute Deportment of a King of *Spain*, without being able to wean him from his criminal Engagements, determined to leave him to his own wicked Inclinations, and embark, in order to return to *Barcelona*; but his Majesty having charged all Persons whomsoever not to transport him, St. Raymond revived the Miracle of our Saviour's walking upon the Water: For throwing his Cloak into the Sea, and taking his Staff in his Hand, he embarked in this new kind of Boat, and arrived safe in *Catalonia*. The very Gate of the Convent opened of itself at the Saint's Approach.

St. PETER of *Nola*, ^d that unprofitable Servant, that Off-scouring of the Earth, and meer Nothing, had very frequent and familiar Intercourses with God and the blessed Virgin. The Apostle St. Peter one Day honoured him with a Visit, in the same Posture wherein he was crucified, that is, with his Heels upwards.

St. FRANCIS of *Paula* was endow'd with a supernatural Strength: There never was his Fellow since *Sampson* himself. He carried away, without any Assistance, a prodigious large Rock, which obstructed the Foundation of the Dormitory of a Monastery he was building; he took upon his Shoulders what four Men were not able so much as to move. He hung up in the Air a Piece of Rock, which broke from a Mountain, and threatned to demolish his new Edifice, and dash in Pieces a great Number of his Workmen. He afterwards supported it with his Staff, and left it for a long Time in that Position exposed to public View, to the Edification of a multitude of People, who resorted thither in Crowds to see such a Miracle. This Rock was afterwards made use of in the finishing his new Monastery; but whether there has been any Relic made

^a St. Francis silenced the Swallows who interrupted him.

^b St. Anthony of *Padua*, being unable to gain the Attention of the Heretics, desired them to go to the Sea-side, in order to convince them of the tractable Disposition of the Fish.

^c These Examples are taken from *Giry's Lives of the Saints*.

^d This Saint assumed these Titles in his Letters.

out of it, or not, we cannot determine, since History is silent in that Particular, which seems very extraordinary.

MANNA has been often seen to fall on St. *Agnes* of *Monte Pulciano* in the Form of a Cross. The blessed Virgin appeared to her on one of the Festivals of the Assumption, with the Child Jesus in her Arms, whom she permitted her to embrace, and press to her Breast. ^a At her Departure she left the Saint a Cross, which the Child Jesus wore about his Neck. We shall take no Notice of the Rose that appeared in the Middle of Winter, in a Dish which the Saint served up to two Hermits; but we cannot forbear mentioning the Advances in Point of Complaisance, which she made after her Decease, to St. *Catharine* of *Sienna*, who went to pay her a Visit at her Sepulchre. Whilst the living Saint was stooping down to kiss the Feet of the dead one, the latter, through an Excess of Humility, and to be before-hand with the former, lifted up her Foot and touched the other's Lips. St. *Catharine*, however, did not think proper to expose herself to such an Accident a second Time, for at her next Visit to St. *Agnes*, she kissed her Head instead of her Feet.

St. *BONAVENTURE*, that celebrated Author of the ^b Psalter of our Lady, not being able to take the Sacrament in the usual Way, through a violent Indisposition in his Stomach, ^c had the holy Pyx placed upon his Breast, and the sacred Wafer instantly penetrated that way into his very Bowels, in order to become the Life of his Soul.

St. *IGNATIUS*, who was given over by the Physicians, was visited by St. *Peter*, who by a Touch with his Hands wrought a miraculous Cure. After that, the blessed Virgin paid him a Visit, and made him a Present at the same Time of a celestial Ointment, which may with Propriety be called the Balm of Chastity, as it annihilated the irregular Impulse of his Senses, and even obliterated all the Images of sensual Pleasure. It is not to be questioned, but St. *Ignatius* has transmitted the Virtue of this Balm down to his spiritual Children. F. *Alegambe* tells us extraordinary Things relating to the Assaults which these Champions have made upon the Flesh, and the Conquests they have gained over it. Father *Gil* at the Age of seventy knew no Woman, not so much as by Sight, so great was his Caution to prevent his Senses fixing upon such agreeable Objects. He was afraid even of himself, and almost frightened when he touch'd himself: In short, he thanked God that the Defects of his Eyes served as a Remedy against his Senses. F. *Costerus* declared, he had never felt any irregular Passions, and that nothing was capable of corrupting his Imagination. F. *Cotton*, who was Confessor to a Prince, whose Mind was too apt to receive the Impression of an amiable Object, preserved his Chastity so far, as that he looked upon every Thing that could in the least taint his Virtue with the utmost Abhorrence: Moreover, he had his smelling so quick, as that he could easily discover those who had violated the Laws of Chastity. F. *Spiga*, who was seventy four Years old when he died, could not distinguish one of his Nieces from the other, so much had he habituated himself not to look upon any of the Fair Sex. But to return to *Ignatius*; as he was upon his Pilgrimage to *Jerusalem*, he determined to visit the Mount of *Olives*, and Christ himself condescended to be his Guide. He cured Persons afflicted with the Falling Sickness, cast the Devils out of such as were possessed, and recovered several by permitting them to touch the Hem of his Garment. To conclude, the Number of Miracles, which are said to be wrought by him, amount to two hundred, or thereabouts.

^d St. *CLARE* was in such Esteem with God, that without the least Difficulty she obtained whatever she asked. From her very Infancy, there appeared in her surprising Signs of

^a These are *Giry's* own Words.

^b He composed it in *Latin*, but a Jesuit translated it into *French*. It was printed at *Lille* in 1655.

^c We make use of F. *Giry's* very Words.

^d The Words of F. *Giry*.

her future Sanctity: Instead of playing like other Children, she did nothing but pray, fast; and give Alms in her early Years. All the Saints, as appears by their Lives, have for the most part begun with these general Practices of Devotion. But from her very Infancy she went farther, and wore a Hair-Cloth to mortify the Flesh, and to put a Stop to all irregular Passions, to which, it seems, such as intend to profess Holiness, are more exposed than the rest of Mankind. She was very seldom alone in the Heat of her pious Exercises. A very beautiful Child, with two radiant Wings; flew into her Lap one Day, and clasping her with them, carress'd her with many fond Endearments. At another Time, altho' she was indisposed, and unable to go to Matins, yet she heard distinctly the Office which was sung at a Church some considerable Distance from the Monastery, and what is most surprising, she was so happy as to see the young Child Jesus lying in his Manger. As she was giving up the Ghost, he was seen near her accompanied, by several Virgins crowned with Flowers. One of them in particular, who wore a close Crown more radiant than the Sun, drew near and embraced her. The rest spread a Carpet of inestimable Value over her Body. The Daughters of this Holy Mother, especially the Nuns of the *Ave Mary*, have inherited her Austerities and Virtues, tho' they have not attained the Gift of Miracles.

St. BARBARA, accompanied by two Angels, gave the Communion to the little blessed *Stanislaus Kostka*, who lay dangerously ill in a Family who were Heretics, and would not permit the holy Sacrament to come into their House. We shall pass over the Conversations he held with the Virgin Mary, his ^a Lady, his Mistress, and his good Mother; as also of a great Number of Miracles wrought by his Mediation after his Death. Devils quitted the Bodies they had been tormenting at the very Name of *Stanislaus*.^b He restored as many Persons to Life as he was Years old, though he lived to the Age of nineteen, and this extraordinary Miracle has been thought so easy for him to perform, that 'tis grown into a Proverb in Poland: Let us go, say the People, to the blessed *Stanislaus*, who raises the Dead. The Application of this young Saint's Image cured a young Jesuit of fourteen Years of Age at Lima, in the Year 1673. but upon this Condition, that he should say a *Pater Noster*, and an *Ave Maria* every Day of his Life, in Honour of the little Polish Saint; that on the Eve of his Festival he should live upon Bread and Water, and once perform the spiritual Exercises of Saint *Ignatius*, to the Honour and Glory of his blessed Son *Stanislaus*. Thus much will be sufficient to give some Knowledge of the Saint. We shall now only advertise such as are afflicted with Palpitations, Swellings, broken Limbs, Sore-Eyes, Fevers, &c. ^c that a little Wine in which one of the Saint's Bones has been steeped, is an infallible Remedy against all those Distempers.

^d St. ROCH, the Patron and Protector of such as are infected with the Plague, has distinguished himself by several remarkable Cures. The Dog that is painted lying by him, charitably fed the Saint at a Time when the Pestilence was outrageous.

THE blessed *Clare of Montefalco* had the Figure of Christ upon the Cross, and all the Instruments of his Passion, engraved upon her Heart. Her repeated Declarations of this Miracle to the Nuns of her Convent made them curious to see if it were true, and after her Death they divided her Heart, and were convinc'd of her Assertion.

^a *Giry* in the Life of this Saint. "The first Time that ever the Virgin Mary appeared to *Stanislaus*, she enjoined him to enter into the Society of *Jesus*, and put her Son into his Arms; as if she intended that little *Stanislaus* should have the Pleasure of carrying him — the Virgin Mary came a second Time, accompanied by several blessed Virgins, to conduct him to Heaven." Extracted from the *Opuscula* of Father *Bonhours*, printed at Paris in the Year 1684.

^b *Opuscula* of F. *Bonhours*. p. 323.

^c *Id.* *Ibid.*

^d This Saint was a Native of *Languedoc*, a Country full of vain Boasters. St. *Roch* must have been God's great Favourite, to have been able to keep clear of the same Character.

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St. BRIDGET raised ten Persons that were dead to Life. 'Tis very remarkable, that Christ himself did not go near so far. St. *Theresa* appeared ^a after her Death, which was occasioned by an Excess of Divine Love to several Persons, to inform them of the high Degree of Glory to which she was exalted. We shall omit her wondrous Visions, and the Love-Wound made in her Heart by a Seraphim, with a golden Arrow pointed with red hot Steel.

St. DIDACUS cured several diseased Persons with the Oil of a Lamp which burnt before an Image of our Lady. One Day having no manner of Provisions, on a Journey he was making with one of his Companions to his Convent, he prayed to God to support them in their Distress, and instantly they found a Table spread before them upon the Grass, and the Entertainment, tho' not very elegant, was very wholesom and refreshing.

St. XAVERIUS raised several to Life during his Mission in the *East Indies*. Being in the Neighbourhood of *Amboyna*, he calm'd a raging Tempest by plunging his Crucifix into the Sea. In the Eagerness of the Action his Crucifix slipped out of his Hand, but an officious Fish miraculously restored it to him in a Moment, and in giving it took care to hold it upright, to denote the Triumph of the Cross over the Infidels.

St. THOMAS OF BECKET, Archbishop of *Canterbury*, was amply rewarded for the violent Death he suffered, by the numerous Miracles he wrought afterwards, and which, if we may believe F. *Giry*, he still continues to perform. No sooner was this Saint buried, but he declared himself the Physician of a multitude of sick Persons. It is very remarkable, that the Saints of the latter Ages go far beyond those of the Apostle's Days in raising the Dead to Life.

^b THE blessed *Rosa* was under five Years old when she consecrated her Virginity to God. "To prevent so delicate a Flower from losing it Odour and Beauty, she hedged it in, as it were, with Thorns and Brambles, by practising up all Kinds of Austerities she possibly could from that very Moment. In so tender an Age during the three Days in the Week, which are consecrated by the most holy Mysteries of Christianity, she liv'd upon Bread and Water." F. *Oliva* very well observes, in his Eulogium on this Saint, that Mankind had an infinite Loss in God's not creating *Rosa* in the terrestrial Paradise instead of *Eve*. Her Ambition to suffer made her ingenious in searching out the Means of mortifying herself. This pious Maid would frequently rub her Cheeks and Eyes with the ^c Bark and Powder of *Indian Pepper*, to prevent her going to Balls, or appearing in Company. The Sharpness of the Pepper, had a very different Effect from the Paints and Cosmetics now in Vogue with our modern worldly minded Ladies, and made her Face all bloated and full of Ulcers. *Rosa* had the Glory moreover, of finding out fresh Methods of Mortification every Day, and of reproaching Nature perpetually with the enormous Crime of having made her so handsome. It is certain, that nothing is so Shocking and insupportable to Saints of a mystical Constitution, as this corporal Beauty, which they relinquish to the Devil, together with all other sensual Enjoyments.

THE blessed *Rosa*, like our blessed Saviour, multiplied Loaves. She miraculously replenished an empty Vessel, to comfort her Mother, who was sick, with celestial Honey. Her Vocation or Call has no Instance like it. "As she was passing by St. *Dominic's* Church, for whom she ever had a particular Esteem, she found her self inspired to go

^a "F. *Giry* says, she was so influenced with the sacred Fire of divine Love — that being no longer able to bear up against it, she ended her Life in the midst of the Flames." She was carried off in fourteen Hours.

^b Panegyric on the blessed *Rosa* by F. *Oliva* in *Bonhours's* Opuscula.

^c Of *Lima*, the Capital of *Peru*.

“ in, and pay her last Respects to the Image of our Lady of the Rosary. No sooner
 “ was she on her Knees, than she remained immoveable, and nail’d, as it were, down
 “ to the Ground . . . Astonished at so extraordinary a Prodigy . . . she promised the
 “ blessed Virgin to become a Nun of the third Order of *St. Dominic*. . . . As soon as
 “ she had finished her Prayer, she, without the least Difficulty, accomplished that in
 “ a Moment, which she had not been able to do in several Hours before with great and
 “ repeated Efforts.” *Rosa*, at her commencing a new Life, thought it an incumbent
 Duty to invent new Austerities. She tied a great Chain, wherewith she had long given
 herself Discipline, thrice round her Waist; and not contented with wearing so gauling a
 Girdle, she put a Padlock upon it, and threw the Key into a Well. She long bore
 with Patience the Pains which this Chain gave her, but at length was obliged to seek
 Relief, and human Means failing, she made her Applications to the blessed Virgin, who
 immediately opened the Lock. The blessed *Rosa* thinking her Lodgings at her Mother’s
 too commodious, determined to build herself a sorry Hut at the End of the Garden. She
 was soon attacked by a whole Army of Gnats; and as they interrupted her Contem-
 plations, she thought proper to make a Truce with them upon the following Condi-
 tions. The Gnats were allowed to shelter themselves in the Cell during excessive Heat
 or Cold; and they stipulated on their Side never to incommode her more, and even to
 withdraw, whenever she found them any ways offensive. This Truce was near a Rup-
 ture, through the Imprudence and ill Conduct of a certain Nun, that went to visit *Rosa*.
 The Reader may find this curious Passage at Length in *F. Oliva’s* ingenious Panegyric,
 to which we refer him; but we cannot forbear observing, that the largest Trees in the
 Garden, when *Rosa* passed by them to her Cell, bent down their Branches, nay and
 Trunks too, as a Testimony of their profound Veneration.

CHAP. VI.

The Manner of devoting a Man’s Self to SAINTS, &c.

THIS ^a Custom was formerly much in Repute, and in several Catholic Countries
 is still observed. ^b An annual Tribute was paid to the Saint who was made
 choice of as Patron, and the Vassal frequently bound himself and his Children at least,
 if not his whole Posterity, to perform the Condition of his Obligation. We shall here
 amuse the Reader with an Extract of the Form of such a spiritual Contract, in the Terms
 made use of in the Year 1030.

IN THE NAME OF THE HOLY TRINITY.

“ **J**. GHISLA, born at *Ghent*, and of free Parents, convinced by the pious Ex-
 “ ample and frequent Admonitions of the Saints, that Humility is the most ac-
 “ ceptable to God of all Christian Virtues, have determined to set an Example thereof,
 “ by devoting myself, both Body and Soul, to the Service of some one of them, that
 “ under his or her Protection, and through his or her Aid and Assistance, I may partake
 “ of the Divine Favour. For which purpose, I do by these Presents devote both my-
 “ self and my Posterity to *St. Gertrude*, whom I have made choice of as Patroness both
 “ of me and my Family, that by such our voluntary Service, we may procure the Par-

^a This Custom was introduced in the ninth or tenth Century.

^b Extracted from the *Life of St. Gertrude*, written in *Latin* by *Ryckel*, and published in 1637.

" don and Remission of all our Sins. In witness whereof, I do hereby for me and my
 " Posterity, promise and agree to pay yearly and every Year, at the High Altar of St.
 " *Gertrude*, the Sum of And in order that no one should presume to violate our
 " Engagement, Sentence of Anathema has been published in the Church of *Nivelles*
 " against all and every such Person or Persons as shall presume to violate the same; that
 " they may perish with *Dathan* and *Abiram*. Signed at *Nivelles* in the Presence of Wit-
 " nesses, in the Year of Grace 1030.

THERE are other Methods of devoting, or engaging one's self in the Service of any particular Saint; and the Marks or Tokens of such religious Service consist of a Chain round the Persons Neck, or his Arm, ^a which he must wear to the Time of his Decease. This Custom is practised to this very Day, according to the Author quoted ^b below, by the Servants of the blessed Virgin *Mary*. In an Age more devout than this we live in, a Christian Prince would have made his Dominions tributary to some Saint; as indeed the common Practice was in former Times. But those Times are changed, and no Prince now a-Days carries his Devotion so far as even to acknowledge himself a Vassal to the Church. The Saint to whom such a Devotee had granted the Revenue of his Estate, did by Virtue thereof acquire Houses, Lands, and a considerable Income, which the Monks and the rest of the Clergy took care to improve in his Behalf; but the present Race of Christians is grown a little cool in this Respect. We find a particular Ceremony observed in the fourteenth Century, performed by a Devotee who gave his Effects to the Church. He took a Knife by the Handle, and a Turf of Earth, wherein was planted the Branch of a Tree. These three Things were made Oblations to his Patron Saint, or rather to the Monks or other Ecclesiastics, who were the Saints Attornies, and Agents. The Turf represented Lands and all immoveable Effects; the Branch, the Fruits of the Earth; and the Knife, which, was held by the Handle, all Moveables of what Nature or Kind soever.

THE Saints have their respective Offices and Litanies in the Church; which last ascribe to each of them such Praises as are due to their Merit, and give the Pious an exact Idea of the Power.

IT is customary for Devotees to prefer that particular Saint who is their Patron to all others in Paradise, and put all their Trust and Confidence in him alone, without giving themselves much Pain about the rest of his Brethren, &c. " " They believe, that God
 " has granted particular Privileges to their favourite Saint; and that they shall certainly
 " and infallibly obtain of him all such Favours both Spiritual and Temporal as they shall
 " ask, through his Mediation, without giving themselves any Trouble about Repentance,
 " or Compliance with the Will of God." This particular Excess of Devotion leads to several other Excesses.

" SOME People, says our Author last quoted, imagine, that by their Devotion to St.
 " *Barbara*, called in several Places *The Mother of Confession*, they shall not die, (however
 " they may have lived,) without Confession.

" OTHERS pay their Devotions to St. *Christopher*, supposing that by a View of his
 " Image in a Morning, they shall not die that Day, nor the subsequent Night. . . .

^a Two Decrees of the Holy Office of *Rome* made in 1673. condemn all Fraternities of Slavery to the Virgin, and forbid the Use of Chains, Images, and Medals representing the same, and all Books treating of that kind of Devotion. In the Cuts annexed to such Books are seen Men with Chains falling from Christ, the Pyx, the Virgin *Mary*, St. *Joseph*, &c. It is this pretended spiritual Captivity which is termed Slavery.

^b *Ryckel, ubi sup.*

^c *Thiers* concerning the most necessary of all Devotions, Chap. xxiii.

“ ABUNDANCE of Devotees persuade themselves, that if they do but make their Ad-dresses to St. *Anthony* of *Padua*, and say ^a the eighth Response of the Mattins of the Festival observed in honour of him, they shall most assuredly find all such Goods as happen to be either stole, lost, or strayed.

“ OTHERS flatter themselves, that by repeating for a whole Year together the little *Crown* of St. *Anne*, God will at the End thereof infallibly grant them one of the three Things they think proper to request.”

WHAT has been said will be sufficient to give the Reader an Idea of some of these Excesses which attend Devotion paid to Saints.

C H A P. VII.

The Devotion paid to the BLESSED VIRGIN.

THE Church calls the holy Virgin in her Litanies, the *Mother of God*, the *Queen of Angels*, the *Refuge of Sinners*, the *Mother of Mercy*, the *Gate of Heaven*, the *Mystic Rose*, the *Virgin of Virgins*, &c. M. Thiers, ^b in the Work we have before quoted, makes use of considerable Restrictions in the Ideas which those Appellations may possibly raise in pious Persons; he principally dwells upon that of *Refuge of Sinners*, which induces abundance of People to believe that a regular Devotion to this *Mother of Mercy*, is ever and at all Times a Preservative against eternal Damnation. But the Opinion and Arguments of this celebrated Divine, will be no Law or Rule of Faith with respect to the Practice of Devotion. By decreasing the Excess which he pretends to find in that to the Virgin *Mary*, and the Saints, the Piety of great Numbers might be diminished, who sincerely believe, that Things are ordered in Heaven even as they are here on Earth, and that we must go to the Saints first before we can come to God. They imagine, likewise, that the Saints are an imperious, fantastic, fickle, touchy sort of People; that Access to them is difficult, and that they may be bribed, and prepossessed in Favour of some particular Persons. They are apprehensive, lest their Promises should prove as ineffectual as those of Courtiers here, which the Vulgar call *Court Holy-Water*. In short, so confined and narrow is the Sphere of the Piety of some Devotees, that they regulate the Government of Heaven upon the Foot of their own Conduct in their respective Families. Now the Irregularities in the Devotion of those who entertain such absurd Ideas are surely excusable,

And if so, can it be taken amiss, that we should stick to the Practices of Devotion which F. Bary has prescribed to those of weak Understandings in his *Paradise* opened to *Philagia*? He assures us, it is open “ to such as confine themselves to their Chambers, or “ carry about them an Image of the Virgin, and look steadfastly upon it. . . . Who Night “ and Morning beg her Benediction, standing near some of the Churches dedicated to her, “ or contribute to the Relief of the Poor for her sake . . . who, out of a pious Regard for her, “ avoid pronouncing the Name of *Mary* when they read, but make use of some other “ instead of it . . . who beg of the Angels to salute the Mother of God in their Name ;

^a Si quavis miracula, mors, error, calamitas, demon, lepra fugiunt, agri surgunt sani, cedunt mare, vincula; membra; resque perditas petunt, &c.

^b Chap. xxiii.

“ who give honourable Appellations to her Images, and cast amorous Glances at ‘ them,” &c.

THERE is no Title of Honour but what some Divines of the Church, and particularly our Modern ones, have bestowed on the Virgin *Mary*. Having robbed Paganism of every Thing that was most magnificent and glaring, to bestow it on the Mother of our Saviour, they have continued to invent such splendid Names, as even the most fruitful Imagination of the best Poets was never capable of devising. The Heresies against her insensibly produced an Excess of Reverence and Devotion to her. In the earliest Ages of the Church she was called *Queen of Angels*, and *Mother of God*; afterwards the Controversies which arose on her Account, made her Advocates advance every Thing they could think of to make her considerable against Heretics, and to accustom her Devotees to such Expressions as are extravagant, and yet very natural in Matters of Debate. She has been looked upon as the *Disposer* and *Depository* of God’s Favours, the *Treasurer* and even *Queen of Heaven*, the *Spring* and *Fountain* of Salvation and Life, the *Gate* of Paradise, the *Mother* of Light, and *Intercessor* between God and Man; the *Hope* of Mankind, ^a and the *Ocean* of the Deity. Some celebrated Authors have stiled her ^b *Goddeſs*, and Father *Salazar*, about the End of the sixteenth Century, declared her the ^c *Accomplishment of the Trinity*. ^d The *Pſalter*, nay the whole Bible had been applied to her, long before that Declaration; and it hath been proved both by Miracles and Apparitions, that the blessed Virgin appeases Christ’s Wrath against Sinners; ^e and that she has the Power of absolving, binding, and loosening. We shall take no Notice of the Temples and Altars consecrated to her from Time to Time for many Ages; of the Vows and Invocations addressed to her; of the various Works which some devout Writers have published under her Patronage; of the several Poems and other witty Pieces composed in honour of her; nor lastly, shall we say any Thing of the Theological ^f Dissertations which have appeared under her Name.

THE first and principal of the various kinds of Devotion paid to the blessed Virgin, is, that by which we imitate her Virtues: But this is somewhat difficult. The others are what all Devotees may easily perform. The Jesuit, who published the *Pſalter* of our Lady in *French*, exhorts the devout Christian, who says these Words in the Introduction to it, *Holy Lady, open thou my Lips*, &c. “ to make two Signs of the Cross when he repeats “ them, one upon his Lips with his Thumb, and the other upon himself with his “ Hand, as the Priests do when they begin their canonical Hours.” This Method, as he assures us, will procure the Devotee the Honour and Happiness of being Canon, or Canoness of Heaven; and that our Lady, as a Reward of so conspicuous and instructive an Act of Devotion, will admit him into Paradise. He gives us a Pattern of the Vows

^a F. Bini the Jesuit, says, that the Springs and Rivers of all Graces flow from the Virgins Womb, as from an Ocean of Divinity.

^b Several celebrated Writers have stiled the Virgin *Goddeſs*; whereon may be consulted the Controversies between the Bishop of Bellay and Mr. Drelincourt, upon the Honour due to her. Almost an absolute and Sovereign Power over her Son our Saviour has been ascribed to her, nor has this Thought been disagreeable to the Church, as will appear from the following Verses:

O felix puerpera,
Noſtra pians ſcelera,
Jure matris impera
Redemptori.

^c In Proverb. Salom.

^d The *Pſalter* of our Lady is ascribed to St. Bonaventure, and the Bible to Albert the Great.

^e St. Antoninus, Archbishop of Florence.

^f The *Polyanthea Mariana*, the *Mariale*, the *Floſculi Mariani*, the *Stellarium Corona beata Virginis*, the *Fasti Mariani*, &c. In the *Menagiana*, p. 281. of the 2. Tom. of the Continuation, Ed. Holl. 1713. we find that a Monk took it into his Head to compose a large Folio, under the Title of *Summa Deipara*; that two or three thousand new Questions relating to the Virgin *Mary* were therein handled, and that the good Friar exactly copied St. Thomas’s Method in his *Summa Theologia*. Just as St. Thomas examines this Question, *Whether there be a God*, so does the Monk, *Whether there be a Virgin*, &c.

which

which the Devotee is to make “ for *Jefus* and *Mary's* Sake, and for all the Lovers of “ them both, whether Male or Female.” He describes the Alliance to be made by him with *the most amiable and honourable Mother of all Mothers*, the Act of Repentance and Contrition for the Reconciliation of himself with her, and all the Ceremonies great and final, by which he may devote himself to the blessed Virgin.

WHOEVER hopes to draw down the Blessings of the ^a Virgin upon him, must salute her every Day both at his going out and coming in. The Legends have transmitted down to us several remarkable Instances of Advantages arising from *Ave Maria*; not to mention the thousand Days Indulgence granted by several ^b Popes to all those, who shall repeat it at the Hour of the *Angelus*. It were to be wished, therefore, that our modern Christians were more exact in the Practice of this sort of Devotion, and would imitate *St. Margarite of Hungary*, who said an *Ave* kneeling before every Image of the Virgin she met with in her Way; or *Saint Catharine of Sienna*, who repeated as many *Aves* as she went up Steps to her House. These Remarks, we presume, will be thought sufficient with respect to private Devotions. All we shall say, as to fasting on *Saturday* in honour of the Virgin *Mary*, is, that 'tis look'd upon as a Treasure of Indulgences and Delights, and that it may be look'd upon as an excellent Preservative against eternal Damnation.

CH A P. VIII.

FESTIVALS *instituted in honour of our* LADY.

WE shall conclude with what may be call'd popular, or rather superstitious Devotion; we mean the Custom of dressing our Lady after a very magnificent Manner; of setting a rich Crown upon her Head on her Festival, and other solemn Days; of lighting up one or more Tapers before her Images, and presenting her with Fruits and Flowers, &c. The Populace pay the same Respects to the rest of the Saints, and the least Oblation that they can make is a Taper or a Candle.

WE shall pursue the same Order the Church does, in the Celebration of her Festivals: The *Purification of our Lady* is solemnized the second of *February*. This Festival was in former Times called the Feast of *St. Simeon* and *St. Anne*, those two holy Persons accidentally meeting together in the Temple at the very Time when the blessed Virgin went thither to offer up her Son *Jefus Christ* to God. For the same Reason the *Grecians* have called it *Hypapante*, or meeting together. It is at present known to the Church by the Name of the *Purification of our Lady*, and to the People under that of *Candlemas*, by reason of the Procession which is at that Time made round the Church with Tapers.

* THIS Festival succeeded in the stead of the *Amburbales* or Processions, which the *Romans* celebrated at the Beginning of *February*, in Honour of the Goddess *Februa*, and of their nocturnal Tours with Flambeaux, to represent those of *Ceres*, when she roved about the Country in hopes to find her Daughter *Proserpine* again, whom *Pluto*

^a *Suffren* in his *Ann. Chr.*

^b *Leo X* and *Paul V.*

^c The Institution of this Festival is by some attributed to *St. Gelasius*, who lived in 492. by others to *P. Vigilius*, who say, he only revived it about the Middle of the sixth Century. *P. Sergius*, who flourished towards the Close of the seventh Century, is, according to some Writers, the Founder of the Procession with Tapers. *Il mua*, says the old Legend, *la coutume des paiens en meilleure: C'est à sçavoir, que les Chrétiens environnassent l'Eglise a Clerges benits & alumés en l'honneur de la mere de Dieu; si que cette solemnité sint, & qu'elle fut faite a autre intention.*

had run away with. Those Religious Customs amongst the *Romans* were real Fountains of Debauchery, upon which Account the *Roman* Pontiffs, determining to remove those Snares of Heathen Superstition, were obliged to give the People an Equivalent to make Attonement for the Loss of this Solemnity, which could not be deemed a real Act of Religion with respect to Christians. The Lustrations therefore of the Month of *February* were consecrated; and from thence came our *Candlemas*. The People carried the same Flambeaux or Tapers for the Virgin's sake, as formerly they had carried in Honour of *Februa* and *Ceres*; since they were justly allowed to mingle such Diversions and Pleasures, as Festivals never fail to inspire them with, along with their Devotions. ^a The Tapers at *Candlemas* are blessed with the usual Ceremonies. ^b The Bishop, or his Vicar, distributes them first to the Principal of the Clergy, then to the Chief of the Laity, Priests, Acolytes, &c. and lastly, to the rest of the best Fashion who are present. ^c A Canon somewhat advanced in Years, distributes them amongst the Ladies of Fashion; but as to the Populace, when the large Tapers have been distributed to Persons of the highest Distinction, the small ones only remain to be distributed to them ^d without Distinction of Age or Sex, by a common Priest.

^e THE Procession, as we have already observed, is made round the Church. The Singers march in the Front, and the Incense-Bearer follows; the Taper-Bearers, with the Cross-Bearer between them, walk after them, and then come the Clergy. They who are on the Right Side carry their Tapers in their Right Hands, and such as are on the Left, in their Left. Then comes the Bishop between two Assistant-Deacons; with a Taper in his Left Hand, and with his Right bestowing his Benediction on his Flock. They all carry lighted Tapers, and the Reason which is assigned for it, is, That they represent *Jesus Christ*, who is the Light of the World. "They kneel to the Altar before they set out; but if there be no Tabernacle, and if they be Canons, they then only bow to it." The Representation of these *Candlemas* Ceremonies may be seen in the Print of the *Easter* Ceremonies.

ON the twenty fifth of *March* is celebrated the Festival of the *Annunciation of the blessed Virgin*; the Origin whereof is of earlier Date than the third Century.

THE second of *July* is the *Visitation*. *St. Bonaventure*, Principal of the *Minors*, appointed this Festival to be observed throughout the whole Order in 1263. Pope *Urban VI.* in 1389. by his Bull, made it extend to the Church in general; and the Council of *Basil* confirmed it, and fixed the second of *July* for the Day of its Celebration. *St. Francis de Sales*, together with Mother *Jane de Chantal*, have founded an Order of Nuns in Remembrance of the Visitation of the Virgin.

THE sixteenth of *July* is the Festival of our Lady of Mount *Carmel*, which, in a more particular Manner, concerns those who pay their Devotion to the Scapulary.

THE fifth of *August* is the Festival of our Lady of the *Snow*. We are informed, that the Solemnization of it was owing to a Miracle. ^e When *Liberius* was Pontiff, a Patrician, or *Roman* Nobleman, finding himself old and childless, resolved, with his Wife's Approbation and Consent, to make the blessed Virgin his sole Heiress. The Vow was made with abundance of Devotion; their principal Concern in the next Place, was

^a The Volgar imagine these Tapers have the Power of driving away Demons, and preserving them from all Temptations.

^b *Cerem. Episc. Lib. II.*

^c *A seniore dignitate, Cerem. Episc. Ibid.*

^d *Aliquis de capitulo distribuit candelas minutiores populo utriusque sexus, Cerem. Ep.*

^e *Cerem. Episc. Ibid.*

^f *Allet's Ritual.*

^g *Giry's Lives of the Saints.*

to employ the Inheritance to our Lady's Good-liking ; and accordingly they applied themselves to fasting, praying, giving Alms to the Poor, and visiting the Sick, in order to know her Pleasure. At length the Virgin appeared to each of them in a Dream, and told them, " it was her's and her Son's Will, that they should employ those Effects in erecting a " Church for her, on a particular Part of the *Mons Esquilinus*, which they should find " cover'd with Snow." The pious Husband first communicated the Revelation to his Wife, who thereupon told him in a [Surprise, that she had had the same Revelation that very Night: But, supposing the two Dreams had not proved alike, an Excess of Zeal would have been sufficient to have given them all the Conformity that was requisite. These two Devotees went straitway, and declared their Dreams to the Pope, who perceived that he was a third Man in the Revelation ; for his Holiness had been favoured with the same Vision. ^a It was no longer questioned, but Heaven had a Hand in this Affair. The Pontiff assembled the Clergy together ; and there was a solemn Procession to Mount *Esquiline*, on purpose to find out whether the Miracle was real or not, when the Place specified in the Dream was found covered with Snow. The Ground was just of a suitable Extent to erect a Church upon, ^b which was afterwards called *Liberius's Basilica*, and *St. Mary ad præseppe*, (because the Manger, which was made use of as a Cradle for our Lady, was brought thither from *Bethlehem*) and is now called *St. Mary Major*. Every Festival-Day the Commemoration of this Miracle is revived, by letting fall white Jessamin Leaves, after so artificial a Manner, as to imitate the falling of Snow upon the Ground.

THE fifteenth of *August* is the Assumption of our Lady ; but it is not looked upon to be earlier than the sixth Century : Before which Time, there had been no Revelation of the Assumption of the Virgin, Soul and Body to Heaven.

THE *Nativity* of our Lady is celebrated on the eighth of *September*, and is a Festival which was unknown till the seventh Century ; but in the twelfth, Pope *Innocent IV.* made it universal.

THE seventh of *October* is devoted to the solemn Celebration of the *Rosary*, of which we shall treat at large, when we come to that Topic.

FATHER *Giry* informs us, ^c that " from the blessed Virgin's first Appearance in the " World, she presented herself before God to be his faithful and incessant Servant ; that " the Sacrifice of her Mind and Heart preceded her very Birth ; that she offered herself, " in short, in her Mother's Womb." It is not, however, that private offering herself, which the Church solemnizes on the twenty fourth of *November* ; but her Dedication to God by her Parents *St. Joachim* and *St. Anne*. This Festival first came from the East, and towards the Close of the fourteenth Century began to be establish'd in *Europe*.

The *Conception* of our Lady is solemniz'd by the Church on the eighth of *December*, and is called *Immaculate*, it being alledged, that the blessed Virgin was conceived without Spot or Stain. This Festival is more ancient amongst the *Greeks* than the *Latins*, and began to be observed in *Europe* about the Beginning of the twelfth Century. Pope *Sixtus IV.* who had been a Cordelier, and by Consequence an Advocate for the *Immaculate Conception*, established this Festival by his Bull in the fifteenth Century.

THE Festival of our Lady of the O, or of the Delivery of the blessed Virgin, is celebrated on the eighteenth of *December*. It was instituted in *Spain*, in the Pontificate

^a *Giry's Lives of the Saints.*

^b *Idem, Ibid.*

^c *Vie des Saints.*

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of *Vitalian*, about the Middle of the seventh Century. It is called likewise the Festival for expecting the Birth of our Lord *Jesus*. The Denomination of our *Lady of the O*, is owing to the Anthems which are called the *O's*, on Account of the frequent Repetition of that Note of Exclamation; and thereby the Church invites the Eternal Wisdom to descend on Earth.

IN *Italy* and *Spain*, nine Days are set apart for expecting his Birth, in Commemoration of the nine Months Pregnancy of the blessed Virgin: * During which Time, the Altar is adorned in a Manner suitable to the solemn Occasion, and the Image of our Lady is exposed upon it.

FORMERLY the Festival of the Virgin's *Espousals* was likewise solemnised. It was instituted in *France*, as we are informed, in the Year 1532, and the Celebration of it was fixed on the twelfth of *January*.

CH A P. IX.

PLACES remarkable for the Worship and Miracles of our BLESSED LADY.

I. SOME pretend, tho' 'tis no Crime to disallow it, that ^b the Apostle St. *Peter* himself consecrated a Chapel to the Mother of the blessed *Jesus*.

THE *Spaniards* tell us, that when St. *James* was at *Saragossa*, the blessed Virgin appeared to him, and on that Account the holy Apostle caused a Chapel to be erected in honour to her, which was afterwards called *Neustra Sennora del Pilar*. Some venture to affirm, ^c that the Angels themselves were the Architects of the Chapel. The blessed Virgin, most magnificently dressed, resides there on a Marble Pillar, having a young *Jesus* in her Arms. Several Angels, made of Silver, surround her with Flambeaux, besides fifty silver Lamps, and several Branches of the same Metal, with Tapers burning before her Night and Day. The Walls of this sacred Chapel are hung ^d with the Figures of Feet, Hands, Arms, Legs, Hearts, &c. being the Oblations of the Pious to the blessed Virgin, as a grateful Acknowledgment of the miraculous Cures wrought by her on those particular Members.

II. OUR *Lady of Atocha* resides at *Madrid*, ^e in a Chapel which blazes with an hundred Lamps made of Gold and Silver. She there performs as many Miracles as at *Saragossa*, *Loretto*, &c. Our *Lady of Atocha* is dressed for the most Part in Widow's Weeds, having a Chaplet in her Hands; but notwithstanding all this devout Attire, she is crowned with a Sun, and appears like a Queen in all her Gaiety, and in all her Jewels, upon solemn Festivals. It is now six hundred Years ago since our Lady first settled at *Lieffe* in *Picardy*. During the Crusades, an *Egyptian* Princefs, who had heard much Talk of the Miracles of the blessed Virgin, resolved to have an Image of her, and for that

* *Piscara Prax. Cerem. Lib. III. Sect. 1.*

^b *Ralph, Volat.*

^c *Etat de l'Espagne, Tom. I.*

^d The antient Heathens, as well *Greeks* as *Romans*, had the same Custom from a Principle of Gratitude to their Gods, to whom they thought themselves obliged for any Cure. The Custom of offering those Parts of the Body supposed to be cured, in Gold or Silver, to our Lady, or any other Saint, is very common in *Flanders*, *Brabant*, and *Picardy*.

^e *Id. Ibid.*

Purpore address'd herself to three Gentlemen of *Picardy*, who were Prisoners at *Cairo*; and though Strangers to the Art of Painting, one of them had Courage enough to make the Attempt. Having endeavour'd, but in vain, to acquit himself of his Promise, he made his earnest Applications to the blessed Virgin, and his two Companions joined with him in Prayer; after which they all fell asleep. As soon as they awoke, they found an Image of our Lady, most accurately performed, which they sent the Princess, who in return for their Compliment gave them their Liberty. We shall omit the Remainder of the Story, and only acquaint the Reader, that the Princess, who was converted to the Christian Faith by Virtue of this Image, and the three Prisoners who had obtained the Favour from Heaven, by their fervent Prayers, miraculously escaped out of *Egypt*, and found themselves all on a sudden, by a Continuation of the same Miracle, in *Picardy*, on the very same Spot of Ground where the Church of our Lady of *Liesse* now stands.

III. OUR Lady of *Neubourg* would have remained unknown for ever, had not the Zeal of *Mark d'Aviano*, a Capuchin Father, recalled the Devotees back to her. The pious Repentment of this good Friar for forty Years together, to see our Lady wholly abandon'd, drew upon him the miraculous Regards of the Image; of which several devout old Women were Eye-Witnesses, nor is it any great Wonder. Our Lady of *Monte de la Guardia*, which is about five Miles from *Bolonia*, is no Ways inferior to the foregoing Images. Her's painted by *St. Luke*, is carried in Procession for three Days together, annually, in the City of *Boulogne*.

IV. IN the Sequel of this Dissertation, we shall have Occasion to take notice of our Lady of *Loretto*; but we shall only first mention here our Lady of *Montserrat* in *Catalonia*, of *Hal* and *Aspremont* in *Flanders* and *Brahant*, of *Pity* at *Naples*, of *Cures* in *Gascony*, &c. The Miracles which she has wrought in all these Places are almost innumerable; nor is it a less difficult Task to enumerate those^a of her Images. The Devotees, in consequence of the Miracles wrought by them, are to carry Representations of her about them, deck her Images with Flowers, dress them in Silks or other costly Ornaments, burn Tapers before them, kiss them, and look with a languishing Eye upon them, touch them with their Chaplets, rub their Handkerchiefs upon them, &c. and salute them with the profoundest Veneration.

RELICS of the BLESSED VIRGIN.

WE come now to the last Topic, relating to the Blessed Virgin, which is her Relics. As to her Hair, the greatest Part of it has been preserved; and for her Milk, not one Drop of it, we are told, was ever lost; but Relics were made of it immediately after our Saviour's Nativity. Some of it is to be seen in divers Parts of *Christendom*. Our Lady's Wedding-Ring is preserved with the utmost Respect at *Perouse*; the Fate and Miracles whereof are all described in^b a Book published in the Beginning of the seventeenth Century. The blessed Virgin's Clothes are to be seen at *Rome* and several other Places, her Shifts at *Chartres* and *Aix la Chapelle*, one of her Handkerchiefs at *Treves*, her Girdles at our Lady of *Montserrat*, at *Prato*, &c. one of her Combs at *Rome*, another at *Bezancon*, her Shoes at our Lady of *Puy*, and at *St. Flour*; one of her Slippers in *Brittany*.^c The Measure of her Foot is in the Custody of the

^a The Origin of some of these Images is very extraordinary. Our Lady of *Banelle*, for Instance, was found in the Middle of an Oak.

^b *De annulo pronubo Deiparæ Virginis, autore J. Bapt. Lauro*, Colon. 1626

^c *La Medida del pie santissimo de Nuestra Señora*. Pope John XXII. gave seven hundred Years Indulgences, and a pretty full Remission of Sins, to the Devotee who should thrice kiss the holy Measure, and say three Ave's in honour of it

Spaniards. To conclude, it is not to be question'd, but that all the various Pieces of her Goods, Kitchen-Furniture, Toilette, and Implements of Household, have been carefully preserved. Her Gloves, Headclothes, Veils, Bed, Chair, and the Stones on which she washed our Lord's Swadling-Clothes; her Candles, the Oil for her Lamp, and all her Earthen Ware, are still expos'd to public View. 'Tis true, indeed, that these Things were lost for several Ages; but the Monks have had the good Fortune to find them one after another. We have no ^a Relic of her sacred Body left us, that being, as we have already observ'd, taken up to Heaven.

CH A P. X.

The JUBILEE.

I. **T**HE Jubilee, as to its Origin, is half *Jewish*, half Pagan. That joyful Season procur'd Liberty amongst the *Jews* to such as were Slaves; to such as were poor, an Acquittance from their Debts, and the Recovery of their Effects to such as through Necessity had been oblig'd to pawn them. The Ground itself rested during the Year of the *Jewish* Jubilee. The Pope, by our Jubilee, of which the former was but a Type, grants the like Privileges to Christians: 'Tis a Year of rest to them: His Holiness frees them from Sin, relieves the spiritual Poverty of the Penitent, by opening ^b the Treasures of the divine Mercy to him, remits his Debts, and restores him to the Possession of celestial Effects. On the other Hand, one would imagine, that the Jubilee was design'd to succeed the *Ludi Sæculares*, or secular Games of the *Romans*, and that it was the Intention of *Boniface* the VIIIth, in order to divert the Christians from this Pagan Ceremony, to substitute a better, accompanied with several shining Acts of Piety. It was he who order'd the first grand Jubilee to be celebrated.

II. Pope *Boniface* the VIIIth, ^c upon his Institution of this grand Jubilee, expressly declared by his Bull, that such as should visit the *Basilicas* of *St. Peter* and *St. Paul* in the Year 1300. and every hundred Years afterwards, after a free Confession and sincere Repentance of their Sins, should obtain a full Remission, together with several Indulgences as extensive as were possible to be granted to repenting Sinners. It does not appear, says *M. Turtin* ^d, that his Holiness had any Regard to the Jubilee of the *Jews*, since he not only declin'd the Name of Jubilee, but on the contrary, doubled the Time prescribed them. But as to *Clement* the VIth, the Case was alter'd. This Pope call'd that Institution the Jubilee, and order'd it to be celebrated every fifty Years.

III. SEVERAL *Roman Catholic* Writers are of Opinion, that the Jubilee of the Christians bears a very near Affinity to the secular Games of the antient *Romans*. We shall

^a Milk and Hair are not Relics, properly speaking, of the Blessed Virgin's Body.

^b Indulgences.

^c The Character which History gives us of this Pope, makes it a reasonable Supposition, that he instituted the Jubilee to amass Wealth, and to give a Lustre to the Papal Dignity. He, as the common Father of all Christians, gave the People his Benediction in his Pontifical Robes the first Day, but the next presented himself as Emperor, invested with the Ornaments of Empire. His Holiness had even a naked Sword carried before him; and to testify his double Authority, the Vicar of *Jesus Christ*, seated on his Throne, cried out, *Behold two Swords.* *Albert Krantz*, quoted by *M. Turtin*, in his Dissertation upon the *Ludi Sæculares*.

^d *Dissert. de Ludis Sæcularibus.*



*The JUBILEE
Proclaimed
with Sound of Trumpets in
S. PETERS CHURCH.*

*La Proclamation du
JUBILEE
au son des trompettes dans l'église
de S. PIERRE.*



*After the PORTA SANTA is unvail'd,
the penitenciaries, in each of whom
and the POPE takes his Cross, & makes
his entrance singing the TEDEUM.*

*Les Pénitenciers ayant balayé la
PORTE, après quelle a été dévailée,
le PAPE prend sa croix, et y entre en
chantant le TEDEUM.*



*The POPE deputes three
CARDINALS to open the Gates of
S. JOHN of LATRAN, S. MARIA
MAJOR and S. PAUL.*

*Le PAPE depute trois CARDINAUX
pour aller ouvrir les portes de S.
JEAN DE LATRAN de S. MARIE
MAJEURE et de S. PAUL.*



*The Procession of the CARDINALS
deputed by his HOLINESS to perform
the opening of the PORTA SANTA
at three other CHURCHES.*

*Marche des CARDINAUX deputez par
sa SAINTETE pour aller faire
l'ouverture de la PORTE SAINTE
TE aux trois autres Eglises.*



*The MILITIA receive the
Commission of Guards of the
SANTA PORTA.*

*La garde de la PORTE
SAINTE est commise aux
MILICE.*



*The PENITENCIARIES touch
the PILGRIMS with long rods
forgive their Sins.*

*Les PÉNITENCIERS se mettent
les Pèchez avec PÈLERAINS, en
les touchant de leurs baguettes.*

quote " two Passages on this Subject, without presuming, however, to offer any Thing against the Ceremony of the Jubilee. The Evil lies not in the Conformity between a Practice established in a false Religion, and one admitted into the true; but in the Abuse and Superstition, to which self-interested Views and Ambition unavoidably lead. *Onuphrius* formally, and in express Terms, compares the Jubilee to the secular Games. " An Attonement for the Sins of *Rome* was made in them; Men were there-
 " by regenerated, and promised to lead a better Life; our Jubilee grants us a general
 " Remission of our Sins." *M. Turtin* in his Dissertation, supplies us with Matter suf-
 ficient to make an exact Comparison of these two Ceremonies. We shall cite the Pas-
 sage. " Both the one and the other must be sought for at *Rome*. The secular Games
 " were published in a solemn Manner, as the Jubilee is now-a-days by Bulls sent to
 " all Christian Princes. During the secular Games, the Temples of the two principal
 " Deities of the Pagans were visited in the very same Manner as the Basilicas of St.
 " *Peter* and St. *Paul*, St. *John de Lateran*, and St. *Mary Major* are now visited in the
 " Time of the Jubilee. The Expiations and Lustrations practis'd at the secular Games,
 " were deem'd very proper for obtaining the Remission of Sins, appeasing the Anger
 " of the Gods, and averting their Judgments. The Object of the Jubilee is the At-
 " tonement for Sins, &c. The Oblations which the People made during the Celebra-
 " tion of the secular Games, may, in some Degree, be construed as an Equivalent for
 " the Money offered for Indulgences. The Emperor (as sovereign Pontiff) was for-
 " merly the *Primum Mobile* and Head of the Ceremony, as the Pope is now of the
 " Jubilee. On some Medals the *Roman* Emperor is seen knocking with a Rod at the
 " Door of a Temple, as Director of the secular Games. His Holiness performs the
 " same Ceremony with his Hammer; after which the sacred Doors open to him as well
 " as they did to the former. The Pagan Ceremony was attended with Hymns, so is
 " ours now. In short, the Emperors frequently changed the stated Time for the Ce-
 " lebration of the ^b secular Games." *Augustus* did not stay till the Expiration of the
 hundred Years; and *Claudius* solemniz'd his about sixty Years after those of *Augustus*.
 The Popes have copied them. *Clement* the VIth we find ordered the Jubilee to be cele-
 brated twice in a hundred Years. *Urban* the VIth reduced the Term to thirty three
 Years. *Boniface IX.* solemniz'd it nine Years after; and in Process of Time a Bull of *Six-
 tus* the IVth establish'd it once in twenty five Years. His Predecessor *Paul* the II^d had
 before fixed it by a Decree of the Year 1470. to the same Time. *Sixtus* the IVth,
 however, celebrated a Jubilee in 1475. and *Alexander* the VIth, not content with the
 Solemnization of it in 1498. revived it again in 1500.

^c *Polyd. Virgil*, in his Treatise, *De Reb. Invent.* says, that this Pope instituted the Jubilee to divert the Christians from the Superstition of the secular Games. The Cardinal of *Pavia*, speaking of the Jubilee in a Letter which he wrote to Pope *Paul II.* calls it an *Imitation of the antient Superstition (antiqua vanitatis.)*

^b As every Reader is not acquainted with what the secular Games of antient *Rome* were, we shall here give a short Description of them. *Varro* and *Valerius Maximus* attribute alike the Origin of these Games to public Calamities, though in a very different Manner. They were instituted by *V. Publicola* in the primitive Times of the Republic, but often neglected afterwards. When *Augustus* revived them, it might probably proceed from a Principle of Policy more than any religious Motive. The People who had just lost their Liberty were to be dazzled and relieved at once, and made to forget the Oppression and Tyranny of the Triumvirate.

When the Time for the Celebration of them came on, they were published at *Rome*, and throughout *Italy*, in the most solemn Manner. The Officers named the *Quindecemviri* distributed Sulphur, Bitumen, and Lights among the People, in order to make an exact Lustration therewith for the Expiation of their Sins. Three Days and Nights were employed in Sacrifices to *Jupiter*, *Juno*, *Latona*, *Ceres*, *Apollo*, *Diana*, *Pluto*, *Proserpine*, and the *Fates*. White Victims were offered to such Gods as inhabited the Heavens, and black to those who resided in the infernal Regions. The Prince, or principal Person in the Republic, on the first Night of this religious Ceremony, opened the Devotion by a Sacrifice of three Lambs, on three Altars raised on the Banks of the *Tyber*. After this, Hymns were sung, and first Fruits offered for the Redemption of Sins. They resorted to the Capitol to pay their Devotions, and make their Sacrifices. From thence they went to the Theatre, to see the Games celebrated in honour of *Apollo* and *Diana*. The next Day the Ladies in their Turn went and performed their Devotions at the Capitol. In short, the third Day twenty seven young Boys, and the same Number of Girls, all of good Families, and whose Fathers and Mothers were living, went to the Temple of *Apollo*, surnamed *Palatinus*, to sing the secular Hymn in honour of *Apollo* and *Diana*. Devotion created no Interruption in their Joy and Mirth; for the Pagans had the Art of blending them agreeably together.

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IV. THE Decrees of *Paul* the II^d, and *Sixtus* the IVth, do not hinder the Popes from declaring an universal Jubilee on their Exaltation to the Pontificate, and likewise on some other extraordinary Occasions. The holy Gates, however, are never opened but for the twenty fifth Year's Jubilee, which, if we may be allow'd the Expression, brings with it an universal Indulgence; *the Hearts of the Faithful are comforted thereby, and Joy entereth into the House of the Lord.*

THE Jubilee grants to such Confessors as are approved by their Superiors, a Power to absolve in all reserved Cases, from all Censures, and the greater Excommunication; to annul all Suspensions relating both to Benefices and Ecclesiastical Offices, and to take off Interdicts. It permits them likewise to alter Vows, in case they have no Relation to Religion or Chastity, or are not of the Nature of those that engage to perform certain Pilgrimages, such as those to *Rome, Jerusalem, and St. James of Galicia.*

V. WHEN his Holiness has appointed the Jubilee, he gives notice of it, by his Apostolical Letters, to all the Prelates throughout *Christendom*; and these cause it to be published in their respective Diocesses, with proper Exhortations, in order that the Faithful may put themselves into a Condition of obtaining the Advantages which attend it. The holy Father's Intentions are explained; those Churches which are to be visited, are nominated; certain Acts of Devotion, which are always attended with proper Indulgences, are prescribed; and proper Litanies, and Prayers peculiar to the solemn Occasion of the Jubilee, and to the Subject which procures it, are caused to be printed. No Society, no religious Order must absent itself from the Processions which are ordered for celebrating this Piece of Devotion. The People, with their Magistrates, and the rest of their Superiors, are invited to attend it with all the Modesty that an Act of Religion requires. On such Days as are set apart for Fasting and Repentance, the Bishop and his Clergy are enjoined to appear overwhelmed with Sorrow, and filled with Sentiments of Humiliation. They are to pray with Heart and Mouth to the Almighty, and to offer him the Fruits of a sincere Contrition, which consists in the Renunciation of all those Engagements by which Men are for the most part devoted to the World, and in a strong Resolution to instruct the People by their own pious Example. The good Christian, who has undergone a long Penance, for the Edification of the Church, may with very good Grounds assure himself, that he is in a right Way to enjoy these Indulgences. We shall here introduce the Ceremonies of the Universal Jubilee.

VI. "THE Pope, says the *Sieur Aimon*, in his *Tableau de la Cour de Rome*, notifies the Universal Jubilee in the Capitol of *Christendom*, by a Bull which he causes to be publish'd the Year preceding, on Ascension-Day, at his giving the solemn Benediction. An Apostolical Sub-Deacon begins the Publication, in the Presence of the whole Court of *Rome*, reading a Bull in *Latin*; and after him another Sub-Deacon reads it with an audible Voice to the People in *Italian*. As soon as he has done, the Pope's twelve Trumpets in ordinary begin to sound, and immediately after them twelve Huntsmen sound their silver Horns, by Way of Concert, and the Castle of *St. Angelo* at the same Time giving a Discharge of all its Artillery.

"ON the fourth Sunday in *Advent*, the Apostolical Sub-Deacons publish the Bull for the Jubilee a second Time, and on the three Days, which immediately precede *Christmas-Day*, the Bells throughout the whole City proclaim the Solemnity, which is to commence the next Day.

^a *Casal. de Vet. Sac. Christ. Ritib.*

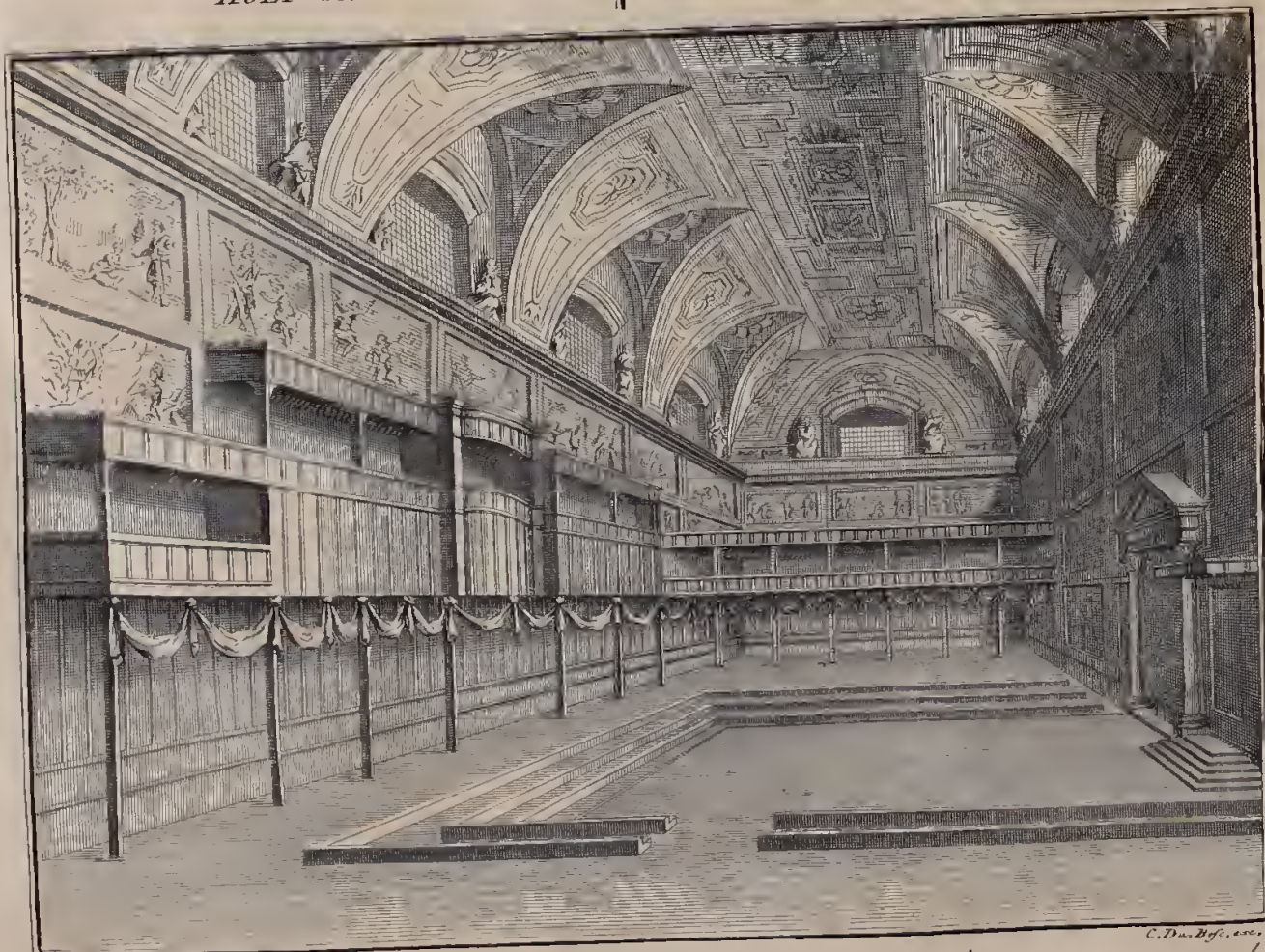
^b *Piscara Praxis Cerem. Baudry Manual. Sac. Cerem.*

^c As described in the first Print.



*The POPE opening the
HOLY GATE.*

*Le PAPE faisant l'ouverture de
la PORTE SAINTE.*



Petrus Lucastellus, del.

*BOXES for the NOBILITY to see the opening
of the HOLY GATE.*

C. Du. Hye, sculp.

*Vue des LOGES d'où la NOBLESSE regarde
la Cérémonie de l'ouverture de la PORTE SAINTE.*

VII. “ON the twenty fourth Day of *December*, of the holy Year, all the secular and regular Clergy assemble together at the Apostolic Palace, and from thence march in Proceſſion to *St. Peter's* at the Vatican. When the Clergy come into the great Square before *St. Peter's*, they find the Doors of the Church ſhut, and all the Entrances of the Portico lined with Guards, to hinder the Mob from getting in. The Pope, the Cardinals and Biſhops, dreſ'd in their white damask Robes, having their Mitres on, meet in *Sixtus's* Chapel, at which Place his Holineſs ſings the *Veni Creator*, with a lighted Taper in his Hand. All the Cardinals, having each of them one likewiſe in their Hands, come out, according to their reſpective Rank, and repair to the *Swiſs* Portico, where the holy Father nominates three of them his Legates *a latere*, to go and open the Gates of *St. John de Lateran*, *St. Mary Major*, and *St. Paul* without the Walls.” Their Eminencies having received his Holineſs's Orders on their Knees, in the Manner as deſcribed in the ſecond Print, go to thoſe ſeveral Churches, (the Manner whereof is likewiſe delineated in the fourth Print,) preceded by Trumpets, Haut-boys, and a Troop of Men, half in warlike, and (if the Expreſſion may be allow'd) half in religious Armour. Their March begins as ſoon as the Pope has open'd the holy Gate at *St. Peter's*.

THE Chief of the *Roman* Soldiery have the Charge of this holy Gate, which is always open'd by his Holineſs himſelf, unleſs the Infirmities of Age, or ſome other particular Indispoſition renders him incapable; in which Caſe the Cardinal-Dean officiates for him.

CHAP. XI.

The Opening of the SACRED GATE by his HOLINESS.

I. THE Vicar of JESUS CHRIST, being ſeated on a Throne, which is raiſed before the great Gate, and in the Middle of the great Portico before mention'd, reſts himſelf for a ſhort Time there; after which the Prince of the Throne preſents him with a golden Hammer, which the holy Father takes in his Right Hand; then riſing from his Throne, he goes and knocks at the Sacred Gate. His Clergy follow him with Tapers in their Hands. The Pontiff knocking thrice againſt the Gate, ſays with an audible Voice, *Aperite mihi portas juſtitie, Open unto me theſe Gates of Juſtice*; to which the Choir add, *This is the Gate of the Eternal, the Juſt ſhall enter therein, &c.* ^b In the mean Time the Head-Maſons break down the Wall

^a The ſacred Gates are Representations of God's Grace. The Paſſage of the Pilgrims through them denotes the Chriſtian's Paſſage from the State of Sin to that of Grace. All ſuch as perform the Stations appointed by his Holineſs, in the four Baſilica's at *Rome*, muſt paſs through theſe holy Gates. It is likewiſe pretended, that the opening of theſe Gates represents the opening of the Church unto all Men, provided they go to it after a ſincere Converſion. The holy Father opens the Gate, which ſignifies his having the Key of the celeſtial Treasures. The three Blows upon the Gate represent the three Quarters of the World, *Europe, Africa, and Asia*, to which his Holineſs offers the Treasures which he diſpoſes of. Vide *Casal. de Ritib.* &c. There is ſome Difficulty in this allegorical Explication. Why is not *America* comprehended under it? We ſhould then rather ſay, that the three Strokes with the Hammer are an excellent Representation of that Joy which the Jubilee gives the Faithful, in Heaven, on Earth, and in Purgatory.

^b *Tableau de la Cour de Rome.* This Wall is erected on Purpoſe, in ſuch a Manner, as to hold but very ſlightly by its four Sides. The Stones are not faſtened with Cement, ſo that the Moment the holy Father knocks at the ſacred Gate, it falls without any Reſiſtance.

which

which closes up the sacred Gate, and the Rubbish of it is distributed amongst the Devotees, who pick it up with all the Zeal and Eagerness imaginable, in order to rank it with their most precious Relics. And it is really so indeed to all such as imagine there is a cret and divine Virtue constantly residing in every individual Thing made use of in the Ceremonies of Religion. Whilst the Rubbish is a clearing out of the Way, his Holiness goes and sits down on his Throne.

II. WHEN the Wall is demolished, the Penitentiaries of St. *Peter* take their Brooms, clear the Gate, and sweep the Bricks and the Lime that remain out of the Passage. These Materials are not to be looked on as contemptible Rubbish, since Relics are made of them. The Mouldings as well as other Decorations round the Gate are washed with holy Water. When this Operation is over, his Holiness descends from his Throne, and begins this Anthem, *Hæc dies quam fecit Dominus, This is the Day which the Lord hath made*, &c. which the Choir goes on with after him. Being arrived at the Sacred Gate, the holy Father repeats several Prayers, takes the Cross, kneels down before the Gate, begins the *Te Deum*, and rises up and passes thro' the holy Gate, still singing the same as he goes along. His Clergy follow him. Every Body gets into the Church, either to see this magnificent Ceremony, or assist at the Vespers of the Pope's Chapel. After Vespers, the Cardinals pull off their white Robes, put on their red Copes again, attend his Holiness to the Door of his Apartment, and then withdraw. On *Christmas-Day*, after the Mass of the Day, the holy Father goes to the Benediction-Pew, and blesses the Faithful by Way of Jubilee.

C H A P. XII.

The STATIONS or VISITATION of the CHURCHES by the PILGRIMS.

I. **T**HE Pope's Bull^a enjoins the Visitation of the^b four Churches before mentioned, as highly contributing to procure the Benefits of the Jubilee. And accordingly the *Romans* are commanded to visit them thirty Times, but his Holiness abates half the Number in favour of such of the Faithful as are Foreigners. He has the same Indulgence for such Christians as are afraid of being incapable of undergoing the Fatigue of so difficult and laborious a Devotion. A Man must go twelve Miles to visit those four Churches only once a Day; so that the Christian Devotee who would be regular, may compute, that during the Jubilee, he will walk three hundred Miles for God's Sake. There are little Books of Prayers compos'd by the Pope's Order, to direct the faithful Pilgrim's Devotion and Deportment, in the Churches which he is oblig'd to visit; and if by Misfortune he dies before he has accomplish'd all his Visits, there is a Clause insert'd in the Bull for the Jubilee, which

^a *Tableau de la Cour de Rome.*

^b Boniface the VIIIth, Founder of the Jubilee, prescribed the Visitation of the Basilica's of St. *Peter* and St. *Paul*, in order to obtain the Indulgences annexed to this Solemnity. To these two Churches *Clement* the VI. added that of St. *John de Lateran*, and *Urban* VI. that of St. *Mary Major*. Afterwards a fifth was visited, which is that of St. *Laurence* without the Walls; and as St. *Sebastian's* lies between St. *Peter* and St. *Paul*, and that of the holy Cross of *Jerusalem*, between St. *John* and St. *Laurence*, they are visited in the Way to the others. These are the seven Churches which Pilgrims look upon as their Duty to visit. According to *Nodot*, in his *Memoirs de la Cour de Rome*, a Man must walk nine long Miles to accomplish this Act of Devotion, nay twelve, including the *three Fountain*, and the *Annonciady*, to which the greatest Zealots always pay their Respects.



The Pilgrims go in Procession to Visit the Seven CHURCHES. Les Pelerins vont en Procession Visiter les Sept EGLISES.



The Pilgrims Mount the SCALA SANTA upon their knees. Les Pelerins montent a genoux LA SCALA SANTA.



The PRELATES and BARONS drest in Penitential weeds wait upon the PILGRIMS and Wash their feet. Les PRELATS, et BARONS Romains, Vetus en Penitens lavent les pieds des Pelerins et les Servent.



The POPE Says grace for the PILGRIMS and the CARDINALS and other PRELATES Serve them at table. Le PAPE benoit les Tables des Pelerins, et leur sert a manger avec les CARDINAUX, et autres PRELATS.



The POPE gives the PILGRIMS Beads Medals and AGNUS DEI and they Kiss his feet. Le PAPE distribue aux Pelerins des Chapellets Medailles et AGNUS DEI, et ils lui baissent les pieds.



The POPE at the close of the JUBILEE places the first Stone in order to Shut up the H. GATE. A La fin du Jubilee la PAPE pose la premiere pierre pour fermer la PORTE SAINTE.

favours the pious Christian's Intention, and puts him into Possession of all the Benefits and Blessings annexed to the Indulgence.

ANOTHER Piece of Devotion, which is look'd upon as meritorious, is the ascending the Steps of the *Scala Sancta*; for so the eight and twenty Stairs are called, by which it is reported that CHRIST went up either to *Pilate's* or *Caiphas's* House; nay, 'tis affirmed, that a little brass Grate there covers a Drop of our Saviour's Blood; and moreover, that the Preservation of this holy Ladder is owing to St. *Helen*, who was Mother to *Constantine the Great*. The Pilgrim, having reach'd the Top of the sacred Ladder, must repeat a short Prayer before he enters into the Holy of Holies. As for Women, they never enter into it; but obtain, however, the Indulgence, by looking at that Chapel through an iron Grate. All these Acts of Devotion obtain for Pilgrims an absolute Pardon of all their Sins, and the Penitentiaries put the Seal to such Pardon, by touching them with their Rods. The *Roman* Prelates and Barons, dress'd like Penitents, wash their Feet; the holy Father and the Cardinals laying aside their Robes of State, wait on them at Table. The Pope presents them with Chaplets, sacred Medals, and *Agnus's*, and permits them to kiss his Feet.

THE Jubilee concludes with shutting up the sacred Gates, which is done on *Christmas-Eve*, the Year after they were first opened. The Pope, his Cardinals, the Clergy, and the Persons of the highest Distinction in the Court of *Rome*, go to St. *Peter's* in their Robes of State. Vespers are said; after which the Clergy, having lighted Tapers in their Hands, offer their Obeisance to the *holy Face*, which is known by the Name of *Veronica*. Then his Holiness sings an Anthem, which begins with these Words, *Cum jucunditate exhibitis, Ye shall go out with Joy*. As soon as 'tis begun, every one makes all the haste he can to get through the holy Gate. The holy Father, when every Body has gone through it, goes up to it, and turning towards it, says, *Adjutorium, &c. Our Help, &c.* together with some few Prayers, wherewith he blesses the Stones and Mortar intended to shut the Gate which the Jubilee has opened. The Pope himself lays the first Stone, under which several Medals are conceal'd, which serve to transmit the Memory of this pious Ceremony to latest Posterity.

THE holy Father having laid the Stone, washes his Hands, and returns to his Throne; then a *Salvum fac populum, &c.* is sung. In the mean Time the Masons make an End of walling up the Gate, in the Midst whereof they set a copper Cross, whilst his Holiness repeats some particular Prayers, which he continues till the Breach is perfectly repaired. The Benediction given by the Vicar of *Jesus Christ* from the Pew which has taken its Name from thence, to the Faithful, assembled together to receive it, concludes this Piece of Devotion, which might be look'd upon as the most difficult, if such a Thing could be, to those who make the Joys of Heaven depend on these external Fatigues. The Cardinals and Clergy throw off their Robes of State, wait on the Pope back to his Apartment, and his Holiness entertains them with an elegant Supper, which serves to refresh them when the Fatigues of the Day are over.

Of INDULGENCES.

INDULGENCES are the surest Touchstones which his Holiness makes use of to try the Faith of true Believers. A vast Number of Devotees imagine, that they infallibly secure the Attainment of Paradise. The Origin of these Means, this salutary Institution, which has since

* *Lord, save thy People.*

degenerated into an Abuse, seems particularly hinted at in a ^a Passage of St. Cyprian; but be that as it will, the Release from Torments was not known till a long Time after by the Name of Indulgence. It was common enough, indeed, in the seventh and eighth Centuries. Pope *Sergius*, in the Year 884. gave three forty Days Indulgences at once to such as ^b should visit the Church of St. *Martin on the Hills*, on the Festival peculiarly devoted to the Service of that Saint.

If the Term *Indulgence* be defin'd, ^c we mean a *Remission from temporal Pains, which are due to actual Sins*. It will be comprehended with Ease, that Access to Heaven is not therefore the freer to such Devotees as have obtained it, unless by Acts of Virtue they concur to make it effectual; and yet every one is conscious of the excessive Power ascrib'd to Indulgences, and of the vast Services they have done to Avarice, misguided Zeal, and Ambition. No one, however, ought to imagine, that our Intent is to overthrow the real Advantages of them by this Expression; for we are no Strangers to the Miracles wrought by St. *Bernard*, who, whilst he was preaching up the Indulgences of Pope *Eugenius III.* ^d inflamed the Hearts of the Believers of his Age at once with a Spirit of War and Contrition, and shewed them the Attonement of their Crimes, and the Remission of their Torments, annexed to those Crosses and Swords, wherewith he persuaded them to arm themselves against the Infidels: We are very sensible, likewise, that St. *Bridget* declares in her Revelations, the Vision she had of our Lord JESUS CHRIST, who inform'd her, "That the most infallible Way to atone for all her Sins, " was to procure Indulgences; that with respect to himself, whenever he was inclin'd " to treat any Soul with Tenderness and Affection, he would advise it to reside constantly at *Rome*, there being no Place in the World where so many Indulgences could " be procur'd." To this we might add, that there is no City more commodious than this for Devotees, who would turn their Piety towards this Object: Its Basilicas have Indulgences for every Day in the Year; and on Festivals they are redoubled.

M. THIERS is very copious on the Abuses of Indulgences: We shall here give the Reader an Abstract of what he has said upon this Topic, in his ^e Treatise *On the most necessary of all Devotions*. There is no Occasion, after what he has offer'd, to mention such Indulgences as are acknowledg'd to be false and spurious; nor such as exceed the Power of the Persons who grant them; nor such as are granted without any Justice or Reason; nor such as are too frequent, too numerous or excessive; nor such as are not

^a *Pœnitenti, operanti, roganti potest clementer ignoscere; potest acceptum ferre quicquid pro talibus & petierint Martyres, & fecerint sacerdotes.* Indulgences were originally no more than the softening of Pains, imposed upon Sinners condemn'd to Penance, which in the primitive Ages of Christianity was very severe. The Church had Regard to the Infirmities of Penitents, who could not undergo the Rigour of them; but they were at the same Time to discover a real Contrition, and with a perfect Sincerity endeavour to purify themselves from their Crimes, according to their Strength. A Relaxation from ecclesiastical Pains gradually introduced into Devotion certain Practices, seemingly difficult, but yet much easier than a spiritual Worship. Nothing gave a greater Scope to the Abuse of Indulgences, than the Commutation of Pains into pecuniary Fines, which were vastly advantageous to the Priests, and shewed them the Way of selling the Remission of Sins.

^b *Casal. Ibid.*

^c *Tolet. apud Casal. de Ritib. &c.*

^d "St. *Bernard* used his utmost Endeavours effectually to move the Hearts (of Christians) by the Consideration of the Glory of their Ancestors, . . . of their Salvation, which they might secure to themselves by this kind of Martyrdom . . . but above all, of the Honour of Christ, whom he displayed marching at the Head of the *Crusade-Warriors*. . . . As soon as he had concluded, the King, who had listen'd to him with all the Tokens of a tender and severe Devotion, arose from his Throne, and went and threw himself at his Feet, humbly begging him to oblige him with the Cross. . . . He went up into the Desk with St. *Bernard*, and exhorted the Assembly himself to follow the Example of their King. . . . Immediately all who were present cried out *the Cross, the Cross*. St. *Bernard* threw a vast Number of them from the Desk, which were laid by him in large Bundles; and, to gratify the Eagerness of such as had been able to get at none, he cut his Robe in Pieces, and made more Crosses of it upon the Spot. . . . Men were so thoroughly persuaded, that the Success of the War depended on him, that he was resolved, . . . that not only he should go to it, but should have the general Command of the whole Army, which could not fail being always victorious under a General, who was thought to have the Omnipotence of God in his Hands, by the Gift of Miracles." *Maimbourg's History of the Crusades, Lib. III.*

^e Chap. xx.

issued out from the holy See, or from such Bishops as are empowered to grant them; nor such as are proposed to the true Believers, after they have been recalled, or after the Time is expired; nor such as are granted on false Allegations, on false Facts, on private Visions which have no Sanction, or on Bulls which contain Things repugnant to the Doctrine of the Church; as for Instance, *That certain Persons shall be absolved from all Manner of Pains and Crimes* (a Blessing which no Pope whatever can bestow) *if they be of such a religious Order, such a Society; if they wear such a Dress, or such an Instrument of Devotion:* All which Indulgences are void, as they are vicious. Such as exceed a Term limited are the same; and such likewise as are given for an hundred, two hundred, a thousand Years, &c. or such as Cardinals should grant for above an hundred Days, or Bishops for above forty. In short, the Cause; or more properly speaking, the Works which ought to be done for obtaining Indulgences, must have some Proportion with them; which is not to be found in a few minute, insignificant Practices of Devotion, such as saying a *Pater-Noster*, or an *Ave-Maria*, or some certain Prayer at a stated Hour, or carrying about one a Medal, an Image, a Chaplet, a Cross, a Set of Beads, kissing these Objects of Devotion, looking on them with an Eye of Sorrow and Contrition, by fetching accidentally a few Sighs, which one may regularly produce at such Hours as are usual for the Visitation of such sacred Things; upon which, however, Devotees persuade themselves, that they are upon an Equality with the most illustrious Saints of the Church. They flatter themselves, that the visiting a Church, a Chapel, an Altar, and assisting at a Mass, give them the same Right and Title.

II. M. THIERS, in the same Place, gives us a concise Account of the Methods made use of for procuring the Indulgences which were granted for the Deliverance of Souls out of Purgatory, and his Words are these: "They are, says he, become so common, and have been so excessive for about a Century and an half, that it is not always safe to put too much Trust and Confidence in them, unless they have been well examined and purged beforehand. The Application of them, is by saying, or causing to be said, certain Masses, by assisting at certain Offices, and certain Processions, by confessing and receiving the Eucharist, by Alms-giving, or wearing particular Habits, Crosses, Chaplets, Crowns, Beads, &c.

III. ROMAN Catholic Devotees have a peculiar Veneration for privileged Altars, ^a a Thing never talk'd of in the Church, till after the Close of the *Council of Trent*. The Decree whereby they are established is very mortifying to abundance of Souls. It runs to this or the like Effect: *Whenever a Mass for the Dead shall be said at such an Altar, for the Soul of a Person deceased, an Indulgence shall be procured, by Virtue whereof such Soul shall be freed from Purgatory, or absolv'd from the Pains of it.* M. Thiers very justly observes, that the Pope, for the Ease and Consolation of all Souls, ought to have made every Altar a privileged one. Is it reasonable, for Instance, that the Soul of one whose Virtue was not any Ways conspicuous in this World, should be sooner comforted than that of a perfect Devotee, because the Body of Christ has been sacrificed for the former at a privileged Altar?

IV. WE shall pass over likewise the Abuses which were formerly committed in the Distribution of Indulgences; such was ^b the infamous Traffic of them, publicly carried on throughout *Europe*, some hundred Years since: Happy Times for Sinners! when

^a Thiers, Ibid.

^b It is unnecessary to look for Proofs of this beyond the Pontificate of *Leo X.* For this we shall take Father Maimbourg for our Voucher. This is what he says in his *History of Lutheranism*. "*Leo X.* advanced to the supreme Dignity of the Church when he was but seven and thirty Years of Age, gave shining Instances of all the Perfections of a great Prince, without possessing all those of a great Pope: Having undertaken to complete the magnificent Edifice of the Basilica of *St. Peter*, --- according to the Example of Pope *Julius*, he had Recourse to Indulgences, which he every where published; and all such as should contribute what was demanded of them

" towards

when their Crimes were rated, and the Remission of them set up at Auction. ^a The Apostolic Chancery taxed Sins at a pretty moderate Rate. A Malefactor, for about ninety *Livres*, and some few *Ducats*, might buy off such Crimes, as the People on this side the *Alps* would be burnt for. The Nuns might pursue their Amours, and refresh themselves with their Gallants after the Fatigue of Divine Worship, 'without running any other Risque than a Fine of thirty six *Livres* and nine *Ducats*. But that Time is elapsed. The Kingdom of Heaven is now-a-days farmed out much cheaper, and the Proprietors do not make near the Money of it as they formerly ^b did.

THERE is nothing singular in the Form made use of at *Rome* in Relation to Indulgences.

C H A P. XIII.

Divers INSTRUMENTS of PIETY; and divers Devout SOCIETIES.

I. WE have already given the Reader a Description of the *Agnus Dei's*, and the Manner of making them. We shall now treat of Beads, or Chaplets. The Historians of the *Crusade* Wars, as they are commonly called, say, that *Peter* the *Hermit* first taught those Soldiers to count their Prayers, and for that Purpose invented an Instrument called the ^c *Chaplet*, the Use whereof soon grew very common. *S. Dominic*,

" towards the Erection of *St. Peter's*, were permitted to eat Eggs and Cheese in *Lent*, and to make Choice of their own Confessor. Indeed it must be owned, (and we do own it with some Exception after *F. Maimbourg*) that the succeeding Popes have been much more regular in their Dispensation of those spiritual Treasures, and that some Things were then done, which would not be now, and which made those Indulgences of *Leo* odious, particularly in *Germany* — There are Authors who affirm, that a Fund was in a Manner raised out of these Indulgences, and, in order to come at ready Money, the Sums arising from them were farmed out to the highest Bidders, who thereupon, not only to reimburse, but likewise to enrich themselves by so shameful a Commerce, chose such Preachers of Indulgences and Collectors as they thought most proper, they being well paid to induce the People, in order to procure these Pardons, to contribute whatever these covetous and sacrilegious Wretches insisted upon for them. — It is certain, that these Collectors, who were established at the same Time that the Indulgences for the *Crusades* were first published under *Urban II.* from that Time slackened, being subdued by their Avarice — Indeed Measures were taken to put a Stop to so scandalous a Commerce; but, adds *Father Maimbourg*, " notwithstanding these Precautions, very great Abuses crept into the Publication of these Indulgences of *Leo* — Some of these Preachers of Indulgences raised the Price and Value of them to such an exorbitant Pitch, as to induce the People to imagine, that they were secure of Salvation, and of delivering Souls out of Purgatory, as soon as they had paid the Money demanded for the Letters, testifying they had procured the Indulgence. — The Clerks of the Farmers, who had purchased the Profits of these Indulgences, were seen daily in the Taverns carousing, and spending Part of that Money in all Manner of Licentiousness, which the Poor insisted was barbarously extorted from them.

^a Vide Treatise entitled, *Tax of the Chantery, &c.*

^b And yet Indulgences still produce immense Sums both in the old and new World. In the latter, particularly, a vast Trade of Bulls is carried on, which the Pope sends from *Rome* to the *Indies*; and it may with ease be believed, that the Apostolic Court does not distribute them *gratis*. That would not be reasonable. There is not one Child in any good Family, who, according to what *Cervantes* says, *Tom. I. of his Voyages to the East Indies*, p. 81. does not provide himself with some of them, at two *Reals* a Piece; tho' there are some much dearer. The *Spaniards* oblige their People — to purchase them." Is it Avarice, or their Care for the Salvation of the Poor *Indians*, that puts them upon this? If the Bull has the same Influence over the Hearts of the *Indians*, as a Pastoral Instruction enforced by good Examples ought more naturally to have, let us over-look this ill Principle in the *Spaniards*.

^c Prayers, nevertheless, were said by Tale, or Computation, long before the Invention of the Chaplet, and *F. Giry*, the Author of *The Lives of the Saints*, gives some Instances of it. Another Writer (*Ryckel*, who has given us *The Life of St. Gertrude*) gives us an Account of a Chaplet by way of *Rosary*, which this Saint, who lived in the seventh Century, made use of at her Devotions. It is great Pity that several of the Beads are lost, by being given to big bellied Women, to be kiss'd and handled.

Founder

Founder of the Order which bears his Name, and of the Holy Office of the Inquisition, greatly advanced the Credit of this Instrument of Devotion, by declaring, that the blessed Virgin had brought him one from Heaven after a miraculous Manner, composed of a certain Number of Beads, which he called the *Rosary*. The Public receive it with profound Veneration and Respect, and it is still looked upon as one of the most valuable Exercises of Devotion by a great Number of Catholics. But to be ingenuous, with regard to the Chaplet, it is not to be questioned in the least, but that it came from the *Mahometans*. *Peter the Hermit* borrowed it, without doubt, from them, in favour of those Soldiers of the holy Wars who were not able to read, or make use of a Prayer-Book. The Motive was laudable, but to whom were the *Mahometans* beholden for this Custom? Why, perhaps, to the *East Indians*, who make use of a kind of Chaplet also. It appears moreover, by the Medals which may be seen in the *Dissertation on the Religion of the antient Romans*, by *Du Choul*, that they had the Use of the Chaplet too amongst them. Nor was it less requisite for the Pagans than for the Christians and *Mahometans*; the Prayers of the first being at least as copious, ^b and as difficult to retain as those of the others. It is thought, that the same *Peter the Hermit* before-mentioned invented the *Hours* and *Office* of our Lady.

II. FOUR Instruments, or Helps to Devotion, have been the Occasion of erecting four considerable Societies. That of the *Rosary* owes its Birth to the *Rosary* of St. *Dominic*. The *Rosary* is a large Chaplet, consisting of one hundred and fifty Beads, which make so many *Aves*. Every ten Beads, divided by one something larger, make a *Pater*. The fifteen large Beads are the Symbols of fifteen Mysteries, ^c which are so many lively Images, as it were, wherein are to be discerned the Intentions of “ the Eternal Father in “ the temporal Birth of his Son, the Casualties that befel him in his Infancy, and in the “ private and unknown Part of his Life; in his painful Part, and in his glorious and immortal Life.” The common Chaplets contain only fifty *Ave Maria*’s, and five *Pater Nosters*. Before the Person begins to repeat his *Rosary*, he must take it, and cross himself. He must in the next Place repeat the Apostles Creed, to put himself into a proper Disposition for Prayer; after which he must say a *Pater* and three *Aves*, on Account of the three Relations which the blessed Virgin bears to the three Persons in the sacred Trinity. After these Preliminaries, he passes on to the fifteen Pair of Beads, containing ten Courses. The Christian Devotee must observe to let himself into the Mysteries of each ten Courses, by a Prayer, which he will find in such Books as treat of the Method of Devotion with the *Rosary*. The fifteen Mysteries are divided into three Classes, the first includes the five Mysteries of Joy; the five next are those of Sorrow, as turning upon our Saviour’s Passion; and the five last those of Glory, as being destined to his Resurrection, Ascension, &c. After the *Rosary*, the Brethren who have the Honour to bear the Name of it, must say the Litanies and Prayers for such as are afflicted in Mind, Body, or Estate, &c. They shall lift up their Heart to the Virgin ^e who is the *Queen of the Rosary*, *Empress of Heaven and Earth*, *High Treasurer of the Spiritual Finances*, and *celestial Riches*: And as the true Believers ought not only to pray for each other, but likewise for an Increase of the Worship whereof they make Profession; those of the *Rosary* must never omit this last Article, but use their utmost Endeavours to make Profelytes to the Faith of St. *Dominic*.

III. THIS Saint, of whom the Legend-Writers relate Wonders, was born of a very illustrious Family in *Spain*, in the Year 1170. He was but a Child, ^d when the blessed Virgin first taught him the Devotion of the *Rosary*, which soon became the sacred Object of this Saint’s Devotion. A Mission, whereto he was appointed in *Spain*, in order to

^a *Agmine verborum Deum ad eundem putant*, Tertul. de Orat.

^b *Alanus redivivus*.

^c Vide The Practice of Confession and Exercise of the *Rosary*, after the *Psalter of our Lady*, printed at *Lille* 1662.

^d *Alanus de rupe*. Giry *Vies des Saints*,

animate the People's Love and Affection towards our Lady, gave him Occasion to set up the *Society of the Rosary*, and ever afterwards he preached up the Establishment of it in all Places thro' which he passed. We shall not insist on the Miracles of his Mission against the Heretics of *Languedoc*, nor shall we speak of the holy Persecutions he made them suffer, believing he ought to join Temporal Arms to the Spiritual against those who maintain, as they say, their Doctrine with such Obstinacy and Perverseness as might ruffle the Temper of the most patient Devotee. The Saint, by the Pope's Authority, disputed against Error, preached up the holy War against its Agents, had those who refused to submit to his Arguments, judged and condemned; but the Rosary alone, more effectual by far than the secular Arm, or the charitable Sermons of St. *Dominic*,^b brought back above an hundred thousand Souls into the Church's Bosom. Neither shall we mention the other Miracles wrought by this Instrument of Devotion, but we must honour the Saint for one Action, the Parallel whereof is not to be found even in the Life of our Blessed Saviour: Which is this, that he miraculously drowned a vast Number of Heretics in their Passage over the *Garonne*.

IV. THE Solemnity of the *Rosary* is celebrated on the first Sunday in *October*. This Festival is owing to the Piety of Pope *Gregory XIII*. Several^c Popes have confirmed the Way of praying with the *Rosary* by their Bulls, and granted to such as shall devoutly say it over, all suitable Indulgences, as well plenary as particular.

V. As to the Society, the Legendaries of the Order of St. *Dominic*, and several others, assure us, that it owes its Origin to the sacred Founder of the *Rosary*. He appointed it, as we are informed, by an Order from the blessed Virgin, when he was labouring to reduce the *Albigese*, and extirpate Heretics. After the Saint's Decease, the Devotion of the Rosary was totally neglected; but *Alanus de Rupe*^e revived it with great Improvements, and for fifteen Years together used his utmost Endeavours to procure Devotees to it. The Society is divided into two Branches, one of the common, and the other of the perpetual Rosary: The former are obliged every Week to say the fifteen Divisions of ten Beads each, to confess, and receive the Sacrament every first Sunday in the Month; and moreover, to appear at all the Processions of the Society. The faithful of the latter are under very strong Obligations. The first Duty incumbent on them is, to repeat the Rosary without Intermission; that is, there is always some one of them, who is actually saluting the blessed Virgin in the Name of the whole Society.

VI. THE *Scapulary* forms another, the Devotion whereof is, in every Respect, as exact as that we have already described. After divers Prayers, and pious Sollicitations, the blessed Virgin granted the Scapulary to *Simon Stock*, Commander of the *Carmelites*, in the same Century, and much about the same Time, that she gave the Rosary to St. *Dominic*: She assured the Devotee of her Protection, promised to be propitious to all such as should join in the Devotion of the *Scapulary*, and to look upon them as her Children; and engaged to save all those, who at the Hour of Death should be found provided with so precious a Badge.

VII. THE *Scapulary* of the *Carmelites* is a small Wooden Garment, of a dark brown, or tawny Colour, which goes over the Stomach, Back, and Shoulders. It consists likewise of two small Picces of Cloth three or four Inches Square, tied together with two Ribbands; and this is what the Brethren of the Devotion of the *Scapulary* wear. We shall pass over the

^a He set it up in Favour of some *Mahometan* Pirates, who carried him away one Day as he was preaching by the Sea Shore. After having been ill treated by these Barbarians a long Time, he had the good Fortune to convert and baptise them; upon which he made them Devotees of the sacred *Rosary*.

^b *Giry's Life of St. Dominic*. The blessed Virgin advised him to preach the Rosary to Heretics, and to explain the fifteen Mysteries of it to them, &c. Several Writers date the Institution of the Rosary from this Apparition of the blessed Virgin.

^c *Leo X. Pius V. Gregory XIII. Sixtus V.*

^d In 1460. or thereabouts.

Miracles wrought by this excellent Preservative against the Casualties to which Mankind are daily exposed, and refer to the Legendaries, who have omitted nothing on this Topic. The Devotees of the *Scapulary* celebrate the sixteenth of *July* as their Festival, which Day is likewise devoted to the Service of our *Lady of Mount Carmel*. The Bulls of the Popes have from Time to Time secured numberless Indulgences to them; but what will give the *Scapulary* the Preference before all other Practices of Devotion, is the *Sabbatin* Bull of *John XXII*; wherein he declares, that the blessed Virgin gave him an absolute Promise, as he was one Day at Prayers, that she would deliver her Children the *Carmelites*, and the Brethren of the *Scapulary*, out of Hell, on the *Sunday* next after their Decease, upon three Conditions. 1. That they wore the *Scapulary* to the Day of their Death. 2. That they preserved their Virginity, or at least their Continency, and observed conjugal Chastity; all which the *Carmelite* must fulfil. It is enough for one of the Society to keep to that relating to Marriage. 3. That they repeated their *Canonical Hours*, or if they could not read, to fast on the Days appointed by the Church, and abstain from eating Flesh every *Wednesday* and *Saturday* throughout the Year, *Christmas-Day* only excepted, in case it should fall out on either of those Days. These Practices, 'tis true, are difficult. Continence, however, is the principal Point; the Want whereof might absolutely destroy the Virtue of the *Scapulary*. What Difficulties must the poor *Carmelite* struggle through, who by the Rules of his Order must wear it, on Condition at the same Time of submitting to the gauling Yoke of Chastity! Can the Sufferings of a Brother, who has made a Vow to put on this spiritual Armour, to save his Soul from Hell, be described in their proper Colours? How many Temptations is he obliged to withstand!

VIII. As to the Devotees of the Society of the *Scapulary*, several Popes have absolved them of one third Part of their Sins. The Principal, or Grand Society of our *Lady of Mount Carmel* at *Rome*, drefs in a very remarkable Manner. A tawny-colour'd Sack is fixed to a Cowl which covers their Faces, and falls down in a Point as low as the Girdle. There are two Holes made in it over-against the Eyes. The Sack is tied with a Leathern Girdle, and the Shoulders of these Devotees in Masquerade are covered with a ^a Camail, or very short Cloak made of red Serge.

IX. St. FRANCIS's Girdle forms the third Society. Such as are acquainted with the extraordinary Merit of this Saint, and ^b all the perfect Relations he bears to our blessed Saviour, will readily imagine, that the Christian who unites himself to God by Virtue of this Girdle is the happiest Man alive. ^c St. Francis is looked upon as a Pattern of Patience, Chastity, and Humility. The *Stigmata*, or Marks, which he received from a Seraphin, in his Feet, Hands and Side, in Commemoration of Christ's Wounds, prove the first of these Virtues. His extreme Poverty, and the Manner in which he treated his miserable ^d Brother *Asis*, are Circumstances likewise very well known. As to his Chastity, every Body has heard how he roll'd his Body in the Snow upon Thorns, and the ^e Fire, to preserve its Purity. In short, both his Wisdom and Humility were doubtless very conspicuous when he made the Birds and Fishes listen to what he preached; ^f and when, in order to subdue a slight Motion of Impatience and Pride, he obliged Friar *Bernard de Quintavalle* to set his Foot on his Throat. St. Francis's Girdle is that thick Cord which is made use of for that Purpose by such Friars as live un-

^a Mozzetta.

^b Vide *Lib. conformitatum S. Francisci de Barthelmi* of *Pisa*, or its Abridgment, the *Alcoran* of the *Cordeliers*.

^c He lived towards the End of the twelfth Century.

^d St. Francis called his Body thus. Vide *Giry's Lives of the Saints*, Tom. II. Edit. 1715.

^e A very beautiful Woman endeavoured to gain St. Francis's Love, but he threw himself naked upon burning Coals. *This is my Bed*, said he to her. The Lady, however, was not in the Humour to accept the Man of God's Courtesy, *Lib. Conform.* Fol. 113.

^f He called an enraged Wolf by the Name of Brother, and made him promise never to bite any Person whomsoever. The Wolf too happy to get off at so cheap a Rate, solemnly promised to obey him; and as a Testimony of his Faith gave him his Paw, *Ibid.*

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der the Rule of that Saint, and who are divided, notwithstanding they are all Children of St. *Francis*, into different Orders. This Cord, after it is tied round the Friar's Middle, falls down almost to his Feet, and is used by him as a Lash to discipline himself withal; for which Purpose it has several large Knots, made at some Distance from each other, particularly towards the End, which an arch Poet in one of his Epigrams calls * *Stings*. This Girdle of St. *Francis* has often cured the Sick, forwarded Labours, fortified the Health, procured Children, and wrought an infinite Number of other edifying Miracles.

X. Of all the Societies who own St. *Francis* as their Founder, that of the *Stigmata* at Rome is the Chief. A Surgeon gave Rise to it at the Conclusion of the sixteenth Century, and soon drew after him an infinite Number of Devotees. After the Statutes of the Society were drawn up, it was called the *Chief*, or *Principal Society*. The Author of the *History of the Religious Orders*, has given an exact Account of every Thing relating to this Society, in the fiftieth Chapter of the fifth Part of his Work, to which we refer our Reader; only observing here, that the Brethren of the Society, out of Humility, dress in an Ash-colour'd Sack, which they tie with a thick Cord, adorned with a large wooden Chaplet; that they ^b wear a Scutcheon, whereon are the Arms of the Order of St. *Francis*; that in Procession they walk barefoot, with wooden Sandals, and carry a wooden Cross; and lastly, that their Faces are covered with their ^c Cowls.

XI. St. *AUSTIN's* Girdle likewise unites a large Number of Devotees under the Name of an *Arch-Society*. It is composed of Leather. The *Austin* Friars assure us, in a Dissertation written on the Subject of this Society, that *the blessed Virgin, who is Empress of Men and Angels, girded it about her Loins. The Law of Nature, the written Law, and the Law of Grace, have all three reaped the Advantages arising from the Use of this Girdle. In all probability our first Parents, who lived under the first Law, being dressed in Skins, must have worn a Leathern Girdle.* (So that they were of the Order of St. *Austin*.) As to its being used under the second Law, it is not allowable to call it in question: *The Prophet Elias also wore it about his Loins; it being written, that he was girded with a Girdle of Leather. St. John Baptist wore it under the last, as may very easily be demonstrated.*

XII. St. *Monica's* Girdle ought not to be omitted. It has its peculiar Virtues, as well as that of St. *Francis of Paula*. This girdle has five Knots in it, which are altogether upon the same Footing with those of St. *Francis*. We shall leave to the Children of St. *Francis of Paula*, the Glory of determining all the Benefits of their Girdle. It is enough for us to have mentioned it here, for the Edification of such Devotees as shall be inclined to put themselves under its Protection. ^d The Society of the Holy Sacrament at Rome acknowledges St. *Francis of Paula* as one of its Patrons, and wears the Girdle of the Friars Minims over their Sacks, which are of a Purple Colour.

* Vide Epigram 61. beginning *A deux genoux*, &c. in *Ruffean's Works*, Tom. II. Ed. of 1716. It is ingenious, but the Author talks to no Purpose. It is with this *Sting*, however, that the Brethren of St. *Francis's* Order withstand the Temptations of the Flesh, and drive the Devil out of Hell. It were to be wished, likewise, that those religious Orders which are so happy as to enjoy any extraordinary Means, capable of inspiring Christians with Devotion, would exercise a little more Charity and Forbearance one towards another. It is but too common to see a *Dominican* ridiculing the Girdle of St. *Francis*, or the *Scapulary* of the *Carmelites*, in order to cry up the *Rosary*. Can we imagine, that the *Scapulary* and the Girdle are not of equal Virtue and Dignity with the *Rosary*? On the contrary, does St. *Austin's* Girdle make fewer elect to the Lord than the *Carmelite's* *Scapulary*? These are doubtless very uncharitable Ideas.

^b These are two Arms crossed one over the other; the one naked, the other in a Sleeve, the Hands bored with Nails; and these are placed upon a wooden Cross. *History of Religious and Military Orders*, Chap. 50. part. 5. 4^o Edit. of 1718.

^c Towards the Close of the sixteenth Century, *Sixtus V.* by a Bull granted vast Privileges to the Societies of the Girdle, and very considerably augmented the Indulgences of such as engaged to wear it. The Bull directs, that the Girdle intended for any of the faithful Devotees shall receive the Benediction of a Priest of the Order.

^d *History of Religious and Military Orders*, Part. 6. Ch. 24.

XIII. FROM Girdles let us proceed to Clothes. ^a Formerly it was a received Notion, that a Man could not die a good Christian, if, when at the Point of Death, he was not wrapped up in St. Francis's Robe, or expired in his Cowl. Devotion is since grown cold; a Man may die a Christian now-a-days without being clothed like a Monk; and be saved in a Lay-Habit. Let us say one Thing, however, that seems to justify our present Decay of Piety. ^b Neither Scripture nor Tradition prove that the Habit of a Monk has the Privilege of setting the Christian into the Way of Salvation. This is a specious Reason; and several Christians unfortunately build on this Principle. They with Assurance say, it is no Crime to believe, that any particular Habit is vain and worthless, without true Piety, and wherever that is, the Habit has less Virtue by far than a Bottle full of good Liquor. "Can a Monk (says one that has been charged with Impiety) imagine, that there exhale from his Body Atoms of Piety, which extend themselves all over his Robe; and then penetrate directly to the Heart of the dying Person, who is covered with that sacred Vestment?" Such are the Errors of our Age! But notwithstanding all these fallacious Arguments, a Friar, who is fully convinced of the Divinity of his Order, by Custom or Strength of Imagination, may with a very good Conscience set his Accoutrements next to Baptism and the Passion of our Lord. Libertinism and Heresy oppose it to no Manner of Purpose; these three Things will always be of equal Dignity.

C H A P. XIV.

A CONTINUATION of the same SUBJECT: ' Their SOCIETIES.

I. **W**E have already mentioned some of these Societies, which their Founders set up against the Flesh and the Devil. It is well known, that their Intention is to join under one and the same Livery, and to lift under one and the same Banner, in order to combat and oppose the Enemy of Mankind. They attack him with a Resolution, which, to all outward Appearance, promises much; but it is with these Societies as with Troops which are hired of a Foreign Prince. They fight against an Enemy, who is not properly their own. Every Society has its peculiar Rules, Customs, and Religious Ceremonies; its Arts of War, Stratagems, and Discipline. The most material Point, is constantly to wear the Marks of the Society into which any one enters. The new Brother receives from the General his *Letters of Adoption*; after which, he has a Share in the Scourgings, Penances, and every other good Work of the Society.

II. WE shall here produce divers Particulars relating to the Societies of *Christendom*, but yet without expatiating beyond due Bounds. A full Account, indeed, would make a large Volume. Our own Age has produced several new Societies, whereof we shall speak: The preceding ones had not the Air of Novelty, which is equally entertaining to the Devotee and the worldly Man. There was an absolute Necessity for quickening the Taste of that celestial Manna, which a Succession of many Ages had rendered flat and insipid. There is no Difficulty in praying to God at home with one's Fa-

^a Especially in the 14. and 15. Centuries.

^b Thiers upon the most necessary of all Devotions, ch. xxiii.

^c The Greeks and Romans afford us Instances of the same kind of Associations in Honour of their Deities, and some are to be found amongst the East-Indians.

mily, or to join with the rest of the true Believers in public Devotion ; but it is much more glorious for Christians to list under some Standard, and march with Colours flying towards Heaven. The Rise of abundance of these Societies is owing, in all probability, to this Notion.

III. ITALY, *Spain*, and *Portugal*, are the Countries of *Europe* where these Societies abound ; many of which assume the Title of *Arch-Societies*, as we have lately observed ; that is, the Mothers, or Superiors, as it were, of the rest. ^a They communicate to them their Laws and Statutes, their Mode of Dress, and their Privileges. *Rome* alone contains a considerable Number of these pious Societies within her Bosom ; each of which has its Church or Oratory. Employments, Arts, Trades, are all followed in Society in this Capital of Religion, and every one puts himself under the Protection of the Saint whose Standard the Members have set up. They march in Procession, according to a certain Author, ^b under thirty seven different Banners : The Catalogue whereof, as he has given it us, is as follows.

- “ The Pope’s Officers march under the Banner of *St. Martha*.
- “ The Cardinals Mace-Bearers under that of *St. Catharine*.
- “ The Train-Bearers under that of our Lady of Purity.
- “ The Notaries under that of *St. Bennet*.
- “ The Proctors under that of *St. Eustace*.
- “ The Clerks and other Writers under that of *St. Thomas*.
- “ The Painters under that of *St. Luke*.
- “ The ^c Gravers, Sculptors, and Stone-Cutters, under that of *St. Leonard*.
- “ The Goldsmiths under that of *St. Eloi*.
- “ The Smiths and Farriers under that of *St. George*.
- “ The Curriers under that of *St. Laurence*.
- “ The Coachmen under that of *St. Lucia*.
- “ The Waggoners, &c. and Messengers, under that of *St. Anastasius*.
- “ The Carmen under that of *St. Vincent*.
- “ The Grooms under that of *St. Anne*.
- “ The Cow-Keepers and Tanners under that of *St. Bartholomew* ^d.
- “ The Butchers under that of *St. Mary of the Oak*.
- “ The Inn-keepers under that of *St. Eustace*.
- “ The Vintners under that of *St. Sylvester*.
- “ The Wholesale-Merchants and Woollen-Drapers under that of *St. Laurence*.
- “ The Mercers ^e under that of *St. Sebastian*.
- “ The Druggists and Apothecaries under that of *St. Laurence of* ^h *Miranda*.
- “ ⁱ The Physicians (Barbers, and Bagnio-Keepers) under that of *St. Cosmus* and *St. Damian*.
- “ The Bombardeers under that of *St. Mary Transpontina*.

^a *History of Religious and Military Orders*, part 6. chap. xxxiv.

^b *Tableau de la Cour de Rome*.

^c Established in 1527.

^d This Society was erected in 1406. under the Protection of the nine Martyrs, who were Sculptors by Profession, &c. *Clement VIII.* approved their Statutes in 1596.

^e *St. Eloi*, Bishop of *Noion*, formerly Goldsmith to King *Clotaire II.* famous in the Writings both of antient and modern Legendaries. His Application to God and Religion, in the midst of the Pomp and Splendor of the Court with which he was surrounded, did not prevent him from following his Trade ; but he consecrated his pious Labours to Relics. He made the Shrines of various Saints. Several Societies in *France* and the *Low-Countries* have the Honour of his Patronage and Protection.

^f The Society of Tanners is under the Protection of this holy Apostle, because he was flay’d alive.

^g To this Society belong the Glovers, Perfumers, Skinners, Workers in Silk, Cap-Makers, &c.

^h This Church, which takes its Name from the Saint, was granted to the Society of Apothecaries in 1430. by Pope *Martin V.* On *St. Laurence’s*-Day the Society distribute fifty *Roman Crowns* to a particular Number of poor Girls who are marriageable.

ⁱ Their Rules were approved by *Sixtus IV.* in 1494. *St. Cosmus* and *St. Damian* were Brothers and Physicians, and lived towards the End of the third Century.

- “ The Furriers under that of ^a St. *Pantaleon*.
- “ The Sadlers under that of St. *Saviour*.
- “ The Shoemakers under that of St. ^b *Crispin*.
- “ The Coblers under that of ^c St. *Goodman*.
- “ The Joiners and Carpenters under that of St. *Joseph*.
- “ The Bricklayers under that of St. *Gregory*.
- “ The ^d Bakers under that of our Lady of *Loretto*.
- “ The Coopers under that of St. *Mary* of the ^e Chapel.
- “ The Wool-Combers under that of St. *Blaise*.

“ THE Workers in mixed Manufactures under that of St. *Mary* of the Gardens, and
 “ under the Banner of St. *Saviour*, of the Crucifix, of the Trinity, of St. *Angelo*,
 “ St. *Bernard*, St. *Jerome*, St. *Lucia*, St. *Roe*, St. *Julian*, St. *Thomas*, St. *Mary* of Tears,
 “ and of the forty crowned Martyrs.

“ TWENTY Societies, continues he, march under the Banner of the Holy Sacrament ;
 “ one under that of the Resurrection, one under that ^f of Mercy, one under that of
 “ Piety, one under that of the Suffrage, one under that of the Annunciation, one under
 “ that of the Rosary, one under that of the Scapulary, one under that of the Saviour,
 “ one under that of the Name of God, one under that of Death.

To these Societies must be added that of the Hatters, who have St. *James Major* for
 their Patron ; that of the Cooks, erected by Pope *Paul III.* at the Request of his Cook,
John of the Vallies ; that of the Butlers of the Cardinals ; that of the ^g Bookfellers,
 whose Patrons are St. *Thomas Aquinas*, and ^h the blessed *John de Dieu* ; that of the
ⁱ Fishmongers, whose Protector is St. *Andrew*, on Account of his being a Fisherman ;
 that of the Regraters ; that of the Braziers ; that of the Upholders, who follow their
 Trade under the Protection of St. ^k *Venant* ; that of the Dyers ; ^l that of the Weavers,

^a St. *Pantaleon* was a Physician in the Reign of *Dioclesian*.

^b St. *Crispin* and St. *Crispinian*, who were both noble Romans under *Dioclesian*. made themselves Shoemakers, according to the Legend, in order to bring over the Romans, and make Converts of them. Tho' these two Saints lie buried at *Soissons* ; yet a Church at *Rome* boasts that they are in her Possession likewise. Now, how can this be reconciled ? It would be proper in order thereunto to open the Shrines, and see whether they both do not contain different Parts of those two Bodies. The safest Way, in reality, is to believe so ; for these Sanctuaries are not easily meddled with. This Way of Reasoning we owe to F. *Giry*, Author of *The Lives of the Saints*, printed at *Paris* in 1715.

^c The Taylors, and not the Coblers. Their Patron is St. *Fluomobuono*, who is canonised by the Church. His Festival is celebrated on the thirteenth of *November*.

^d Established in 1500. under the Pontificate of *Alexander VI.*

^e St. *Mary in Capella*, a Corruption of *Copella*, a kind of Barrel.

^f A Society of black Penitents instituted in 1488. They assist Criminals at their Execution, bury them, and take care that the Service for the Dead be said for them.

^g Erected in 1600. by a *Jacobin*, Master of the sacred Palace, and in that Quality Censor of Books.

^h *John de Dieu* flourished in the Beginning of the sixteenth Century. He was a Shepherd till he was two and twenty, and then a Soldier. As a Punishment for not having said the Rosary and his other Devotions, he fell off his Horse, and hurt himself one Day when he was gone to Forage. See *Giry's* Life of the blessed *John de Dieu* ; whereby it appears he was much better qualified for a good Soldier than a great Saint. His Negligence had like to have cost him his Life ; he was cashier'd, however, and obliged to turn Shepherd again ; yet he ventured once more to turn Soldier, and with more Success, says Father *Giry*, this being a holy War. In a Tempest he determined to imitate *Jonas*, and be thrown, like him, into the Sea. They were a going to take his Word, but an *Ave* opportunely repeated brought him off. He long run the Race of Sanctity, till being upon a Journey, he turned Bookfeller, or rather Hawker. He sold Paper, Images, Catechisms, and at the same Time made public Exhortations to Virtue. This pious Bookfeller, who, perhaps, will never have his Rival, thus sanctified a Profession, the Piety whereof has never made any great Noise in the World. He then took a Shop in *Granada*, and some Time after left it to run about the Streets crying out *Mercy*. He was taken up for a Madman, and treated as such, and did all he could to persuade the World he was so. One Day as he was singing the *salve Regina* before our Lady, she drew the Curtain that concealed her, to do him the Honour to look at him. The Sexton ran in, and would have beaten one whom he took for a Thief, but his Leg withered, nor could he recover the Use of it again, but by the Mediation of this Righteous Man.

ⁱ Established in 1571.

^k What procured St. *Venances* the Care and Inspection of this Trade is his Martyrdom. He was thrown down a Precipice. On this Account he is invoked against Falls, to which the Upholders are frequently exposed.

^l Set up in 1517.

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§c. The *Germans, Flemish, and Swiss*, of his Holiness's Guard, have likewise a Society.

POPE *Clement VII.* established the Arch-Society of *Charity*. This Society, which cannot be too much praised for its Benevolence, makes a general Provision for the Necessities of the Poor, of what Nature or Kind soever. It distributes Bread amongst them every *Saturday*, causes Mass to be said, and the Sacraments to be administered to Prisoners; gives Portions to forty poor Maids on the Feast of *St. Jerome*, Patron of the Society, and is remarkable for several other good Works.

THE Society, or rather the Arch-Society, of *Death*, buries those Dead which are abandoned by all the World, and causes Masses to be perform'd for their Service.

ST. CATHARINE of *Sienna* receives the Spiritual Homage of the Society of the *Siennese* her Countrymen, in her own Church. This charitable Society accompanies an Image of this Saint in Procession, on the second *Sunday in May*, and crowns one Criminal, whom it saves from a Halter, or from the Gallies, with Laurel. This is a Privilege granted by a Pope of the same Country.

ST. MARY of the *Suffrage* is at the Head of a Society^a which bears her Name. The Members of it engage to comfort such Souls as are in Purgatory, and by their Prayers to procure them the Suffrages of the Blessed. Without entering into farther Particulars, we shall content ourselves with barely mentioning the Societies of the *Holy Apostles*, of the *Agonizants*, of the Souls in Purgatory, who stand in great Need of the Masses of the true Believers still on Earth; of *St. Marcellus* and *St. Giles*, of our Lady of the People, of the *Resurrection*, of our Saviour of the *Lateran*, of *St. Saviour* at the *Sancta Sanctorum*; the Arch-Society of the *Immaculate Conception* of the blessed Virgin; that^d of the *Eucharist*, that of the *five Wounds* of our Saviour, and that of the *Trinity of Pilgrims*. This Society takes peculiar Care of Pilgrims, and defrays all their Expences for three Days. The Society of the *Piedmontese* look upon the sacred Handkerchief as the Principal Object of their Devotion; that of the *Annunciation* peculiarly honours the blessed Virgin, and redoubles its divine Homages to her on the Celebration of that Festival.

THE Society of *Gonfalon* acknowledges for its Founder *St. Bonaventure*, who, in the Year 1264. gave it the Name of the Brethren recommended to the blessed Virgin, and ordered them to wear^b a white Dress, with a white and red Cross upon their Shoulders; for which Reason they are called the *white Penitents*.^c They assumed the Name of *Gonfalon*, to testify their Zeal for their Country and Liberty, on a particular Occasion wherein they caused Justice to be done to some Persons who were injured, and oppressed by the *Roman Nobility*.

TOWARDS the Middle of the last Century, *Michael Buch*, surnamed the *Good Henry*, a poor Shoe-Maker by Profession, took upon himself the Fatigue of bringing back his Brethren the Shoe-Makers to Piety. He was a Native of *Luxembourg*. We shall say

^a In 1592.

^b Dell' anime più bisognose del purgatorio.

^c Formed in 1465.

^d Formed in 1501.

^e Formed about 1550. under the Direction of *St. Philip Neri*.

^f Established in 1597. in the Pontificate of *Clement VIII.*

^g Instituted by Cardinal *Turrecremata*.

^h This Dress is a Robe of Cloth or Serge, called a Sack, tied with a Girdle. A pointed Cowl covers the Brother's, or Penitent's Face, except two Holes for his Eyes. All the Brethren wear an Escutcheon over the Sack, whereon appears either the Patrons Image, or the Badge of the Society.

ⁱ Vide *History of Religious and Military Orders*, part 6. chap. xxxiv.

nothing of all the surprizing Adventures of his Life, that we may only mention the Fraternity he established. Notwithstanding his extraordinary Zeal, he had in all Probability passed his Life in his Endeavours to reform his Companions without Noise, and in Obscurity, had he not had the good Fortune to be courted by a Person of Distinction. The Baron *De Renti* produced him to the World, notwithstanding the Meanness of his Occupation, and procured the *Good Henry* his Freedom: He opened Shop at *Paris*, took Apprentices and Journeymen, without any other View, but to instruct them how to pray to God aright; thus the Shoe-Maker's Shop was soon turn'd into a Seminary, to which People crowded to serve an Apprenticeship of Devotion. His Society was resolved upon, and formed in 1645. M. *De Renti* was declared Protector of the new Corporation; and the *Good Henry*, Father of this Institution, was at once advanc'd from a Shoe-Maker to a Superior. Such is the Rise of the Company of Shoe-Makers, which in 1647. was succeeded by that of the Taylors, likewise under the Protection of the *Good Henry*. Several others of the like Nature were erected in some other Towns in *France*.

THE ^a Society of *Mercy* at *Lisbon* is too remarkable to be omitted. It consists of Persons of the highest Distinction in the State, and the King himself is enter'd a Member of it. This numerous Society, which extends its Branches all over the Kingdom, secures to the Faithful, but principally to its own Members, a great Number of Masses.

THE Particulars we have here given, are sufficient to shew the Nature of Societies. There are abundance of Devotees who imagine, that they are much surer of their Salvation, by entering themselves into them; that some particular Liveries are sure, and essential Characteristics of their Christianity, and that there is no true Devotion, but that practised in their respective Societies. It would be an unfortunate Circumstance for some religious Orders should their Devotees be undeceived.

A CONTINUATION of the same TOPIC; their PENANCES, PRAYERS, and PILGRIMAGES.

IT would be an Act of Injustice to compare the Penances of the present Age to those of the primitive Christians. They were perfectly unacquainted with the Custom of whipping themselves in public, and imploring the divine *Mercy* in Masquerade-Dresses, and Ropes about their Necks. ^b Christians who appear in Drawers, and naked almost to the Waist, who mangle their Shoulders every Step they take, and load themselves besides with a Cross and Chains, having their Arms tied ^c to a Piece of Wood of an unmerciful Weight, in order to represent in the liveliest Manner the Crucifixion of our Blessed Lord, might, perhaps, have converted some thousands of Idolaters more than the Apostolic Simplicity. We shall forbear enlarging on such as wear Crowns of Thorns on their Heads, in honour of *Jesus Christ*; who mangle their Bodies with Scourges, and steel Nails; ^d who turn the Points of their naked Swords against their Breasts, or make themselves deep Wounds for God's Sake. Can Christianity be carried to a higher Pitch, than to suffer such Evils voluntarily, as the Saviour of Mankind never expected or required?

^a *Irrendada de Misericordia*.

^b These Penances are to be seen in *Italy* and *Spain*, during *Lent*, and *Passion-Week*.

^c This is practised in *Catalonia*.

^d *Dellon's Travels*, Tom. I. Edit. of 1709.

^a IN *Spain* and *Portugal* there are several Devotees who do Penance by Proxy. They have People, who for a suitable Reward will discipline themselves in their stead, lash themselves with all the Austerity of a Devotee, who is mortifying himself for his Sins, and endeavouring to pay off, at the Expence of his Body, what he thinks he is indebted to the Almighty. During the Performance of these severe Penances, the Women, who are piously enquiring into the whole Merit of them, ^b cry out, and weep most bitterly. They likewise beat their Breasts and Faces till they are black and blue, tear their Hair, and with all the Ardency imaginable, reprove such as lash themselves with apparent Partiality. On the other Hand, the Penitents resume fresh Courage by Drinking; and whilst they cease for a Time from their Acts of Devotion, the Bottles of Wine pass and repass from Hand to Hand: The Women Penitents regale their Patients with Liquors and other agreeable Refreshments; after that, they begin to weep afresh, implore God's Mercy, and call upon all the Saints of Paradise. This Medley of Penance and Indulgence has nothing in it shocking, in those Countries where they really believe, that the Christian Religion requires such a Deportment; and if we add thereto the Constitution of the People, the Warmth of the Climate, which produces excessive and extravagant Ideas in an heated Brain; and the Impressions they receive from their Pastors, it must be acknowledg'd, that the Practice is reasonable, unless we would have them resolve to be burnt alive.

^c THE Abbot *Boileau* goes no higher than the eleventh Century, for the Rise of Scourgings in Penance. At that Time, says he, a Pack of Fellows, *wrapped up in Cowls*, provided themselves with Whips and Rods to appease the Deity, by the severest Flagellations imaginable; then, it seems, they imposed on themselves the most heavy Tasks of Devotion, and excessive Penances. In short, Scourging grew to such a Pitch, that there started up a Sect of Flagellants in the third Century, who walked two and two at Processions through the public Streets, and whipped themselves in such a Manner, as was much less edifying, than worthy of Compassion. This kind of Devotion seized upon the Women. They whipped themselves likewise; but, not to offend the Public, did it in their Chambers. ^d About fourscore Years afterwards, there sprang up another Sect, who pretended they had received a Commission from God to scourge themselves for the Sins of Mankind. Nay, even Children at that Time formed a Society of Flagellants among themselves. It appears, from the beforementioned Author, that these

^a It is not in *Spain* and *Portugal* only, that Penances are performed by Proxy. They are to be met with in *Provence*, and *Italy* too. Some Years ago, one *James Zeger* follow'd this charitable Profession in some of the Towns of *Brabant*. This Man would whip himself till the Blood came, in Presence of the Sinner, if he would give him Something to buy cordial Liquors before he began the Operation, over and above what he received for the Penance. He had, say they, two Daughters, who likewise did Penances, as well for Ladies, as for Wives and Chamber-Maids, who had wherewith to pay for them. He had settled the Price of such Acts of Abstinence as he was to go through; according as they were more or less difficult. He had ten Pence for a Fast where he was to eat no Meat, and thirty for one of Bread and Water; but for such Penances in which he was to whip himself, and perform other Acts of Devotion of this kind, there was no set Price; there an Agreement was to be made beforehand. He laid his Register before the Penitent, and shewed him his usual Agreements. A Penance of four usual Fasts; the repeating fifty two *Aves* a Day; a Penance of twenty five Lashes on *Friday* after Midnight, besides a *Miserere mei, Deus*; a Fast of Bread and Water on *Wednesday*, with three *Magnificats* repeated before Sun-Rising; a Penance of five Rosaries repeated at twelve at Noon, with the seven Penitential Psalms, and the Litanies of all the Saints. Other Penances: To hear three successive Masses in the Church of the Jesuits, before *St. Ignatius*, on the Marble, upon his bare Knees; to stand upright, with each Arm extended before an Image of the blessed Virgin, from one to two a Clock at Night; to go barefoot round the holy Sacrament, without resting but at every hundred Steps; to pull one hundred and fifty Hairs off his Head at the Door of the *Carmelites* Church, where the Devotee ought to be between two and three a Clock in the Morning, and there repeat one hundred and fifty *Aves*; give himself five and twenty Lashes, whilst he repeated the *Domine ne in furore te beati quorum*; to say two hundred and fifty *Aves*, and five Times the *Laudate Dominum*, bare-kneed, on a Board strewn with Sand; to lie three Nights naked, and without a Shirt, in Sheets with Cow-Itch on them, viz. *Monday, Wednesday, and Saturday*. We shall proceed no farther in this Account, which is a Disgrace to true Christianity. These Practices are so far from being commanded, that they are condemn'd by all sincere Christians, and forbidden by all Pastors who intend to honour Religion.

^b *Dellon*, Ibid.

^c *Hist. Flagell.* Cap. vii.

^d *Chronicle*, cited by the Abbot *Boileau*, Ibid.

good People in sharp Terms inveighed against the Vices and Remissness of Christians; and yet it cannot be denied, but this surprizing Devotion was very enthusiastical.

THE Rise of Flagellation, which ^a the People of *Italy, Spain, and Portugal*, have adopted into their public and private Penances, and which many religious Orders practise in their Convents, was very much like the former. We shall have Occasion once more to speak of Penance, when we come to the Sacrament of *Confession*; and shall describe the *Procession* of the *Spanish Disciplinants* in the Article relating to Processions.

NOTHING appears more requisite than Prayer. It is a Branch of all Religions whatever; but if the external Form be not attended with internal Notions of Virtue, all its Regularity must be deem'd a Custom or Ceremony only, and as such we have given it a Place in our Dissertation. As a Ceremony then, we are to consider the Prayer of those, who, when enter'd into any Society, religiously observe all its Rules, and yet make no Scruple of indulging themselves in all Manner of Vices; of those, who at the Hour of Death wrap themselves up in a Monk's Robe, and give that Patrimony to Convents which they rob their nearest Relations of; of such as devote themselves to the Performance of Acts of Piety, when they find their sensual Appetites are of no farther Service to them. This Specimen will give the Reader an adequate Idea of what is call'd *Prayer of Ceremony*, or, *a Compliment paid to the Deity*. We shall drop the Account here, and leave the rest to Confessors.

^b THE Practice of wearing particular Prayers about the Neck, or any other Part of the Body, which may be look'd upon as a superstitious Relic of *Amulets*, must be rang'd amongst the Number of Customs; as also, that of praying exactly at a particular Hour, and always in one Posture, or else in as difficult and uneasy a one as can be imagined; that of confining oneself to say a particular Prayer, ^c during a certain Number of Days, &c.

“ THE Vows and Pilgrimages which are made to the Sepulchres of the Martyrs and other Saints, to Churches, Chapels, and other Places set apart for divine Worship, are of great Antiquity, and authoris'd, says M. *Thiers*, ^d by the Testimony of the Fathers and other Ecclesiastical Writers. But to imagine, adds he, that one cannot be perfect without going in Pilgrimage to such holy Places; or that, because Pilgrimages are made to them, and Vows and Prayers are offered there, we shall obtain

^a Penitents are distinguished by their Colours in *Italy*. They are formed into several Societies, under the Names of blue, green, purple, grey, black, and white Penitents. During Passion-Week, the Members of them lash themselves in Cadence with Whips of small Cords, which, as we are inform'd, make more Noise than Wounds. If this be the Case, their Penance is not performed with so much Sincerity, as that of the *Bramins* and *Faquirs*, or of the antient Heathens. We shall carry the Comparison no farther, lest we should make it odious; but since we are upon the Article of Penance, the Reader must observe, that it is more whimsical and external, if we may be allow'd the Expression, in such Religions, where the Worship requires a great Preparation, many Priests, and divers Practices. It is of the same Character too in those who retire from the World; and in order to grow Friends with God, endeavour to become Enemies to Mankind. It is such, in short, in those Countries where the Brain, heated by the Warmth of the Climate, is easily overcharged with odd and extravagant Ideas. To these Principles are to be ascribed the Penances of the *Mexicans* and *East-Indians*, those of the *Greeks* and old *Romans*, whom *Minutius Felix* reproaches, *That in offering the Gods their own Blood, and praying to them by the Mouths of their Wounds, they were not in their right Senses*. As to modern Flagellations, *Polydore Virgil* has the Assurance to compare them to the *Lupercales*, which were celebrated with the Whip in Hand, and the Face masked. He adds, that the *Egyptians* whipped themselves with Rods at the Celebration of certain Sacrifices.

^b Vide *Thiers*, on the most necessary of all Devotions, Chap. xxi.

^c Vide *Ibid.* what the Author says of the thirty Days Prayer, and of that of thirty three Days.

^d On the most necessary of all Devotions, Chap. xxi. The Journeys which have since been call'd Pilgrimages, began in the Reign of *Constantine the Great*. They became much more frequent towards the End of the fourth Century; but they were nothing in comparison of the Pilgrimages of the ensuing Centuries. The tenth grew famous for those of the Holy Land, which at last gave Birth to the Crusades. Those solemn Devotions which the *Jeaus*, who lived at any Distance from *Jerusalem*, went to pay, at least once a Year in that Capital of *Judea*, as also the Voyages of the Devout under antient Paganism, to consult the Oracle of *Apollo* at *Delphos*, of *Jupiter Ammon* in *Africa*, of *Serapis* in *Egypt*, and of *Trophenius* in *Bætitia*, at the Cave which went under his Name, ought all to be look'd upon as Pilgrimages.

“ those

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“ those Mercies from God which we ask of him, through the Mediation of such Saints as we invoke; that we shall assuredly be freed from the Evils and Pains we suffer, and be absolv’d from all our Sins; that we shall die in the Grace of God, and be saved, though we lead a common Life. . . . all this is an egregious Error.” We may, doubtless, without stirring from home, easily recollect the Saints, copy their Virtues without hurrying from one Place to another, and pray to God without visiting all the Churches throughout Town.

WE have already observ’d, that the most remarkable Pilgrimages were formerly those to the Holy Land. *Rome, Compostella, and Loretto*, are the most famous now-a-days. We have already spoken of that to *Rome*, under the Name of the Jubilee. Devotees go to *Compostella* to visit the Relics of *St. James Major*, known to the Populace by the Name of *St. James in Galicia*; and to *Loretto* to visit our Lady.

A Writer ^a of good Reputation gives us the following Account of this Apostle, who is the Object of the Pilgrim’s Devotion. “ *St. James*, ^b Patron of all *Spain*, has rested for these nine hundred Years past in the Metropolitan Church of *Compostella*. The Image of this blessed Apostle is upon the high Altar; it is a small wooden Bust, with forty or fifty white Tapers constantly burning before it. The . . . Pilgrims kiss it three Times, and put their Hats upon the Head of it with abundance of Respect and Devotion. There are thirty silver Lamps always burning in the Church, and six large silver Candlesticks likewise, five Foot high, which were given by *Philip III*. There are fine Platforms of large Free-Stones for walking all round the Church, and above it is another of the same kind, where the Pilgrims ascend, and fix some Remnant of their Clothes to a stone Cross, which is erected thereon. They perform likewise another Ceremony as singular as this. They pass under this Cross three Times, through such a small Hole, that they are obliged to slide through with their Breast against the Pavement; so that such as are never so little too fat, must suffer severely; and yet through they must go, if they will obtain the Indulgence thereto annexed. This is the strait Gate of the Gospel, through which the Pilgrims enter into the high Road to Salvation.” “ Some, who had forgot to pass under the stone Cross, says the Author of the *Delices de l’Espagne*, have gone back above five hundred Leagues to perform this pious Ceremony.” The *French* Pilgrims have a Chapel in the same Church.

ANOTHER Writer, who is a Protestant, I confess, has given us a very agreeable Description of the Devotions of *Loretto*. Without animadverting on those little Touches of Herefy, which good Catholics will find in it, we are of Opinion we may venture to insert it. It is well known, that the ^c *Casa Santa* of our Lady of *Loretto* is encompassed

^a The Abbot *Vayrac’s Etat de l’Espagne*, Tom. I. Dutch Edit. 1719.

^b The Body of *St. James* was at *Compostella* about the Beginning of the ninth Century, and since that Time has performed great Miracles there. *Tamayo de Salazar*, quoted by *F. Giry*, informs us, that this Apostle has honoured the Kings and Princes of *Spain* so far, as to appear fifteen several Times to them all, and always some considerable Advantages ensued; for Instance, he one Day put himself at the Head of the Troops of a King of *Spain*, and leading them against the *Moors*, mounted on a white Horse, defeated seventy thousand of those Infidels. Many Ages before, *Caspar* and *Pollux*, mounted likewise on white Horses, came to the Assistance of the *Romans* against the *Latins*.

^c The *Santa Casa*, which the *Italians* are lavish in the Praise of, is the House wherein the blessed Virgin was born, betrothed, and married. There happened the Annunciation of the Birth of the Son of God, and his Incarnation. More than thirteen Centuries had passed since this House had stood at *Nazareth*, when in 1291. it was transported by Angels into *Dalmatia*. At the End of three Years and seven Months they once more convey’d it into the Territory of *Recanati*. If we may credit the legend Writers, it was there that celestial Concerts were heard, the Harmony whereof drew thither the Inhabitants of the Neighbourhood; the same Writers add, that all Nature rejoiced at the Removal of this holy House, and that the very Trees of the Forest bowed down before it; and yet it continued here but eight Months, and then ’twas transported a little farther. But the Angels carried it away once more about four Months afterwards. They then fixed it where it now stands, and where a Church

compassed by an Enclosure, and that there are a vast Number of Lights all round about it, by Means whereof the Pilgrims who are just landed, begin to discover the Holy House. The Procession is performed by going ^a round ^b the Royal Palace of our Lady upon their Knees. "Some, says ^c our Protestant Author, go five Times, some "seven, and others twelve Times round about it, according to the Mystery which they "are pleased to find in the Number. Imagine that you see forty or fifty Persons, Men, "Women, and Children, all of them marching on their Knees one way, and as many "more, who meet them, going the other. Each has a Chaplet in his Hand, and mutters his Pater-Nosters; all of them, however, endeavour to get as near the Wall as "possibly they can; not only to shorten the way, but to be near the Holy Place; which "makes them often run one against another, and creates abundance of Confusion. This "Account answers the Time only when there are but few: The great Resort thither is at "Easter, and towards the Birth of the blessed Virgin, which is settled in the Month "of September. At that Time it is absolutely necessary to take other Measures. 'Tis "with some Reluctance that I venture to tell you one Thing, which seems almost incredible, and yet is affirmed as a positive Truth, viz. That in the Years of the greatest "Concourse, there have several Times been two hundred thousand Pilgrims and upwards, "during these two Festivals, according to the nearest and most modest Computation.

"NOTHING can be conceived more diverting than the Caravans of Male and Female Pilgrims, when they arrive in Bodies. Several Societies of *Bologna*, for instance, join, in order to go the Pilgrimage in a Body. Each Society puts on a Sack of common Linen, with a Cowl which covers the whole Head, and has three Holes for the Eyes and Mouth. . . . Nor do they fail to bring with them the large Chaplets, Girdles, Staves, and Arms of the Society, which are either painted or embroidered, ^d and worn before and behind upon the Back and Breast of each Member. Thus equipped they mount upon Asses, which, upon account of their frequent Pilgrimages, are look'd upon as sacred. They very seldom stumble, or, if by Accident they do, it is, as we are informed, without the least Danger to the Pilgrim. So much for the Men. The Women appear as gay as possible, and tie a small Staff of the Length of a Span to their Stays: ^e This Staff creates abundance of pretty Thoughts, and contributes very much to the Mirth and Entertainment of the Journey. These Female Societies ride in Chaises, and several Squadrons of the other Sex, mounted on Asses, escort and surround them. It must doubtless be very diverting, to see these devout Merry-Andrews thus equipped, making a hundred Grimaces, Cringes, and Curvets, attended with Buffoon Songs for the Amusement of their Lady-Pilgrims. The Reader must not be surpris'd to see Women take such Liberties. The Pretence of Devotion is a substantial Reason for dragging them out of their usual Confinement; besides, there is no Question to be made, but that each of them has at least some Brother or "Spy about her". It may be said a-propos here, that *Spain* is Proof against this jealous Precaution; if what we are told be true, that the Husband there is so discreet as to withdraw ^f whilst his pious Spouse is at her Devotion with a reverend Father.

Church has been erected, in the midst whereof stands the *Casa Santa*. Besides, it is surrounded by four Walls, which enclose it without touching it. Some Legendaries make a Miracle of this Separation; nor is this surprising, since the Materials, Ornaments, and Images of it are all miraculous. The Chaplets rubbed against it, the Handkerchiefs, and other Pieces of Linen, that have touched any Thing that appertains to this sacred Fabric, become likewise Instruments of Miracles. We must inform the Reader, that all the original Inhabitants of *Loretto* are descended from People who saw the *Santa Casa* arrive, and they want but little of being capable of being Saints themselves.

^a The Mahometans, who go in Pilgrimage to *Mecca*, must turn seven Times round the celebrated Mosque in that City. Vide *Reland, de Relig. Mabom.*

^b *Regia*: This is the Expression of an Italian Writer.

^c *Misson's Voyage to Italy*, Tom. I. Edit. Holl. 1702.

^d See what has been already said on this Head.

^e There are some, says the Author in the Margin of his Relation, of Gold, Silver, Ebony, Ivory, artificial Flowers; and several set off with Pearls and other Jewels, &c.

^f They add, that the Friars leave their Sandals at the Door, to prevent the Husband from disturbing his Wife's Devotion.

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To these Pilgrimages several others may be added, which are very famous, from which ^a Pilgrims never return without attaining some extraordinary Advantages. Such is the Visit made by certain Devotees to our Lady of the seven Sorrows of Nivelles; but it shall suffice to have hinted at this Church of our Lady, as well as at the Pilgrimage of the devout *Flemings* to the same City, there to implore the Aid and Assistance of ^b St. Gertrude. It would be tedious, if not impertinent, to mention any more; besides, can any one flatter himself that so fruitful a Subject can be exhausted?

A CONTINUATION of the same SUBJECT; their PROCESSIONS, NINE-DAY-DEVOTIONS; their RETIREMENTS and FOUNDATIONS.

WE shall now describe those religious Marches, usually known by the Name of Processions, and begin ^c with that which the Inhabitants of Nivelles perform once a Year in honour of St. Gertrude. On the Day of the Dedication of St. Michael the Archangel, after Mass is sung, the Shrine of St. Gertrude is carried betimes in the Morning to the Entrance of the Church of the Canonesses on the West-Side. It is placed upon a Car embellished with Paintings, consisting of Emblems and Allegories, which the Wits of the City endeavour to furnish out in the most ingenious Manner they possibly can, in honour of the Patroness of the Place. This Car is drawn by six Horses with rich Harnesses. But before the Saints march, the following Ceremony is first observed.

WHILST the Horses are getting ready, the Shrine of St. Gertrude is entrusted to the Care and Custody of the Superior of the Canonesses of Nivelles, who is Sovereign Lady of the Town both in Spirituals and Temporals. The Magistrates receive this celestial

^a As Penances are performed by Proxy in some Christian Countries, so there are Pilgrimages for which there is a Dispensation without any Prejudice to Salvation, in case one of the hired Devotees before-mentioned does but take upon him such Commission. One *Nicole*, a Female Inhabitant of *Liege*, was famous, they say, some Years ago, for Commissions of this Kind; nay, it was a common saying at *Brussels*, that if *Nicole* could not succeed in obtaining what she asked by her spiritual Elevations, it was to no Manner of Purpose to employ either Priest or Monk. Her Chamber was always crowded with Servants, who came to have Pilgrimages entered for their Masters or Mistresses, and Visits to Male and Female Saints. The Citizens Wives and Daughters, likewise, were constant Customers, who came to consult her about what they should ask of the blessed Virgin. She would talk very learnedly on the Power of Saints, and on what they had done for her. The good and pious *Nicole* was the Mother of a Son and Daughter brought up to the same Profession, and they were perpetually abroad either upon Penances or Pilgrimages. Madam *Nicole*, like the above-mentioned *James Zegers*, kept a Journal of the Debts contracted with Heaven for the Discharge of Sinners; and she kept her Accounts after the following Manner. To the going in Pilgrimage barefoot from my House to our Lady at *Hall*, having three successive Masses said to her, and at each Mass offering a Taper of reasonable Weight, &c. To my Performance of a nine-days Devotion to our Lady *De bon Secours*, with a Taper in one Hand and a Rosary in the other. To my Recommendation of the young Lady, whom I have before mentioned to her. To my making a Visit to St. *Brice*, and beseeching him from a great Lady to have the Goodness to take her Husband off his vicious Course of Life. A Prayer to St. *Eloi* for a young Lady. A Visit to St. *Marcou*, to beseech him to cure an old Lady of the Itch. A Penance for a Lady sentenced to gape as wide as she can, without shutting her Mouth from Noon to one a-Clock, and who is then to repeat fifty two *Aves*, with an *Inviolata Integra*, &c. . . . for having spoken ill of some Ecclesiastics, &c.

^b This Saint distinguished herself in her Infancy. Afterwards *litta* her Mother, becoming a Widow, turned Nun, and resolved her Daughter should be so too. It was in this State of Retirement, that St. Gertrude finished the consecrating herself to God, and became one of the most shining Ornaments of the Church. One of the Legend Writers has most judiciously observed, that this Saint made her Appearance in the World at the same Time with *Mahomet*. An admirable Proof of God's Providence, who was pleased to make use of St. Gertrude to support Religion in the West, at the same Time as it was sinking in the East. Another Proof of the Truth of this Observation, is the Name of *Gertrude* (*Gartrout*) which signifies perfectly Faithful, or a perfect Believer. Vide *Ryckel* already quoted.

^c This Description is taken from the *History of St. Gertrude* by *Ryckel*, 4^o. Ed. of *Brussels*, 1637.

Treasure from the Superior, after they have requested of her the Honour of carrying it in Procession. Then the March begins in the following Order.

THREE Companies of Citizens attend the Saint's triumphal Car. The Children of St. *Francis*, with the Cross, in the Habits of religious Warfare, and covered with their Cowls, march at the Head of the Procession; then come the *Guillemites*, the Singers, the Canons and Canonesses of St. *Gertrude*: The Lady Superior follows in her Coach, attended by some of the old Canonesses dressed in blue. As they march they sing the Praises of the Saint, and when they have got to the Entrance of *Mons-Street*, they begin the *Veni Creator*, and the Responses are sung by the Choir. Then the Music ceases, and in the mean Time an innumerable Croud of People, both Citizens and Strangers, flock in from all Parts to join the Procession. The Devotees press thro' the Croud, and come barefoot to beg the Saint's Assistance. Each uses his utmost Endeavours to procure the first Favours, and all imagine they have obtained them; which, doubtless, is what the Scripture calls *forcing the Kingdom of Heaven*. The Magistrates, Nobility, and Persons of Distinction in the City, appear on Horseback at the Procession. The Singing goes on again, which was for a few Moments interrupted; the Hymn to the sacred Trinity is sung, &c. After a short March, they meet another Troop of the Faithful; that is to say, the Procession of St. *Barbara*. Several Hymns and Responses are sung in Honour of the Virgin, of St. *Michael*, and all the Angels, as they go round the City. Whilst they are singing they come before the Chapel of St. *Anne*, where the seven penitential Psalms and the Litanies are begun, which they continue to sing till they come to our Lady of the *seven Sorrows*, and there the Devotees halt and refresh themselves.

As soon as the Signal is given, they fall into their Ranks again, and the Procession goes forwards, which is to last at least two Hours longer. So that the whole pious March has now continued five, and it is eleven when they enter *Nivelles*. Then the Saint's Shrine is returned to the Lady Superior with all the Solemnity imaginable. But there is still another Procession made round the Church, which they enter at last in order to sing the *Te Deum*: After which the Superior restores the Deposit, which had been entrusted to her Care, to the Chapter.

DURING the Octave of St. *Michael*, the Canonesses are to repeat the Office in the Presence of the Relics of St. *Gertrude* Day and Night: But on the ninth Day they are restored to their proper Places. Six Canons in white Stoles perform this Ceremony. Great Care is taken, never to expose or carry in Procession the precious Remains of a Body wherein once resided a Soul of the first Order, but on the most emergent Necessities. Our Author observes, that the Preparation of the Procession has often appeased the Deity. And is there any Thing, indeed, to be seen more worthy of the Divine Majesty, than the March of a numerous Train of Devotees, who, with their Eyes fixed stedfastly on the Shrine of some blessed Saint, expect with a holy Impatience that the Grace of God will exhale from that sacred Body, and diffuse itself over them like a salutary Balm?

ON the Day after *Pentecost*, the Society of St. *Gertrude* perform another Procession in honour of their Patroness; of which we shall say something on Account of the Singularity of it. At the Head of this Procession is a Horseman well mounted, who carries a beautiful Virgin behind him, dressed like a Devotee, and representing St. *Gertrude*. An active Merry-Andrew jumps, and capers before the imaginary Saint, and every now and then attempts to make her laugh. Several young Girls, with the Image of the blessed Virgin, come after her; and then follow the Cross-Bow-Men of St. *Catherine*, and of several other Orders.

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OF the numerous Processions made by the *Spaniards*, that of the *Disciplinants*, or Scourgers, which is on a *Good Friday*, is one of the most remarkable. It evidently demonstrates, that the Genius of that Nation is naturally turned to an Excess in Devotion, and delighted with every Thing that has the outward Shew of Religion. All the Orders, all the Courts of Judicature at *Madrid*, all the Companies of the City; nay, the very Comedians, tho' the Church looks upon them as Prophane, are obliged to be present at it.

THE King, attended by the whole Court, is frequently at it. Every Lord has his Footmen there, who carry Flambeaux. The Preparations for this Ceremony are really sad and gloomy. His Catholic Majesty's Guards march with their Arms in Mourning. The Musicians likewise dress'd in Mourning, and masked, play the most solemn Tunes on divers kinds of Instruments. The Drums covered with Black, beat a doleful March, to denote the Death of our blessed Saviour. The dying Sound of the Trumpets animates and stirs up the Sorrow of the Penitents, and the Banners and Crosses covered with Crape, have the like Influence on the pious Soul; but nothing raises Devotion better than the cumbrous Machines intended for Representations of the Passion; they are drawn in the Procession, and afterwards set upon a Theatre, erected on Purpose, to represent the Death of our Saviour to the Life. A kind of pious Tragedy, divided into several Acts, is performed thereon; and the Spectators weep, sigh, and beat their Breasts, during the whole Time of the Representation.

ALL the Disciplinants at *Madrid* are present at this Procession. " They wear a long Cap covered with Cambric three Foot high, made in a Conic Form, from whence hangs a Piece of Linen, that falls before and covers their Faces. Some, indeed, undertake this devout Exercise out of a real Regard for Religion; but others perform it only to oblige their Mistresses; which is a Piece of Gallantry of a new Kind, and unknown to other Nations. These Disciplinants wear white Gloves and Shoes, a Waistcoat with Sleeves tied with a Ribband, of such a Colour as they imagine most agreeable to their Mistresses. They scourge themselves by Rule and Measure, with a Whip made of small Cords, to the End whereof are fixed small Balls of Wax, with Picces of broken Glass in them. He who whips himself with the greatest Dexterity and Resolution, is esteemed the bravest. Whenever they meet a pretty Lady in the Way, they can whip themselves so artfully, as to make their Blood gush out in Streams upon her; and this is esteemed an Honour, for which she is always thankful to the Disciplinant. When any one of them comes before his Mistress's Apartments, he redoubles his Blows, and mangles his Back and Soldiers. The Lady, who sees him from her Balcony, and knows he does it for her sake, thinks herself infinitely obliged to him, and always takes Care to return the Obligation. Such as undertake this Exercise, are obliged to go thro' it annually, in Default whereof they fall Sick; nor is it the Populace or Citizens only that submit to this, but Persons of the highest Distinction. . . . There are seven or eight hundred of these Disciplinants at a Time, at

^a Partly extracted from the *Delices de l'Espagne*.

^b The Abbot *Vayrac*, Author of the *Etat de l'Espagne*, and some other good Writers, attribute this Character to the *Spaniards*. If they give into it, to that Degree which several of these Relations ascribe to them, they are in a fair way, doubtless, of practising all those Whims which the Mind of Man is capable of, in Points of Devotion; but the Imagination of several Authors has diverted itself, perhaps, at their Expence; they have made bold to place an infinite Number of Follies to the Account of the *Spaniards*. For which Reason, we shall avoid entering into a too particular Detail of their Devotions.

^c *Delices de l'Espagne*.

^d They have a Petticoat likewise of fine Linen, which hangs down to their Shoes, and is plaited into such small Plaits, and is so full, as to take fifty Yards, as Madam *d'Aunoy* assures us in her Travels to *Spain*. She adds, that their Waistcoat is open in two Places on the Shoulders.

^e According to Madam *d'Aunoy*, they have Masters to teach them the Art of Flagellation, after the same Manner as others are taught Dancing or Fencing.

^f There must be no Gesticulations with the Arms, says Madam *d'Aunoy*, if they would be thought dextrous, and are ambitious of Applause. The whole Operation must be performed with the Hand and Wrist only.

“ *Seville*, and they have the Credit of whipping themselves more severely than those of
“ *Madrid*.

As soon as the Penitents of the Procession are returned home, they find an elegant Entertainment provided for them, tho’ it is one of the most solemn Days in Holy Week :
“ but after so good a Work, they think they have a Licence, as it were, to do a little
“ Harm. The Penitent has his Shoulders rubbed immediately, for a long Time with
“ Sponges dipped in Salt and Vinegar, lest any of the bruised Blood should remain ;
“ after this he sits down at Table, and diverts himself with his Comrades.” This Pro-
“ cession ^a begins at four in the Afternoon, and is not over by eight at Night.

THE Procession of the Holy Sacrament, as ’tis performed in *Spain*, has likewise several Things very remarkable in it. ^b All the Parishes, and all the Friars assist at it, who, ’tis well known, are very numerous and powerful in *Spain*. The Streets, thro’ which they are to pass, are hung with the finest Tapestry ; and all the Balconies and Lattices are covered with the same. A Cloth is spread quite across each Street, to prevent the raging Heat of the Sun from incommoding the Devotees, and Water is thrown upon it, to make it still the Cooler. The Streets are all strewn with Sand, and water’d, and covered with a vast Variety of Flowers. The Altars erected for the Sacrament to rest upon are very large, and embellished with the utmost Pomp and Magnificence.

THE Holy Sacrament is carried under a rich Canopy. His Catholic Majesty and the whole Court follow it, attended by the Council and Judges, but without any Regard to the Order of Precedency, each having a Taper in his Hand. The King immediately follows the *Venerable*, and walks with a Taper in his Hand, as well as his Subjects. They rest from Time to Time, according to the Custom established for Processions. During the march of the *Venerable*, and of all the pious Retinue, the Ladies appear in the Balconies, dressed all in their Summer Sutes, and are sometimes more Inquisitive about the Shape and Mien of a Penitent, and more influenced by his Merits on those Respects, than the Devotion of the Ceremony, which they endeavour to reconcile however with their Inclination. They have Baskets filled with Flowers, which they throw in small Quantities on the Persons who march in Procession ; and Bottles of Sweets likewise, the Perfumes whereof they scatter upon the Detachment of the Church Militant, whom the Holy-Water secures from the secret Wiles and Stragagems of the Devil, whilst the perfumed Waters expose them to those of the fair Sex. There are several Buffoons who attend this Act of Devotion, mix in the Ranks, dance by the Side of the *Venerable*, and play a thousand antic Tricks during the Procession. These Buffoons, who for the generality are *Biscayans*, are unaccountably active ; but what is still more unaccountable, is, that the *Spanish* Gravity can acquiesce in such a Contrast. The Procession lasts several Hours, and it is two in the Afternoon frequently before it is over. Then it is the Devotees go home to Dinner, in order to meet again at the *Autos Sacramentales*, which are a kind^c of pious Farces played in honour of the Holy Sacrament, in the open Street, and by the Light of Torches, tho’ at broad Day. These Farces last a Month, and close the Devotion of the Holy Sacrament.

^a Madam d’Aunois Travels into Spain.

^b Ibid. & *Delices d’Espagne*.

^c Or rather a sort of Tragedies, the Subjects of which are pious, and the Execution whimsical and extravagant according to Madam d’Aunois in her Travels into Spain. She has given us the Subject of one of these *Autos*, which is this. “ The Knights of St. James are assembled, and our Lord comes and requests to be admitted into this Order, “ Several readily agree, but the Antients lay before the rest the Injury they should do themselves by such Compliance, “ to a Person of so mean Extraction ; that St. Joseph his Father was but a poor Joiner, and his Mother work at her “ Needle. Our Lord waits with great Uneasiness for the Resolution they shall come to ; they with some Reluctance “ resolve not to admit him ; but thereon propose an Expedient, which is to institute the Order of Christ on purpose for “ him, and by this all of them were satisfied.”

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THE Proceſſion of the Holy Sacrament upon *Corpus Chriſti* Day, is much more ſolemn and ſerious at *Genoa*. The Streets and Houſes are hung with Tapeſtry, as they are in *France*: The way is likewiſe ſtrewed with Greens, and the Ladies throw Flowers and Perfumes upon the Heads of ſuch as have the honour to follow the *Venerable*; but theſe little Acts of Gallantry are not attended with any Thing antic or ridiculous, and all pious Buffooneries are prudently omitted, which Practice *Milan*, as we are informed, hath faithfully retained, and in which, ^a according to *Miſſion*, People exerciſe themſelves ſome ſhort Time beforehand, to ſhine in a more Chriſtian-like Manner at the enſuing Feſtival.

THE Proceſſion of the Roſary, as the *Dominicans* perform it at *Venice*, is very ſingular. A great Number of little Angels and Saints follow the Croſs. Theſe are ſo many beautiful well-made Boys and Girls. One of the latter repreſents Saint *Apollina*, another St. *Lucia*, and another St. *Agnes*; in ſhort, they are all ſo many ingenious Copies of the Inhabitants of *Paradiſe*. Theſe imaginary Saints are attended by a Parcel of little very black Devils. They have Tails, Horns, Talons, and every Thing requiſite to make them appear what they repreſent. Theſe jump and caper about, and make a thouſand ridiculous Grimaces at the Female Saints; nay, they carry their Jeſt ſo far, as ſometimes to take ſuch Liberties as might make the young Saints loſe ſight of the Benefit and Advantage of this Act of Devotion; but they ſtill keep their Gravity however, defended by the Buckler of a borrowed Sanctity, and thinking themſelves very powerfully fortified with all the Arms of Salvation, they affect to look down with Contempt on the Devices of the Devils. The more they attempt to lead them aſtray, the leſs Inclination they have to liſten to the dangerous Drolleries of Hell, played off for their Amuſement; Drolleries which edify vulgar Chriſtians only. St. *Catharine* of *Sienna* appears at this Exerciſe of Devotion with a little *Jeſus* by her Side, who ^b has a Broom in one Hand, and a pair of Bellows in the other. After theſe Female Saints come a Number of pious Women, choſen from amongſt the faireſt, to repreſent ſeveral of the Saints in the old Teſtament. The Muſic mixes with the Proceſſion, and the *Eunuchs* ſing Hymns and other muſical Compoſitions. The bleſſed Virgin richly dreſſed, and in royal Robes, follows theſe Devotees, with a large Roſary in her Hand, the Beads whereof are of the biggeſt Size. For the bleſſed Virgin had, in her Life-Time, as we are informed, a particular Value for the Devotion of the Roſary; at leaſt the *Dominicans* think ſo. The young Lady who repreſents the Virgin, is carried upon a Litter, and at ſome little Diſtance follows a wooden Image of the bleſſed Virgin, which the *Dominicans* hold in the higheſt Veneration. The People humble themſelves before it, fall down on their Knees, and flock round about it, as being fully perſuaded, that thereby they ſhall reap Bleſſings without Number. The *Dominicans* armed with Roſaries ſurround our Lady.

SUCH Chriſtians as are hard to pleaſe, or ſingular in their Taſte, can never approve theſe ſolemn Proceſſions, in which the Saints appear degraded from that State of Humility they had made choice of in order to make themſelves acceptable to God on Earth. But theſe Practices, however, are of ſingular Service to ſuch Perſons, over whom Superſtition and the Paſſions are for ever contending to get the Maſtery; a Debate of the higheſt Importance to the Leaders of the Church Militant. As to ^c the myſterious Part of their Proceſſions, we ſhall leave that Enquiry to them, as no one knows the ſecret but themſelves.

WE ſhall not here enter into a more particular Account on the Topic of Proceſſions. There are two or three others, however, which will be deſcribed in the Sequel of this Work, whereof the leaſt that can be ſaid, is, that they are very ſingular.

^a Miſſion's *Voyage to Italy*, Tom. III. *Hague Edit.* 1702.

^b It was in this Condition he once came into the Saint's Room to help and ſerve her.

^c Vide the next Page.

PROCESSIONS are of Pagan Original, and such as were very solemn, were formerly made in honour of their false Deities. For this we shall refer the Reader to *Polydore Virgil*; but however, for his Satisfaction, we shall give him the Description of a Pagan Procession, as we find it in Book XI. of *Apuleius's Metamorphosis*, which was one made in honour of *Diana*. First appeared some in the Equipage of Warriors, and others of Huntsmen, armed with Spears, and other Instruments, proper for the Chace; then came Men disguised like Women, with their Hair flowing in Ringlets; their Body, Feet, and Legs, dressed in the most pompous Manner, with all the Ornaments of the gayest Ladies.

ONE was dressed like a Magistrate, another like a Philosopher. A tame She-Bear was carried on a Litter, in honour of the Goddess, that being the living Emblem of Hunting, over which *Diana* exercised her Authority among the Pagans. . . . These, if I may be allow'd the Expression, were the Preliminaries; after which march'd the Women Devotees, clothed all in white, and crowned with Flowers; they strewed the Ways with them, through which the mortal Spoils of several Gods, and likewise the Image of the Goddess, were to pass. . . . This sacred Company which trod upon those Flowers, perfumed the Streets likewise with a precious Balm, which they poured out Drop by Drop as they marched along. A great Number of Male and Female Devotees followed the holy Matrons, with Torches or Flambeaux in their Hands. There was Music also, and the singing Boys join'd their Voices in a very agreeable Manner, with the Symphony of Instruments, as they sung the Praises of their Gods. Such as had devoted themselves to Piety came after the Choir. . . . The Priests who followed them carried several Things which were consecrated to the Service of Religion; after which appeared their Gods. *Anubis, Mercury, Serapis, &c.* condescended to be mingled with their Adorers, under a Form which represented their Character and Functions. They always carried likewise in this Procession some certain Mysteries, which made the most essential and valuable Part of their Religion. They were lock'd up in a Casket, which one of the Ministers of the Gods carried with that becoming Gravity, which was so highly requisite to gain over the People, and imprint an implicit Faith on the Hearts of their Devotees.

PROCESSIONS were likewise in Use ^a amongst the antient *Jews*. They were introduced, as some pretend, into Christianity under *Constantine the Great*. The Use of Tapers had been established before, but they did not appear at Processions till some Years after.

YOUR Expositors of Mysteries inform us, ^b that Processions recall to the Christian's Mind the various Travels of our blessed Lord for our Salvation, and the Life which a Christian ought to lead here upon Earth. The Christians who introduced the Use of them in the first Ages of the Church, in our Opinion, made none of these Reflections; and only imagined that they ought to imitate a Ceremony which gives such a Lustre to Religion, though borrowed from Paganism, and which the *Jews* themselves had made no Scruple of adopting. Besides, it is easy to conceive how the Christians, living amongst Heathens, did by Degrees take various Customs from them, which they imagin'd they might apply to their Religion, without any Ways corrupting it.

THE Cross which is carried before the Procession, is intended to instruct us, that the Faithful ought always to have CHRIST before their Eyes; and the Image of the Saint,

^a Examples of them are to be met with in the Old Testament.

^b *Alci's Ritual*. "The Compass taken in going from any holy Place, and coming back to it again, all the while singing the Praises of God, represents the Travels of Christ, during his living with his Disciples," &c. The Application is a little forced, and that of a Procession to the Life of the Christian is equally so

that they are obliged to imitate their Patron Saints as those did our blessed Saviour. The People walk after the Priests and Clergy, to denote that the Faithful ought entirely to rely on their Instruction, and implicitly follow them in the Way chalk'd out by them to Salvation.

As to the Manner of appearing in Processions, Ecclesiastics should think on nothing but the Mysteries contain'd in them; nay, were there no Mysteries in them at all, it were probably no Harm piously to imagine some. Nor ought they to have any worldly Interest in View, such as the Advantages of a Parish, or a Convent, the fond Desire of establishing any particular kind of Devotion, &c. nor think they descend from their Superiority no more than CHRIST did when he conversed with his Disciples. In a Word, their Lives ought to be conformable to the Intentions of the Procession. As for the Populace, the Beauty of the Ceremony ought to be laid before them, and the Mysteries of it to be explained, that they may appear at them with that Fervency of Devotion which the Church takes Pleasure to discover in the Faithful.

It is not sufficient to give the Reader a Description of some Processions, which are remarkable for their Object only; we shall therefore now treat of the general Order prescribed by the Church, to be observed at all Processions. ^a "The Banner or Image of the Saint must march in the Front, and be carried, if possible, by a Clergyman in his Surplice. The Children follow two and two, with an Ecclesiastic in his Surplice, or their School-Master before them; then comes an Exorcist, with holy Water and the Sprinkler, or an Incense-Bearer holding the Censer smoking, and the Navette; then the Cross-Bearer between two Ceroferaries. The rest of the Clergy follow two and two. Such as wear Pluvials march after the others; but if there be any Cansons amongst them, the Choristers who are not so walk before them. . . . The Celebrant goes last. At solemn Processions, which are made before Mass, the Deacon walks at the Right Hand of the Celebrant, and the Subdeacon at his Left. . . . Another Subdeacon is the Cross-Bearer. . . . At such as are made out of Mass-Time, no Deacon or Subdeacon is requir'd to attend, except at that of the Holy Sacrament; but the two first Choristers are on each Side the Celebrant in their Pluvials. The Magistrates, and such Persons as are the most substantial of the Place, immediately follow, and the rest of the People after them, the Men first, and the Women and Girls last." As for the rest we refer the Reader to the Rituals.

THE March of the Detachments, who form the Procession, is always directed towards some particular Church; but they often halt, in order to visit several others in their Way; an extraordinary Piece of Devotion, and constantly attended with Indulgences, which the Pope grants for the Encouragement of the Faithful. This Devotion is call'd at Rome, ^b a *Station*, a Term which formerly signified the tarrying for a short Time in any Place; a Port or Retreat for Ships; an Encampment, &c. All which are Ideas agreeable to the Church Militant.

PEOPLE of all Religions have their Retreats or Places of Retirement, if thereby we understand a voluntary Separation from the rest of Mankind, to perform their Devotions in secret, and free from Distraction. Every Man, indeed, may do this in his own private Apartments, but there are some Retreats of a much more solemn Nature, and those only we call such which we perform for some Time in a Convent or Seminary, in order to pray to God at our Ease, without being expos'd to any Temptations, and without giving ourselves up to earthly Anxieties.

^a *Ale's Ritual.*

^b *Stations* were established, as they tell us, under *Constantine the Great*, but not then regulated. *St. Gregory the Great* fixed the Days and Churches where they were to be performed.

WE have already observed, that nine Days Devotions are of Pagan Original; to perform this kind of Devotion as we ought, we are to consider it must be confined exactly to the Number nine. Some Devotees imagine, that nine Masses perform'd nine Days together, will be more acceptable to God than twelve Masses said twelve Days together. If these Devotions be appointed in honour of nine Orders of Angels, what Reason have we to doubt of their being well received?

THERE is nothing which flatters the Heart of Man more than what is call'd *Good Works*, since 'tis looked on by him as a formal Contract, or, as it were, a Truce between his Passions and the Duties of his Religion. ^a A certain Satyrist has observed, "That a Devotee refuses to pay his Debts, though he says his Prayers; that he plunders his Neighbour, though he gives the tenth to the Poor; that he ruins honest Families, whilst he is building Hospitals; in short, that Religion with the Devotee is the Counterpoise of Justice." Whether this Character be true or not we shall not take upon ourselves to determine. To moralize is not our Business here, but we may venture to assert, that there are many who look upon *Good Works* alone as the high Way to Salvation. We may farther add, that whatever *Good Works* may be in their Nature, the Clergy have always made their Advantage of them, under the specious Pretence of shewing many Christians the Road to Heaven; but above all, they have attempted to pave the Way to it by Foundations, which, according to M. *Thiers*, began in the fourth or fifth Century; and yet it was nothing then; the Mode was not entirely established till the sixth. Nothing was at that Time, indeed, to be seen, but People of all Ages, Sexes, and Conditions, renouncing their worldly Possessions for the Endowment of Churches and Convents. New Practices of Humility sprang up on all Sides, and Devotees grew distasted at Vigils, which to them appeared too weak. The Priests and Monks had Visions; they entered into an intimate Correspondence with the Saints of Paradise. More warm and strenuous Measures were taken against the Devil, who then grew formidable. Several Crosses were dug up, and Relics found, which till that Time had been unknown, and never heard of; nay, some of the Mouths of Hell, and two or three of Purgatory, were likewise then discover'd. The Maps of the Monks precisely pointed out their Height, nor was this Discovery the least essential of the Age. A prodigious Number of Souls got out of Purgatory, and some of the Damn'd themselves escaped. Such as had any Regard for their Relations, immediately took care of them, and new Methods were invented for alleviating the Sorrows of such dead Persons as had their Friends to appear for them.

MASSSES were multiplied, and one Sacrifice being now insufficient, there was a Necessity not only for ten, twenty, or thirty, but sometimes for thirty thousand. The Sovereigns of the Church created new Patrons. Altars and Churches were founded without Number. Swarms of the Vermin, called Monks and Friars, overspread the Face of the whole Earth. This, they asserted, was God's Work. Habitations were assigned, and Revenues appointed them; but pious Souls very largely augmented them. Houses where Devotion has always found an Asylum, cannot be too much indulg'd. We may easily conceive, that Convents increas'd with Devotion, and that such as had devoted their Patrimonies to the Service of the Church, found no other Refuge than that of the Cassock or the Veil; in short, a strong Persuasion at that Time prevail'd, ^b that God could not be served aright but by Priests and Friars; and nothing, indeed, was to be seen but Cassocks, Cowls, Tonfures, Crowns, Vows of Continence and Chastity, voluntary Divorces between Husband and Wife, upon a Motive of Piety, and with Intent to retire from the World, that they might pray to God at their Ease in the Society of Monks and Hermits.

^a *Reflex. Moral. Satyr. & Comic.* p. 259. Ed. of 1716.

^b *Dissertation on the most necessary of all Devotions.*

BESIDES the *Foundations* of Churches, Convents, and Masses, there are divers others more remarkable. ^a There are some settled for exposing or carrying the holy Sacrament in Procession, on such Days as are not set apart by the Church for it; or for making some particular Day more famous than it originally was, according to the Institution of the Church. Such is the *Foundation*, says Mr. *Thiers*, (on whose Veracity we depend,) whereon the Holy Sacrament is expos'd on the Festival of some Patron of a Parish; the Festival-Day of the Saint whose Name we bear, or for whom we have a peculiar Respect and Veneration. There are likewise other Foundations for Offices and Prayers in honour of the Saints, at such Times as we have received any extraordinary Mercies and Favours from them.

The DEVOTION of RELICS.

^b MR. *THIERS* assures us, that the Faithful throughout all the Ages of the Church have paid a great Veneration to the genuine Relics of Saints, and have frequently received great Advantages by them; but he adds, that some Men have carried this Sort of Devotion so far in these latter Times, as to imagine that they need only to be devout to some particular Relics, carry them about them, or frequent Places where they are deposited, in order to die free from Sin. Mr. *Thiers* has some Grounds for talking after this Manner; and yet he had better have omitted this Article. Why should a great Number of pious Souls be undeceived, who more closely and strenuously labour at their Salvation before the Head or Arm of a Saint, because they have made choice of this Relic for the Object of their Devotion, rather than any other? and who, being depriv'd of sensible Objects, are taken up with spiritual Ideas, which lead him who meditates on them directly to God? The Charity of a Christian avoids such Judgments as are too rash and precipitate. A certain Devotee assures us, that a little Relic, which he carries about him, and is neatly set in a Box, is a sovereign Antidote against the Temptations of the Flesh, a spiritual Balm that revives him, and an Essence that makes him live to God Let us take his Word for it, without further Examination.

THE Antiquity of this Respect for Relics has been attempted to be proved from the Translation of *Joseph's* Bones, when the *Jews* went out of *Egypt*. It is certain, that under the Old Testament, it was thought, as it is now, that whatever has touched the Body of a Saint, acquires extraordinary Virtues. This was the Opinion of the primitive Christians, and Instances of it are to be met with in the Gospels, and the Acts of the Apostles; from whence we may infer, that the real Body of any Saint is capable of producing much more miraculous Effects. In process of Time, the Consequences of this Notion of Virtue and Holiness has been carried to a greater Pitch. Some have pretended, ^c that it was necessary to collect all such Things as had been made use of by the Saints, to dig up their Bodies, to search after their Bones and Ashes, and fix on them such an Assurance as is esteemed just and reasonable, since those Saints had procured it

^a *Dissertation on the most necessary of all Devotions*, Chap. xxiv.

^b *Ibid.* Chap. xxiii.

^c *Exodus*, Chap. xiii. 29. The ancient Heathens likewise worshipped the Ashes of their Heroes. By the express Order of the Oracle of *Apollo*, the *Athenians* gathered up the Bones of *Theseus*, and religiously preserved them, after having carried them in a pompous Procession, and offered solemn Sacrifices in honour to them. Were it necessary, other Instances might be added.

^d *Bozjus*, in one of his Pieces, grounds the Merit and Incorruptibility of Relics on these Texts of Scripture. *One single Hair of your Head shall not perish. The Lord preserveth the Bones of his Servants, not one of them shall be broken. Who eateth my Flesh to eternal Life, &c.* which prove, says he, that the smallest Particles of Saints (even their Hair) have been preserved down to our Times, that their Bones ought to be placed in Shrines, to create Respect and Homage; that the Relics of Saints are endued with eternal Life, and a vivifying Power, and they retain the same Power of working Miracles as the Saints were possessed of in their Life-Time.

when

when living. Then were Temples, Chapels, and Altars devoted to their Service. ^a The very Angels concerned themselves in this important Affair; for they collected the Bones of St. Catharine, and buried them upon Mount Sinai. Translations began to be made in the fourth Century with abundance of Solemnity. The Use of Shrines for Relics began at the same Time.

THE Church takes care to have the Shrines, wherein Relics are deposited, solemnly blessed. There is nothing singular in this Ceremony. ^b The Purport of the Prayer is, that God would grant his Protection to such as reverence the Merits of the Saints, and embrace their Relics with Humility, in order that these faithful Suppliants may be guarded from the Power of Satan, from Thunder, Plague, an infectious Air, wild Beasts, and from the malicious Devices of wicked Men. This Enumeration shews to what Purposes Relics may be applied. Another Prayer said by the Celebrant before the Shrines, wherein the precious Remains of the Saints are to be lock'd up, after they are sprinkled with holy Water, is of equal Energy.

OATHS are taken on the Relics of the Saints; and the Oath of the King of the Romans, on the Blood of St. Stephen at *Aix la Chapelle*, upon his Coronation-Day, is an Instance of this religious Custom.

THE Faithful, who visit Relics out of Devotion, must acquit themselves of this Duty with Zeal, and touch the sacred Limbs of the Saints with more than common Faith. There is a stated Time for the public Exposition of them to the Devout. The Relics of the Church of *Notre Dame* at *Aix la Chapelle*,^c are expos'd once in seven Years with Proclamations, which are intended to prepare the Christian's Application. We shall transcribe one of these Proclamations, that the Reader may have a more adequate Idea of the Ceremony.

The PROCLAMATION relating to the Head and Right Arm of St. CORNELIUS.

“THE Head and Right Arm of St. *Cornelius* are to be expos'd, by whose Mediation may the Lord Jesus preserve you from the Falling-Sickness, and after this Life bestow on you the Kingdom of Heaven. Amen. *Pater Noster. Ave Maria. Credo.*”

The TRANSLATION of RELICS.

THIS important Ceremony requires great Care and Application. The ^d Bishop must examine into them before they are translated; and a Congregation of the Clergy and Doctors in Divinity must be first assembled: Nor must the consulting with Physicians be omitted, particularly those who are well skill'd in Anatomy, in order to give their Opinions relating to the Nature and Condition of the Relics, without which great Abuses might be committed. After their Examination, they proceed to the Inventory, and the Notary draws up an Act of it; after which they are laid in the Place appointed for them. All this is specified; the Bishop gives his Attestation, which is

^a *Casal. de Vet. Christ. Ritibus.*

^b *Alet's Rit. Pontifi. Rom.*

^c *Vide* A small Pamphlet, entitled, *Prône des Saintes Reliques*, &c. printed at *Aix*.

^d *Bauldry*, Part II. Cap. xv. *Adm. Sacr. Cerem.*

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confirm'd by a Decree, enjoining all the Faithful to revere them. In short, the sacred Treasure is then lock'd up, but blest'd first, in the most solemn Manner by the Bishop.

THE Translation of Relics is made in Proceſſion; ſuch Devotees as aſſiſt at it, may be aſſur'd of a great Number of Indulgences, which his Holineſs grants to all ſuch as are preſent at that Act of Devotion. On the Day appointed for the Translation, the Streets through which they are to paſs, muſt all be cleaned, and the Houſes hung with Tapeſtry. The ^a Church and Altar are magnificently embellish'd, and the Images of the Saints ranged in public View. The Celebrant has all his proper Robes on, and, attended by his Miniſters, goes to the Place where the Relics are, prays before them on his Knees, riſes and bleſſes the Incenſe, wherewith they are to be bleſſed, incenſes them three Times, then bows, and orders them to be carried to the Place appointed for them, and Pſalms are ſung all the Way. The Populace, naturally fond of every Thing that is outwardly pompous and magnificent, often ſurround them with Tapers in their Hands. When the Relics are depoſited in their proper Places, the Clergy ſet a Guard over them, Day and Night, which is relieved by Turns. The Reader is deſired to obſerve, that Prayer is the ſole Exerciſe of the Faithful who are upon Guard.

BEFORE the Proceſſion for the Translation of Relics, there is a Maſs; the Proceſſion is performed in the following Manner. ^b Two Mace-Bearers march firſt, and clear the Way; the Maſter of the Ceremonies ranges the Faithful according to their Rank; he who has the Bells under his Direction, ſets them a ringing, and immediately the March begins.

FIRST walk the Muſic, then the Societies, according to their various Degrees, and after them the Images of the Saint or Saints, in caſe there be more than one to be tranſlated. Some Laymen of Diſtinction carry theſe Images, juſt as military Officers carry their Enſigns. Others help to ſupport their Trains. A Band of Muſic walk before them; and Children and young Boys decently dreſſed follow bare-headed. Thoſe of the greateſt Note, and the chief Men of the Town, follow the Images, with Tapers in their Hands. The religious Orders fall in by Detachments, or Deputies, and walk next to the Laity of Diſtinction. We ſhall paſs over the Order which the ſecular Clergy walk in, *viz.* the Incenſe-Bearer firſt, the Croſs-Bearer between two Ceroferaries, &c. We have already ſaid enough as to that Particular.

THE Relics are carried under a Canopy. The Biſhop, if he be at the Ceremony, muſt be dreſſ'd in his Pontifical Robes. Some Muſicians likewiſe in their Robes walk before the Relics, ſinging the Eulogiums of the Saint who is tranſlated. During the Proceſſions two Thuriferaries are conſtantly incenſing them.

TE DEUM muſt be ſung as ſoon as ever they enter the Church; and the Relics are ſet upon the Altar to be rever'd by the People. Before they are locked up they are bleſſ'd by the Biſhop. Prayers are appointed in honour of them, and a Lamp is left burning Day and Night before the Place where they are depoſited.

^c THE Relicts of Saints muſt not be carried by Laymen, under Colour of any Society. The Translation of Images is performed after the ſame Manner as that of Relics.

^a The Church muſt be adorned with the Colour ſuitable to the Saint, whoſe Relics are tranſlated. Red is the proper Colour of an Apoſtle or Martyr, white of a Confeſſor or Virgin. Taken from *Aet's Ritual*.

^b Bauldry. *Manuale Cerem.* It muſt be obſerved, that this Author writes particularly for *Italy*.

^c *Aet's Ritual*.

RELICS for MIRACLES.

WE shall say little on this Topic, which is almost inexhaustible; but shall only mention the Blood of those Martyrs, which is preserved in various Parts of *Christendom*. *Rome* in particular, and *Italy*, are grown famous for the vast Quantity that is found in them; nor is this in the least to be wondered at, considering the Persecutions of the primitive Christians, under the Tyranny of the Pagans. The Earth at *Rome* is stained with the Blood of the Faithful. This City, according to an *Italian* Writer, ^a has drank of it to that Excess, as to be drunk with it. He adds, that his Holiness makes Presents of some of this sacred Earth to Foreigners, thereby endeavouring to gratify the Desires of such good Christians, as come to *Rome* upon a religious Motive; and are unwilling to return home without being furnish'd with some salutary Testimonial of their Travels. This is an infallible Relic, having at least some Part of those Virtues which Saints communicate to every Thing they touch; as we shall demonstrate by a Miracle, extracted from the abovementioned Author. An Ambassador of *Poland* earnestly entreated Pope *Pius V.* to oblige him with a Relic; but whether his Holiness was not inclin'd to open his Treasures to this *Pole*, or else imagin'd that a little Earth taken off the Pavement would have as much Efficacy as a Bone, when separated from a Saint's Body, he took his Handkerchief out of his Pocket, put a little *Roman* Earth into it, and then folding it up, presented it to the Ambassador, who took the Pope to be only in a merry Mood; but as soon as his Excellence was returned home, he opened the Handkerchief, and going in all probability to throw the Earth away, saw the Earth and the Handkerchief likewise stained with the Blood of Martyrs.

THE Blood of Martyrs has wrought abundance of Miracles. The Author, whom we shall quote at the Bottom of the Page, has collected some of divers Sorts; and to him we shall refer the Reader.

As to the miraculous Manner, "in which the Blood of Martyrs, according to Report, has in all Times been seen to melt and run, the Devout flatter themselves, that God has been pleased to give this Satisfaction to all pious Persons for their Consolation, and as a Reward of their Virtue." There are now-a-days several Liquefactions of this Nature, particularly in *Italy*. ^b On the Festival of *St. Eustace*, that Saint's Blood is seen to boil at *Rome*. The Blood of *St. John Baptist* does as much, if not more, at *Naples*; and that in three different Churches. It ^c puts itself into this violent Ferment in honour of *JESUS CHRIST*, and seemingly endeavours once more to proclaim the Coming of our Blessed Saviour. There too *St. Bartholomew's* Blood is in as great a Heat as that of *St. John Baptist*; and so likewise is the Blood of *St. Stephen*, which never fails running on the Day whereon is commemorated the finding his Body. Some Unbelievers pretend, that all these Liquefactions have more of Artifice than Miracle in them; and we should be apt to imagine so ourselves, were we not convinced by numberless Instances of the fair Dealing and Sincerity of the Priests and Monks of this Country. We shall produce one that will put it beyond all Dispute.

ON the 18th of *September* is celebrated the Ceremony of exposing the Head and Blood of *St. Januarius*, Patron of the City, to public View. There is a ^d solemn

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^a Boldetti. Osservazioni sopra i cimiteri de S. S. Martiri, Lib. I. Cap. xxvi. Edit. of *Rome*, 1720.

^b Osservazioni sopra i cimiteri, &c.

^c This is the Expression of a Poet, quoted by the *Italian* Author.

^d The following Story, as we are inform'd, gave Rise both to the Procession and Miracle. A *Neapolitan* Lady, being so sick as to keep her Bed, having heard of *St. Januarius* and his Associates, determin'd to seek her Cure upon

Procession likewise in Honour of the Saint, at which the Martyr's Head and Blood are carried in all the Pomp and Grandeur imaginable. 'Tis so contriv'd, that these two Relics meet together, and as soon as they are within Reach of each other, the Blood is seen to grow Fluid, to boil, and to rise to the very Rims of the Glass, in which 'tis kept. This Miracle is wrought every Year, never deceiving the People's Expectation, who are always ready to attest the Truth of it.

WE shall forbear mentioning * the Liquefaction of St. *Vitus's* Blood, which is to be seen in one of the Abbies of the Diocese of *Tarentum*, and that of the Blood of St. *Pantaleon*, St. *Ursula*, St. *Laurence*, and divers others.

WE shall likewise say nothing of those Translations in which Relics have formerly signalized themselves by a vast Variety of miraculous Cures, peculiar Operations, and famous Deliverances, which have been owing to them. Some may imagine, perhaps, that nothing like them is seen in our Days; since modern Incredulity is apt to laugh at the Candour and Faith of our Ancestors. But we shall refer them to the Archives of the Monks: Where they will see that the Power of the Saints is no ways diminished.

^b IN 1672. *Rome* raised a Recruit from the Catacombs of four hundred and twenty eight Saints, most of them anonymous, and unknown; which, however, afforded abundance of new Relics. Other Recruits of the same sort had been made before that Time.

The MANNER of distinguishing the RELICS dug out of the CATACOMBS, to be genuine.

THE apostolic Chamber hires Diggers, on purpose to work in the subterraneous Places, where sacred Bodies, as they are call'd at *Rome*, are commonly found.

This holy Employment is carry'd on in Spring and Winter. As soon as the Sepulchres are opened, an apostolic Commissary examines the Marks whereby the Bodies of Martyrs are to be known. If there be only the name of CHRIST thus (x) over these Sepulchres, or a single Cross, a Dove, a Crown, an Olive-Branch, without a Palm-Branch, or without a Vase of Wood, or other Vessel, wherein the Blood of Martyrs was usually put, they are look'd upon barely as so many Christian Sepulchres, and in such a ^c Case are never opened. The Vessel for holding of Blood is in a particular Manner ^e an evident Sign of

upon the very Spot where these faithful Christians had been executed. Immediately she gets up, full of Hope, takes two Vials, and repairs to the Place of their Martyrdom, which being still wet with the Blood of these faithful Confessors, she fills her Vials therewith. In one she puts all the pure Blood she could get, and in the other, that which was mixed with Earth and other Filth. She had scarce made an End, before she found herself restored to a perfect State of Health. Some Time after, this good Lady was informed, that the Head of the Saint whom we are speaking of, was lodged at *Naples*; and thought herself bound to acquaint her Countrymen, that she was in Possession of the Saint's Blood, and owed her Cure to it. This was a new Subject of Edification for that pious City; the Devout are determined to translate it; the Head therefore of the Saint is taken and carried in Pomp, in order to fetch the Blood. The Lady did not wait for this Visit. She would have done wrong to stand upon Punctilios. Equally humble and devout, she takes the two Vials, and runs to meet the Head of the Martyr. In the first Moment of the Interview the Blood dissolves, the People were convinced beyond the Power of doubting, that it was the Blood of St. *Januarius*, and since that Time the Miracle has never ceased. This is what the *Italian* Author, already quoted, relates.

^a *Osservazioni sopra, &c.*

^b *Id. Ibid.*

^c *Id. Ibid.*

^d Or at least are but very seldom opened. *Id. Ibid.*

^e Hereby we see it is false, to say, that the small Earthen Vessels, where appear any Remains of the Blood put into them by those that buried the Bodies of Martyrs, or any Part of the Instrument which was made use of in their Execution, or, in short, any Inscription graved on Stone, were acknowledged as true and genuine Marks of the Martyrdom suffered by those near whom they were found in their Sepulchres.

Martyrdom, and consequently of Holiness. When the necessary Tokens here mentioned have been observed, they proceed to open the Tombs with all the Precaution so religious an Operation requires.

ALL the Caution imaginable is used with Respect to the Bones of Martyrs, without which they could not be taken out whole. As they are dug up, they are put into little Cases, which are afterwards corded up, and sealed with the grand Vicar's Seal; and then the Diggers carry them into the Chambers appropriated for Relics. The Bones are laid upon Tables at some Distance one from the other, that as they dry, the Air may restore them in some measure to their primitive Hardness. All this requires a dextrous Hand, because these Bones grow very brittle; and as they are apt to crumble with the least Touch, by lying so many Ages under Ground, must be artfully and lightly handled. After this, the Cardinal-Vicar and his Holiness's chief Sacristan expose these Relics to the Veneration of the Faithful, distribute them as they see proper, and arm them with the necessary Attestations. Relics of the larger Size are bestowed on none but crowned Heads, and Persons of the first Distinction in the Church.

THE *Sieur Aimon*, in his *Tableau de la Cour de Rome*, acquaints us, that the Congregation of Relics gives Names to those Bones which are dug up, and cannot be known by any Inscription; which Names are given at the Discretion of such Devotees, as would honour them under some Saint whom they nominate, as Godfathers and Godmothers do when Children are baptized.

^a IF the Proprietors of any Land under the Jurisdiction of *Rome*, should discover any Sepulchres, or subterraneous Places which have Communication with those where any sacred Bodies have been dug up, they must give Notice of it to the Congregation of Relics, who take due Care to have such Places strictly examined.

^b THE Bishop is allowed to give his Approbation of such Relics as are but newly discovered, of a Saint who has been in Heaven for many Ages past, and is possessed of the Right of Holiness without having his Privilege disputed. But it is not so with such Saints as are wholly unknown, or but little known, or whose Sanctity must be proved. CHRIST's Vicar only can bestow on their Relics the Authority they deserve.

^a *Osservazioni sopra i cimiteri, &c.*

^b *Id. Ibid.*



Several CUSTOMS relating to RELICS.

EXCESS of Love and Esteem makes us preserve with Fondness what once belong'd to our Friends or Relations. People of high Birth leave their Descendants particular Family-Trifles, which have been transmitted to them from their Ancestors; and if such Trifles happen to be accompanied with any peculiar Circumstance, the Family is very apt to place them in the Number of Relics. Nay, Antiquity alone is sufficient sometimes to set an excessive Value upon Things. An Antiquarian, who should be so happy as to be possess'd of an Arm of *Alexander*, or one of *Cæsar's* Robes, would imagine himself as fortunate at least as a Christian, who should reckon twenty *sacred Bodies*, together with all their proper Attestations, amongst his Treasures. This Character is naturally stamped on the Mind of Man in general; we can't refrain from entertaining a Respect and Veneration for the most trivial Things we have remaining of such as in their Life-Time merited public Esteem; and should this Principle arise from the same that makes us fond of Religion; should those Persons, for instance, whom we thus value and regard, have suffered for it, or should we have discovered an uninterrupted Course of Sanctity in them, we are easily persuaded, that when they departed this Life, they left a Portion of their Holiness behind them; that some remained in their very Clothes, nay, that the Earth that bears them has acquired some Share of it. This Persuasion is confirmed by Time, and a Series of Time gives it a Right, which no one would dare rashly to contest.

WE are well assured, that this Principle may have been the Occasion from the Infancy of the Church, of collecting the Bones and Ashes of the primitive Martyrs. The Garments of Christ and his Apostles may possibly have been preserved; some of the Instruments of their Sufferings may likewise have survived; some may have procured *St. Peter's* Chains, and others the Stones with which *St. Stephen* was martyr'd. But let us carry the Supposition still farther; there may be Devotees who are firmly of Opinion, that there were some Christians so patient, or rather so cunning, as to make an Advantage of the Moment that *St. Joseph* was cutting Wood, with an Intent to get Possession of his ^a Breath in that Instant, and secure it fast in a Bottle. But, be that as it will, there would be no Method of accounting how these, ^b and several other Relics, at least as antient, are transmitted down to us free from Forgery, after so many, and great Revolutions of States, and after about seventeen Centuries, without Faith, and without Miracles.

THE Custom of wearing holy Relics by way of Devotion, or in order to be preserved against all Casualties, Diseases, Calamities, &c. is very antient in the Church; since ^c *St. Gregory Nyssenus* takes particular Notice of a small Piece of Wood of the true Cross, which his Sister wore on her Finger in a Ring. This Custom might partly arise from the Prac-

^a This is what is pretended to have been somewhere preserved.

^b Such, for Instance, is Part of the Table-Cloth laid before Christ at his last Supper, and is at *Vienna* in *Dauphiny*. Such are likewise his Manger, the Table on which the last Supper was served, the Napkin with which he wiped his Apostles Feet, his seamless Garment, his Purple Robe, the Cloth he wore round his Body on the Cross, the Sponge by which he received the Gaul and Vinegar, the Stick with which he was struck, the Blood mixt with Water that came out of his Side, the Hair and Garments of the blessed Virgin, those of *St. John the Evangelist*, the Girdle of our Lady, and *St. Joseph's* Cloke.

The *Carthusians* at *Cologne* have the Hem of Christ's Garment, which the Woman afflicted with the Loss of Blood touch'd in order to be cured. The Ladies of that Place, as we are informed, send Wine to the *Carthusians* to have the Relic steeped in it, and drink of it upon any emergent Occasion.

^c *Osservazioni sopra i cimiteri, &c.*

rice of the Pagans, to preserve themselves against magical Charms and Incantations. It is pretended, that what the *Children* of the *Romans* wore about their Necks, served them as a Preservative against future as well as present Evils : Amulets and *Abracadabras* spring from the same Fountain. But be that as it will, it is to St. *Helen* that Relics owe the Beginning of their high Reputation ; and yet the Cross was at that Time the only Relic really in Fashion. That devout Princess foreseeing, that the finding of the Cross would inflame the Christian's Devotion, took but a Part of it away with her, and left the Remainder at *Jerusalem* to be an Object of the Pilgrim's Devotion. But it is not in the least to be questioned, but that this sacred Wood would by Degrees have been all lost, on account of the constant Distributions which were made of it to Devotees, had not St. *Paulinus* assured us, ^a that at that Time it remained in the same Condition ; that the Faithful were taking away some of this divine Wood without Intermision, and yet they always found it whole and entire. In Process of Time, Relics of all Sorts were worn, but more particularly about the Neck, and on the Breast ^b.

RELICS were formerly carried in military Expeditions, and this was an established Custom in the Time of *Theodosius the Great*. The Knight-Templars, and Soldiers in the Crusades, carried them a long Time after with them in their Expeditions against the Enemy of the Christian Name. Our Kings when they went to War, armed themselves with St. *Martin's* Cope, and caused the Shrines of Saints to be carried at the Head of their Armies. ^c *Du Val de Cernay* the Monk assures us, that on a dangerous Expedition, a Body of Priests and Friars having the Cross before them, and being supported by Relics, after singing the *Veni Creator*, which was their Signal, advanced against the *Albigese* ; and that at the third Repetition of a particular Verse of the Hymn, the Rebels of the Church fled from the Field of Battle. Nor did the Bishop of *Cominge* shew less Bravery and Resolution. For, notwithstanding the small Number of the Faithful who were facing above one hundred thousand *Albigese*, he armed himself with the Wood of the Cross, and getting upon an Eminence therewith, ^d blessed the Soldiers of the Catholic Army.

DEVOTION ordains Recourse to be had to holy Relics in Case of any public Calamity. ^e The Blood of St. *Januarius*, set before the Flames of Mount *Vesuvius*, has never failed to extinguish them. ^f The Miracles wrought by St. *Genevieve*, whenever it has been thought proper to carry her in Procession, are well known at *Paris* ; and, if we may credit the Devotees at *Rheims*, St. *Remi's* Handkerchief has had no less Virtue, at all such Times as it has been found requisite to produce it, in order to allay or remove public Calamities. All this is sufficient to justify the Custom. We have already mentioned the Custom of swearing by the Relics of Saints. That of employing them as Witnesses of a Man's Misfortunes, or Instruments of his Defence against the Injuries done him by his Enemies, was no less edifying.

^a Id. Ibid.

^b St. *Charles Borromeus* wore about his Neck a Tooth of St. *Satina*. *Gregory XII.* wore one of St. *Catharine of Sienna*. Some Ages before that, St. *Dunstan* having broke his Cane upon the Devil, who appear'd to him in the Form of a Bear, had another made much stronger, in which he set a Tooth of the Apostle St. *Andrew*.

^c Quoted by the Author of the *Offervazioni*, &c.

^d The Catholic Soldiers, enliven'd, and inspir'd, as it were, by the Presence of the Cross, defeated the Ring of *Ar- ragon's* Army, who was found among the Dead.

^e *Offervazioni sopra*, &c. At *Venice* a Leg of St. *Lawrence* extinguishes Fires. In a Church here, Holy Water of great Virtue is made with the Bone of St. *Liberalis*. In *Sicily*, St. *Agatha's* Veil, carried in Procession by the Clergy of *Catanea*, puts a Stop to the Deluges of Fire of Mount *Gibell*. A Piece of Cotton, when rubb'd against this Veil, has the very same Effect.

^f St. *Genevieve* is Patroness of the *Parisians*. Her Shrine is taken down in any Time of public Calamity, and con- rains in it the very Planks of this Saint's Coffin, on Account of some miraculous Virtue observ'd in them. When taken down, it is carried to *Notre Dame*, together with St. *Marcellus* and some other Saints. The Ceremony for the generality begins at Mid-Night. All the Companies of the City, with the Clergy before them, appear at the Procession. The Abbot and Monks of St. *Genevieve* walk barefoot from their own Church to that of our *Lady*, where High Mass is celebrated, which is seldom over till four in the Afternoon. Many Times they only uncover the Shrine of the Saint, but it always answers the Expectations of the Devotees, whether uncover'd, or carried in Procession.

IT was allowable formerly to pawn Relics upon any urgent Necessity : Nay, they were obliged, as it were, to wear Mourning for their Owners Afflictions ; since any Person under Misfortunes would throw them down on the Ground, and set them round with Thorns : But that Custom is abolished, having something in it which resembles too much the Practice of the Pagans, who frequently punished their Gods for not being propitious to them. They were the guardian Protectors of the Fields and Lands against the Villany of Thieves. This Custom likewise was a Relic of the Idolatry of the Pagans, who entrusted their Gardens to the Care and Conduct of particular Deities. To conclude, Relics were carried in a religious Manner thro' the Towns and Highways to augment charitable Collections.



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